

Miscellaneous Correspondence:

CONTAINING

ESSAYS, DISSERTATIONS, &c.

ON

VARIOUS SUBJECTS,

Sent to the AUTHOR of

The Gentleman's Magazine,

Which could not be conveniently inserted at
length, or properly abridged;

INCLUDING,

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|--|---|
| I. The Defence of <i>Gulliver</i> enlarged and revised. | VIII. Against Tithes, by <i>Rusticus</i> . |
| II. A Letter to a Friend on Revelation. | XI. On the Repeal of the Test Act. |
| III. Several Pieces for and against the Methodists. | X. Mr. <i>Facio's</i> Answer to the Objecti-
on taken from the Motion of Co-
mets, of their Bigness and of their
Number; and how greatly their
near Passages or Shocks are to be
feared. |
| IV. Arguments upon God's Prescience. | XI. <i>M. Voltaire</i> on Suicide. |
| V. Observations on peopling the Earth. | XII. His Ode to the Queen of Hungary. |
| VI. On the Magistrate's Right to in-
flict Capital Punishments. | XIII. <i>M. Maupertuis</i> on Comets. |
| VII. A serious Address to the Clergy
and Laity. | |

NUMB. I.

L O N D O N :

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VARIOUS SUBJECTS

THE AUTHOR OF

The Government's Magazine

which could not be conveniently included in
the regular or irregular columns

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ADVERTISEMENT.

MOST of the following Pieces relate to Subjects that have been controverted in the Course of our Magazine, but could not be conveniently inserted, for the Reasons mention'd in Vol. x. p. 250. We thought it therefore our Duty to make a Publication in this manner, which we hope our Correspondents will accept as an Instance of our Gratitude and Willingness to oblige them. We ought indeed to ask their Pardon for so long a Delay, it being not less than two Years since we gave them Expectations of seeing their Letters appear. But after several Sheets were printed off, some Dissertations which we mention'd in Vol. x. p. 297. were unluckily mislaid. However, should this Undertaking meet with a kind Reception, we intend a second in a convenient Time, and if the Authors of those Dissertations will favour us with new Copies, we shall not fail to insert them.

Besides those formerly mention'd, we have, towards the next Number, been favour'd with several Manuscripts too prolix for the Magazine, viz. *Essays on Biography—On Education—A Comparison between Buchanan and Johnson, &c. &c.*

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Miscellaneous Correspondence, &c.

A Letter to a Friend on Reason and Revelation.

S I R,

TH E regard I have for you, and the concern for your Welfare, oblige me to take this trouble upon me, and to reason a little seriously with you upon an Affair which you, as well as a great part of Mankind, are too apt to neglect either thinking upon at all, or when you are thinking upon it, to be guided by false Maxims, such as will not bear the test of Reason. As to the Scriptures, a great many in this Age have so far got the better of their Understandings as to be able to shut both their Eyes, in regard to any thing they say; but as to the dictates of Reason we are not yet arriv'd to that degeneracy of Manners, as to profess or deny giving an Ear to it; tho' I am sure there is so close a connection betwixt the one and the other, that a Man cannot discard the one without opposing the other, however he may deceive himself and imagine that he is guided by its Precepts. Now as God is the God of Reason as well as Revelation, and Truth is the same, and comes from the same Fountain, whether convey'd thro' the channel of Reason or Revelation, what I am going to say to you shall be entirely fetch'd from Reason; for Right Reason is as sure a guide as Revelation: But the Misfortune is, a Man's own Reasoning is not always right Reasoning, and Truths that are deriv'd thro' it are seen with more Difficulty, more Exactness and Niceness are requir'd in the Process, and the corruption of human Nature is so great, that a Man may be easily led astray; the close attention that is necessary may be easily interrupted, and a Man may wander by a little false bias put upon his Thoughts in labyrinths of Error, and mazes of Confusion. Here you see the vast necessity of Revelation, where the same Truths are more plainly deliver'd, the foundation upon which they stand much easier to be discern'd, and more obstinacy requir'd if we will not be guided by them; for how incapable wou'd the bulk of Mankind be of examining such nice Speculations, and keeping close to that thread in all its Windings which leads to the discovery of Truth: The natural consequence wou'd be, for some of the better kind to have an implicit Faith in Men of superior Understandings; and for others to form Doctrines according to their own Imaginations, and establish them for Truths, or at least as Rules for their own Practice. Surely therefore every wise Man shou'd judge the World much better provided for by that written Revelation, where there is much less room for any such Impositions.

The first Truth I wou'd make plain to your Understanding is this, That those who wilfully disobey God, and continue in such Disobedience will suffer eternally. I am afraid you have endeavour'd to persuade yourself otherwise.

Now the way I wou'd prove this is, that a Power to do Well is attended with a Power to do Ill; this is absolutely necessary where there is the least

degree of Merit in doing well; for there must be a place for Demerit, if there is room for Merit; for where there is the least Commendation for using a Power well, it unavoidably follows it might have been us'd otherwise: Now if God desires and likes that we shou'd use our Powers or act well, He must desire and like that we shou'd not do the contrary, and consequently dislike our doing ill; and I am afraid it will be found that Punishment must as certainly follow his disliking our Actions, as Rewards his liking them; If Happiness attends Merit, the want of that Happiness is in some measure a Punishment; and therefore unless God rewards them that merit and demerit alike, Punishment of that kind must unavoidably attend upon the Sinner; and perhaps it must as necessarily follow, in the nature of Things, that positive Punishment must as necessarily follow as this sort of Punishment; for if Merit cannot be rewarded without Demerit being punished, then beware, O Sinner! lest thy Misery be as necessary as the Happiness of the Virtuous; that is, it may be as possible for God to cease to make the Virtuous happy, as to cease to make the Wicked miserable. For if God be the most free, I may say the most arbitrary, Agent that can be, yet the nature of Things, and his own Nature, may determine him to act as certainly in such a manner, as if his Actions were guided by a blind necessity of Nature. Now if it be true, from the nature of God and the nature of Things, that his Wisdom will as certainly determine him to reward Merit, as if he acted by necessity of Nature, it may be equally as true, for the same Reasons, that his Wisdom may as certainly determine him to punish Iniquity, as if he acted by necessity of Nature.

And that this is a sad and dismal Truth will appear pretty plain, if we examine the Calamities and Miseries that are met with and recorded to have been found in the World: For if from the nature of God, and the nature of Things it was possible, or consistent with Wisdom, to have conferr'd the same degrees of Happiness upon his free Creatures, without making room for others to be miserable, God might have prevented the Misery that has befallen, and continually befalls his Creatures, without diminishing the Happiness of others. Now to suppose this, is to suppose that God makes Creatures miserable, which the nature of Things, and the Wisdom of his own Nature do not determine him to do. And if God makes Creatures miserable without being determined by the Wisdom of his own Nature, and the nature of Things, he chuses that Misery which might, consistent with his own Attributes, and the nature of Things, have been prevented: But if he chuses the Misery of his Creatures he delights in Misery, which is absolutely contrary to the nature of a perfect and happy Being; what Misery has been in the World, therefore, the Wisdom of his own Nature, and the nature of Things have determin'd him to inflict: For when supreme Wisdom determines, the Punishment is as certain as when Necessity obliges; and the same Reasons that determine him once may determine him eternally. This is a most astonishing Thought, and shou'd make every Sinner tremble. That great and good Man, Dr. Tillotson, made a slip, out of a tender regard to wicked Men, in asserting that God might forbear to execute his Threatnings, meaning such as were not Conditional. God, it's true, can do every thing; but yet we may justly say he cannot Lye; why, Because he will not; so we justly say he cannot forbear to execute his Threatnings, seeing what-

whatever his Wisdom sees proper and fit to be done, according to the nature of Things, we say he can no more forbear to do than if he was constrain'd by Necessity. And as Experience shews us, that his Wisdom has determin'd him to execute his Threatnings, so we justly say that God cannot forbear to execute his Threatnings.

The other Truth I wou'd endeavour to convince you of is, That God Almighty requires of us a perfect Abstinence, except in lawful Matrimony. This is a Truth this licentious Age endeavours to hide and get rid of, but to no purpose to satisfy the Conscience of any Man, who will give himself but time for Reflection even and Consideration.

I agree with you, that Desires and Appetites were implanted in our Nature to be gratified; but it is as true likewise, that they were planted to prove and try our Obedience: If they were given only to be gratified, God wou'd have guarded them by an absolute Necessity laid upon our Nature, that they shou'd not be abus'd; for if the enjoyment of them had been the only end of their being planted within us, he wou'd not have put it in our Power to hurt ourselves or others, by any Excesses and Irregularities in that Enjoyment; but it is plain to any Man, that is the least acquainted with human Nature, that both may be done. Why did God therefore give us the liberty of harming ourselves and others by their Gratification? My Answer is very easy, God did it to raise us to greater degrees of Happiness than what arises from the enjoyment of Sense; for God has not only given us Appetites to be gratified, but liberty about the gratification of them, that we might attain to greater Happiness in using our Liberty well: For Liberty is necessary to any great degrees of Happiness in Creatures; since the more like God Creatures are, the more happy they must be: But without Liberty there is no possibility of approaching to the likeness of God; for how can our Wills or Desires be any ways conformable to, or like his, if we have not an opportunity of willing or desiring otherwise than he does. A Necessity laid upon the Creature, and his Liberty taken away, the Will of the Creature ceases a-course, and the Happiness attending its Will, imitating the Will of God, must be destroy'd. To make us capable therefore of enjoying our Appetites, and at the same time greater Happiness than what arises from the gratification of them, it was expedient for God not to bind us by any natural Necessity to regulate them well, only to give us a liberty so to do, and shew us his Will therein; Now this Will the light of Reason might have discovered; but its approaches to the Heart of Man, in this his degenerate State, are by so many bye Ways, thro' such long Windings and Reaches, that it is generally lost, and has but little Influence; especially since it learn'd of *Adam* to dislike its Dictates, and at the same time a knack of shutting its Eyes against what it dislikes: However, as his Will in this Point has been more plainly discover'd other ways, let us see if it might not likewise have been found out by the light of Reason; tho' I must own, when a Man is shew'd by a Guide any particular Place in which he is concern'd, it is an easier matter to trace out another way whereby he might have found it himself, than originally and actually to find it; so when new Truths are made manifest to us by Revelation, it is an easier matter to shew how they might have been found out other ways, than actually to have found them out. Now in the Point before us, God has sufficiently made known to us by the Works of the Creation, that he desires the Happiness of all his Creatures in their several Kinds and

Capacities; the inanimate Part by blind Necessity, the sensitive Part by Instinct, are absolutely determin'd to follow those Laws and Rules which are necessary for the Preservation, Order and Happiness of the Whole: Tho' Man therefore be left at liberty, it is only that he shou'd submit voluntarily to be guided by the same Rules which others by Compulsion are forc'd to submit to (that he might be capable of greater degrees of Happiness, as has been observ'd before). Whatever Rules therefore tend to the Preservation, Order and Happiness of the Whole, God has mark'd out as the Rules of our Action, tho' he has given us a liberty of not following them; For either he must have mark'd out such Rules for us to follow, or he must cease to will those Rules shou'd be follow'd; that is, He must will and desire the Happiness of the whole Creation, and not will and desire the same, which is a Contradiction. Whatever particular Rule and Law therefore can be prov'd to tend to the Preservation, Order, or Happiness of Mankind in general, is plainly discover'd to be the Rule and Law God wou'd have us to be guided by, and which he has mark'd out for our Obedience; and consequently whatever tends to the Destruction, Disquiet and Unhappiness of Man, is a Rule and negative Law by which we may judge of our Disobedience. An Act of Disobedience therefore to God is an Action of that sort which tends to the destruction, confusion and unhappiness of Men: Fornication is an Action of that sort; for the promiscuous use of Women naturally and unavoidably tends to the Confusion, Disorder and Devastation of Mankind, it in a great measure prevents the propagation of Children, the care of their Education on one side is utterly lost thereby, and the Diseases that attend such a boundless liberty are intolerable. Now there is but one plain, simple Rule to prevent all this Confusion, That two shou'd be join'd together during Life; or that every Man shou'd have his own Wife, and every Wife her own Husband: This tends to preserve the order, quiet and peace of Mankind, and consequently is discover'd by that to be the Will of God. But perhaps you may say, This is very well in the main, and very proper for Society; but that a few shou'd now and then transgress this Rule is of little signification, and by a prudent Transgression (if I may properly so speak) no great detriment follows. To this I answer, If God has given us any Rule to square our Actions by, as I have before shewn you he has, it must be a general Rule, or we must prove the Exceptions as plainly as the Rule is prov'd to us; when a Man can prove, that he in particular, or any few Persons in particular, are excepted, then I agree he may transgress: But let it be well consider'd, what I have prov'd above, that God has given us a Rule to follow, in order to shew our willingness to obey him, and by that means be exalted to greater degrees of Happiness. Now the breaking or observing this Rule is the test of his Obedience, and in such case it is of no signification that he thinks the breach in particular is attended with no Inconveniencies; for there can be no test of Obedience where a Man is left as a Judge himself, when the particular Action in which he is concern'd is inconvenient; since he may easily imagine to himself the detriment of abstaining to be greater. Besides, if a Rule is given a Man both to prevent Inconveniencies, and likewise to try his Obedience, he is to follow the Rule both when Inconveniencies attend it, and when they do not; as one Reason may remain for observing the Law tho'

tho' the other be taken away; for in negative Laws no Circumstances whatsoever can justify the breaking of them. The preserving to every Man his Property, to use and dispose of it himself without having it forcibly or clandestinely taken away from him, is necessary to the Order, Peace, Quiet and Happiness of Mankind. Hence appears the plainness of that negative Law that a Man is not to Steal. But possibly particular Cases may happen where a Man shall have so much Property, and of such sort, as may be neither of use to himself or Society; But must particular People be left to judge in such Cases, and so break this Law where they think the use of the Law is lost? Such a latitude given wou'd quite destroy the Law, and the greatest Confusion must inevitably follow. It is the very same Case in all negative Laws, and God proves us thereby, to know whether we are capable of that Happiness he designs us for.

I am your faithful Friend and Servant,

A. B.

Of the METHODISTS.

S I R,

A Midst such a diversity of Opinions about the *Methodists*, and the various Reflections made on their Doctrine and Practice, it is not the easiest thing in the World to arrive at a right knowledge of them; and so forcible a bias do Education and Prejudice set on the Mind in favour of the religious Tenets first imbib'd, that it requires no small degree of Impartiality, of Humility, and disinterested love of Truth, to be able to judge coolly and equitably of whatsoever contradicts them. But I hope it will be allow'd by all wise and good Christians, of whatsoever Order, that the Holy Scriptures are the only infallible Test of every Point of Doctrine, and of every Action. *To the Law and to the Testimony: if they speak not according to this Word, it is because there is no light in them.* Let this then be granted, and let both the Doctrine and the Practice of the *Methodists* be strictly examined by that sacred Rule, and be either approved or condemned, embraced or rejected, according as they are found to agree or disagree therewith.

As for my own part, when I first heard of the rise of the *Methodists*, I considered them as a meer *Ignis fatuus*, a fallacious Light, of short continuance, and as such not worthy regard. As repeated and still larger Accounts of them reach'd my Ear, my attention to them began to be a little awakened; but yet not enough to engage my serious Consideration. It is somewhat more than a Year since Mr. *Whitefield's* Discourse on *Regeneration*, or the *New Birth*, accidentally fell into my hands: I gave it a hasty reading, and was thereby convinc'd of the goodness of the Man's Design: He seem'd to discover a warm Concern for the Salvation of Souls, his Reasoning I thought clear and strong, and well confirm'd with Scripture Proofs, undeniably evincing that the most unblamable, inoffensive Conversation in the sight of Men, unless the natural Corruption of our Hearts be subdued, and the very bent and bias of our Wills changed, from a prevailing love of this World, to a prevailing love of God and Holiness, cannot entitle us to the Kingdom of Heaven. One or two of his Journals fell next into my hands, which surpris'd me. I wish'd he had conceal'd some things which he thought proper to publish; but was thereby convinc'd of his undissembled Piety and Zeal, and of his extensive Usefulness. However my Judgment on him, and his Brethren the *Methodists*, by reason
of

of the many Clamours I heard raised against them, was still held in suspense. I enquired of every body I met with, but their Accounts were so different they afforded me no Satisfaction. I often wish'd for an opportunity of hearing one or other of them, and of acquainting myself more thoroughly with their Doctrine and Ways, that I might the better be enabled to judge for myself; but none offer'd till the other Day that my Business led me down to *Bristol*.

My Stay there was short; however hearing that Mr. *Charles Wesley* would preach in the Afternoon, just out of the City, I got a Guide and went to hear him. I found him standing on a Table, in an erect Posture, with his Hands and Eyes lifted up to Heaven in Prayer, surrounded with about a thousand People; some few of them Persons of Fashion, both Men and Women, but most of them of lower Rank. I know not how long he had been engag'd in the Duty before I came, but he continued therein, after my coming, scarce a quarter of an Hour; during which time he prayed with uncommon fervency, fluency and variety of proper Expression. He then preach'd about an Hour on the five last Verses of the fifth Chapter of *2 Cor.* in such a manner as I scarce ever heard any Man preach, *i. e.* though I have heard many a finer Sermon, according to the common Taste or Acceptation of Sermons, yet I never saw or heard any Man discover such evident Signs of a vehement Desire, or labour so earnestly to convince his Hearers, that all Mankind are by Nature in a state of Enmity and Rebellion against God, and consequently in a damnable State; that God is willing to be reconciled to them, and in order thereto hath imputed their Sins to Christ, who hath fulfilled all Righteousness, hath Suffered and shed his precious Blood, in our Nature and Stead, that his Righteousness might be imputed to as many as believe in him for their Justification in the sight of God, and final Salvation; and that none are excepted but such as refuse to come to him as lost, undone, yea as damned Sinners, and trust in him alone, *i. e.* in his meritorious Righteousness, and atoning Sacrifice, for Pardon and eternal Life. All which Points he backed, all along as he went on, with many pertinent Texts of Scripture, which he explained and illustrated. He then freely invited all, even the chief of Sinners, to come to Christ; and at the same time that he shewed there is no Doctrine, no Terms, to which the corrupt Heart of Man makes a greater Difficulty to comply and submit, than Salvation by Grace, or by Faith in the sole Righteousness of another, he laboured by a variety of the most forcible Motives, Arguments and Expostulations, to persuade, allure, quicken, and, if possible, compel all and every of his Hearers to believe in Christ, in order to their Redemption and Salvation through him.

Nor did he fail to inform them how ineffectual their Faith would be, unless it wrought by Love, purified their Hearts, and were productive of good Works; for tho' he cautioned them, with the utmost Care, not to attribute any Merit to their own Performances, nor in the least degree rest on any Works of their own, yet he truly apprized them, at the same time, that it is but a dead Faith which is not operative, which doth not produce an holy Life, and cause them to abound in the Fruits of Obedience, doing all the good in their Power.

Now let any Man shew me in what respect this Doctrine differs from that held forth in the Articles of the Church of *England*, or from that con-

contain'd in the New Testament. If the Articles do not contain the fundamental Doctrines of the Gospel, why is every Christian Minister required to subscribe to them? But if they do, why is our Clergy so generally, so notoriously departed from them? And why so loud an Outcry against the Men who preach up these and no other Doctrines?

If it be not their Doctrine that is objected to, but their new Method of preaching in the Fields, &c. I answer, That is an old Method; and beg leave to demand, What Command or Precept of the Gospel is transgress'd thereby? Our blessed Saviour preached not only in Synagogues, but likewise on a Mountain, in a Ship by the Sea-side, or wheresoever the People were assembled to hear. *St. Paul, with Silas and Timotheus, went out of the City Philippi on the Sabbath, by a River-side, where Prayer was wont to be made, and spake* (i. e. preached) *to the Women that resorted thither.* And are we not assured, that *where two or three are met together in the Name of Christ, there he is in the midst of them?*

Afterwards I went with them to a religious Society, and found the Place so thronged that it was with great difficulty we got to the center of it, where was a convenient Place provided for Mr. *Wesley*. When we came to them they were singing an Hymn, but ceased as soon as he had taken his Place. He first prayed, then expounded good part of the 12th Chapter of *St. John's* Gospel, then sung an Hymn, then proceeded a while in his Exposition, sang another Hymn, prayed over more than 20 Bills, which were put up to him by the Society, all except two respecting their spiritual Concerns, and concluded with the usual Benediction. But never did I hear such Praying! never did I see and hear such evident Signs of fervency of Spirit in serving the Lord! The People hung upon the Preacher's Lips: At the end of every single Petition a serious *Amen* run through the whole Assembly, with an air of such Solemnity and Fervour, as quite distinguished it from whatever of that kind I have heard attending the Responses at Church. Their Singing was not only the most harmonious I ever heard, but seemed to be done with uncommon emotions of divine Joy. I never before so well understood that Expression which often occurs in Mr. *Whitefield's* Journals, where he speaks of "singing Psalms lustily and with a good Courage." It is impossible for one to try the Hearts of others, nor would I dare invade the divine Prerogative; but this I will venture to say, Such manifest Tokens of a lively, genuine Devotion, in every part of religious Worship, I never before, in any place, or on any Occasion, have been witness to. If there be such a thing as heavenly Musick on Earth, I heard it there; If such an attainment as Heaven upon Earth, numbers in that Society seemed to possess it. As for my own part, I do not remember my Heart at any time to have been so elevated in Prayer and Praise, either in Collegiate, Parochial, or private Worship, as it was then and there.

I found also, upon Enquiry, that great numbers in and about *Bristol*, by attending on these religious Exercises, have been reform'd from a vitious to a virtuous course of Life, who, without neglecting their necessary Employments (as has been suggested) now make Religion the principal business of their Lives. That this is remarkably the Case also with a great number of the Colliers at *Kingswood*, whose Wickedness, not many Years since, was notorious: One Man in particular told me, that his Wife, with whom he had lived some Years very unhappily, who us'd
daily

daily to curse him, by attending daily the Ministrations of the *Wesleys*, was now become the best of Wives, which was the first occasion of his joining himself to them. If therefore any, with *Nathanael*, ask, "Can any good thing come out of *Nazareth*?" Can any good come out of *Methodism*? I only answer, as *Philip*, Come and see.

Yours,

J. S.

Upon the Doctrine of the Methodists.

Mr. Urban,

I Think it the Duty of every serious Man, to study at all times to promote the welfare and growth of Christianity, upon rational and scriptural Principles; and a scheme of Religion founded on such Principles cannot be too vigilantly defended against Novellists and Innovators; for doubtless nothing can more prejudice the Enemies of Christ against his Gospel, than the want of Concord and Unanimity amongst its Professors. Are then the Ministers of the establish'd Church to be condemn'd of want of Love and Christian Charity, if they endeavour, by all lawful Means, and by sound Reasoning, to prevent the multiplication of Sects, and growth of Heresies? Nay, is it not incumbent on them most heartily to endeavour it, that they may appear watchful of the Charge entrusted to them? This Consideration, I think, sufficiently justifies the Opposition made to the new-fashioned Opinions and Practices of the *Methodists*, a set of People that seem to be in a fair way to establish a Sect of as obstinate Dissenters as any in the Nation: It looks indeed as if it was the thing they aim'd at, else why do they affect to distinguish themselves by the particular denomination of *Methodists*? Could they not have been contented with the Name of *Christians*, without taking to themselves an additional and peculiar Title?

To oppose this Evil several worthy Ministers of the Gospel have set themselves, particularly Dr. *Trapp* and Dr. *Stebbing*, who have accordingly done it in some Discourses publish'd by them, entirely just and conclusive against the Errors they are pointed at. Mr. *Seagrave*, a *Methodist*, has attempted an Answer to Dr. *Trapp*, in which he discovers a good deal of Rancour and Hatred to the present Clergy, but little of Argumentation or sound Reasoning of efficacy enough to invalidate what the Doctor has said. But as for the Sermon of the Reverend Dr. *Stebbing*, 'tis a Discourse so entirely founded on Truth and just Reasoning, that one might venture to affirm, an unprejudic'd Person could not read it without Conviction. But so it is, when Men have once taken it in their Heads, that they feel the Spirit at their Hearts, every whimsical Notion and idle Opinion they run into is then the Dictates of it, and all that can be said against them, the suggestions of the Devil, or at best, vain Babblings, or the unhappy effects of a carnal Mind. For this reason I did not in the least expect that what Dr. *Stebbing* has said, or any other Man can say, would at all convince these People of their Error; but I believe it must have so good an effect upon those who are not yet deluded, as to make them Proof against any future Attacks. But since, Sir, you have publish'd a Letter in your *last Magazine*,* in opposition to that excellent Discourse of Dr. *Stebbing*,

and

* *Vol. IX p. 415.*

and vindicating the Conduct of the *Methodists*, be so good as to allow the same Favour to this Answer to that Letter.

Whenever a Company of overwise People set themselves up, in opposition to confirm'd Doctrines and Practices, as the only true Standard of theological Opinions and Manners, their Declarations and Apologies in defence of themselves never fail to be stuff'd with loud Exclamations against the Doctrines and Practices of the Ministers of the Church: And indeed in this the Men are right, for without it their Undertakings would not appear at all plausible; they must first crush their Opponents before they can establish their own Notions. This Gentleman, we see, sets out in the same manner, and the first Words in his Letter are these: "That the generality of the Clergy of the Church of *England* have departed from the Doctrines of the Reformation, is a Truth too notorious to be denied; and the great and sublime Doctrines of the Gospel are not only disbeliev'd, but every where violently oppos'd, and loudly spoken against." This is a heavy Charge indeed upon the whole Body of the Clergy; but the Misfortune is, that it has very little Truth in it, and less Modesty and good Nature, which are Virtues the *Methodists* seem to have no pretence to. Well, but how does he make this out? Why, by several Instances; first, That they have entirely discarded the Doctrine of Three Persons in the Unity of the Godhead. For the truth of this we have nothing more than the Gentleman's Word; and, begging his Pardon, the Asperision is both false and scandalous. I have been often present at Sermons preach'd by Ministers who were Strangers to me, but never in my Life heard this Article decry'd by any of them, but often affirm'd in most positive Terms: And as for those with whom I am acquainted, I dare affirm, to a Man, they are zealous for it: Most too of our eminent Divines (some Particulars only excepted) whose Works have been printed for the Benefit of the World, are stedfast in the same Doctrine. What Ground then does there appear for this scandalous Charge upon the Clergy? Scandalous I call it, for since all the Clergy have subscrib'd to this Article, to say they have all discarded it, is, in my Opinion, saying, That they have no regard to what they Subscribe or what they Affirm. 'Tis true, there are some, tho' I believe not one in a hundred, who have fallen off from the Faith in this Article: A true Instance of human Frailty! But even those, tho' guilty of Error, are not chargeable with that Nonsense and Self-contradiction which this Writer lays upon them. "The true Deity of our blessed Saviour, says he, is openly decry'd, and the Notion of a Created God every where embrac'd." A Created God is a Contradiction in Terms, and an Appellation which no Opposer of the Trinity ever was so silly as to apply to the Son of God, tho' your Correspondent roundly charges all the Clergy in the Nation as guilty of it.

Original Sin, which he farther tells us "the Clergy have sneer'd out of the Church," does not consist in the Imputation of *Adam's* Transgression to his Posterity, as he supposes; for 'tis as much impossible that the Action by which *Adam* sinned should be mine, as that my Sins should be his: But Original Sin is this: *Adam* being the Stock from which all Men were to spring, and having corrupted himself by Sin, the Offspring of a Root thus vitiated must be corrupt, and like its Parent; and therefore Men are born into the World subject to Death and Diseases, fill'd too with evil Dispositions and Affections, so that their Works, proceeding from imper-

fect Principles, have not the nature of true Holiness, and consequently are not in themselves acceptable to God : And for this Reason a Sacrifice for Sin, and a Mediator, were necessary to make our weak Endeavours receiv'd as Unsinning Obedience. This I take to be the Sum of Original Sin, and the true Sense of the Article on that Head ; and this is a Doctrine which the Clergy constantly maintain. The Election of particular Persons to Salvation, and the Passing by of others, which the *Methodists* condemn the Clergy of the Church for denying, is a Doctrine contrary to the Divine Attributes, destructive of all Religion, affirm'd in no part of Scripture, but denied in numberless ; all which Particulars are easily prov'd. The Clergy do not deny that Salvation is freely by God's Grace, but they deny that this Grace is given unconditionally, and that it leaves nothing to be done by ourselves. Our own Good Works are indeed not meritorious in our Salvation, but yet they are absolutely necessary Conditions of it, and without which we cannot be sav'd. Christ did not die to save Men the trouble of Repentance and Amendment, but to make them acceptable to Pardon ; he that sees not this in Scripture, knows nothing of them as he ought. To his last Objection I answer, That there is nothing like irresistable Grace talk'd of in Scripture, Men there are always treated as free Agents ; God does not tell us he'll make us do right or wrong as to him seems good, but Counsels and Perswades us to do one rather than the other, always leaving it to our own Choice to follow or neglect his Advice. Was it not so, no Man need be troubled about his Sins, what he does he can't help : If every one's Will was not free, our Lord could have little reason for the following, and many other Expressions which he uses : *O Jerusalem ! Jerusalem ! thou which killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy Children together, even as a Hen gathereth her Chicken under her Wings, but ye would not.* If Deism does daily get ground, as this Writer supposes, I wish the occasion of it does not, in a great measure, lie upon such Men as Mr. *Whitefield* and his Followers, who destroy the unanimity of the Church, and breed Schisms in it, by that means giving occasion to the Enemies of Christ to blaspheme.

I have now done with the Introduction to his Letter, which I have remain'd the longer upon, to shew the falsity of those general Reflections contain'd in it. Upon the Sequel, which relates to Dr. *Stebbing*, I shall be more concise, for there is no danger that any one's Esteem for the Doctor's Discourse can be lessen'd by what this Gentleman has said, there being nothing in the Letter, as far as I can perceive, that any way affects the general Doctrine of his Sermon. But let us a little observe how well he has vindicated Mr. *Whitefield's* Conduct from what he calls the false Aspersions of Dr. *Stebbing*. *Boastings*, says he, Mr. *Whitefield* *disclaims*. But can he really be of that Opinion, when he reads that Preacher's Journals ? In which he styles the Ministers of the Church *False Prophets*, and himself the only true one ; and tells us, there is no Gospel preach'd in *England* but by him and his Followers, who being fill'd with the Holy Ghost establish their Doctrines with demonstration of the Spirit. I don't say that these are Mr. *Whitefield's* very Words, but 'tis the direct Meaning of them ; and if this be not the height of Boastings and spiritual Pride, I would desire to be told what it is. In order to vindicate Mr. *Whitefield's* want of Charity in his Censures, he tells us, that none Censure

sure more uncharitably than Dr. *Stebbing*. This is a fine Excuse for Mr. *Whitefield*, an admirable Vindication of his Innocence; 'tis just as plausible an Excuse as a Criminal would make in a Court of Justice, by saying he was not the only Offender. As for Mr. *Whitefield's* Assemblies, view them before and after the Harangue, and I fancy 'twould be no Slander to call them Tumultuous: But as most of his Audience, I presume, come out of Curiosity to hear a Man of Mr. *Whitefield's* Fame, that same Curiosity must induce them to be Silent whilst the Speech lasts, otherwise they would be disappointed.

Concerning FASTING, I think, and I believe all the Ministers of the Church will allow, Dr. *Stebbing* we know does, that 'tis very Commendable, as far as 'tis a help to Devotion, and is consistent with our honest Concerns of Life; but 'tis no where enjoin'd as necessary to Salvation. But by Mr. *Whitefield's* boasting of the frequent Observation of it in himself, it seems as if he thought it so. And should People be perswaded to believe that a frequency of it, and such a constant heat of Devotion was necessary, 'tis hardly probable but that many Families must suffer by it. Mr. *Whitefield*, he tells us, "is as much for Rule and Order as Dr. *Stebbing*, "but does not cant upon the common String of Priestly Authority, and uninterrupted Succession." This is expressing Mr. *Whitefield's* Thoughts of Church Government in very light Terms, and seems very strongly to intimate, that he agrees with it whilst it is consistent with his Humours and Notions, and no longer; and his Field-Preaching, his Rambling like a Knight-Errant in quest of Adventures, his intruding into other Mens Labours, as if they knew not how to preach the Gospel, does not express any great regard for Order, Rule, or Decency.

To his last Objection I answer, That no Man of the Church of *England* imputes any Merit to human Actions, but nevertheless they are indispensably necessary Conditions to Salvation. The Fountain of our Happiness is the Mercies of God; the Means by which it is deriv'd to us, the Sacrifice of Christ; the Condition on which we are finally to enjoy it, Faith in every Person of the Holy Trinity, and every Article of Divine Revelation, with a pious and virtuous Practice built on such a Faith. He that is conscious to himself of Sincerity in this Faith and Practice, is in a State of Salvation, and cannot possibly miss of it, if the Scriptures be true, tho' he does not sensibly feel the Motions of the Spirit within him. To enter into a particular Proof of this, tho' to a reasonable Man I think it needs none, is more than my present Design will admit of; and indeed, Mr. *Urban*, I believe that what I have already wrote, will require more room in your Collection than you can well afford me: I therefore conclude myself your humble Servant,

P. T.

Mr. Urban,

Holderness, Sept. 24. 1739.

AS no Person has been more talked of here of late than Mr. *Whitefield*, so there is no Person concerning whom People have been more divided in their Sentiments about him. From your *Magazines** and his first *Journal* (for I have not read his other *Journals* or his *Sermons*) I learn, that he is a Clergyman, educated in the University, that he was

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Ordain'd

* See Vol. IX. p. 238, &c.

Ordain'd by one of our Bishops, that he preach'd in many Pulpits in London with great Applause, and was much admired by serious People of all Denominations; that he went to *Georgia* with a design to instruct, not only the Colony, but the native *Indians*, in the great Concerns of their Souls and Eternity; that while on Board he took uncommon Pains in Catechising, Praying, Preaching, Expounding, and visiting the Sick, without any prospect of Reward; that being return'd for Priest's Orders, and deny'd the Pulpits in and about Town, he was forc'd to exercise the Gifts God had bestow'd on him for the good of Souls, in Church-yards, Fields or Commons; that he preaches no novel Doctrines, but such as are consonant to the Scriptures of Truth, and to the Articles of the Church of *England*; that the chief scope of his Preaching is to turn Men from a vicious course of Life, and to make them good and holy, telling his Hearers, that *no Whoremongers, nor unclean Persons, nor Drunkards, nor Thieves, nor Covetous, nor profane Swearers, nor Murderers, can be admitted into God's heavenly Kingdom*; but must, without a seasonable Repentance and Amendment, go to a Place a Court-Preacher dares not name, for fear of affrighting his Auditory, and being thought Unpolite and Ill-bred; and that many vicious and profane Persons, by attending his Ministry, have been visibly reform'd.

From this Account of Mr. *Whitefield*, I confess, I had entertained very favourable Thoughts of the Man, and was ready to bid him *God speed*. But of late your *Magazines* inform me, that most of the Clergy, both the Dignified and Inferior, violently oppose him, and agree to deny him their Pulpits; that they call him a *Calvinist*, an *Enthusiast*, and an *Hypocrite*; that they reproach him with sometimes using *extempore* Prayers, like the Dissenters, with being *Righteous over-much*, and recommending both in his Preaching, and by his Example, Austerities which few can practise.

Now I must confess, Mr. *Urban*, I was sorry to find these things laid to the Charge of a Man I was ready to think was designed by Providence for a publick Blessing. Is there any dangerous Error which he holds, or any secret Vice which he indulges, tho' not yet publish'd to the World, that is the Cause of that violent Opposition he meets with from Persons devoted to the same holy Ministry with himself? I have waited, Month after Month, to see something of this kind charged upon him: But the Silence of his Enemies upon these Heads is a sufficient Vindication both of his Orthodoxy and his Moral Life.

Surely Persons that have taken upon them the holy ministerial Office, can't be suppos'd to envy his great Success in his Master's Work! Does his Self-denial, his unwearied Labours for the good of Souls, make those Blush who indulge themselves in Luxury and Idleness? Charity wou'd hope there are not many of this number, — not many who are afraid of being *Righteous over-much*.

But to come to the Accusations brought against Mr. *Whitefield*: As to his being an Hypocrite, that I am no Judge of; but God is, who will judge both him and those who accuse him. And when I hear of his dancing a long Attendance, bowing and cringing at a great Man's Levee, until he has got some fat Preferment in the Church, then putting in a needy Curate to perform all his Duties in his stead, and starving him by
whose

whose Labours his Grandeur and Luxury are maintain'd, it may then be soon enough to call in question his Integrity.

As for his preaching in the Fields, and using *extempore* Prayer, if they admit him into their Churches again, perhaps he will leave them off.

Does he enjoin a too great Strictness and Self-denial? That is so rare an Error in our Days, that a moderate share of Charity may cover it. Few Auditories live up to what they hear; therefore if his fall a little short, they may make excellent Christians. When the bent of the Nation is to too much Looseness, bending Men a little the other way may be a means to make them strait.

I shall not contend with the Disputers of this World, whether Mr. *Whitefield* be justly chargeable with Enthusiasm or not; but am afraid that the Deists of the present Age may make a bad use of such a Charge, and be ready to call that noble Spirit which influenced the primitive Christians to deny themselves, to devote their Lives to painful and useful Services, to bear up bravely under Reproaches and Sufferings, and to despise Death itself, a Spirit of Enthusiasm.

Do our Clergy acknowledge that it was by a supernatural and divine Assistance St. *Paul* and the other Apostles were carried through their painful Labours, and bore up under their heavy Sufferings? And do they own that Mr. *Whitefield* denies himself of Ease, and Rest, and Pleasure; that he is Sober, Chaste, and Temperate; that his Life is exemplarily Pious; that he is abundant in Labours for the good of Souls; that he has despised Dangers, travelled into distant Climates, and exposed his Life among savage *Indians* for the sake of saving their Souls? And will they say that he has been influenced to all this by a Spirit of Enthusiasm? Wou'd to God there were more of the same Enthusiasm in all the Clergy round about us! we shou'd not then see them so oft in Taverns or Ale-houses, at Horse-Races, at Gaming-Tables, or spending whole Nights at Cards. Then they would not content themselves with coldly reading once a Week only a moral Lecture of 15 Minutes long, without speaking one Word of God or another World, from *Sunday* to *Sunday*. But we should find them, more like the primitive Clergy, frequent in Prayer, pathetick in Preaching, grave in their Behaviour, sober in Life, and pious and exemplary in the whole of their Conversations.

I wish, Mr. *Urban*, there were more of this Enthusiasm in me and you; it wou'd make me a better Man, and you a better Author; your monthly Performances would be Magazines of Loyalty, Truth, Virtue, and Goodness. — I thank you for many things of this kind. These in the review will afford you the greatest Satisfaction.

In short, Mr. *Urban*, I cannot but think (until I see something more prov'd against him than I have yet met with) that Mr. *Whitefield* is an honest Man, influenc'd by a commendable Zeal for the Honour of his great Master, and a benevolent desire to serve Men in their best Interests, and is prepared to meet any Sufferings in so good a Cause. He may have his Mistakes and Infirmities, which is only saying, in other Words, He is a Man. Has Mr. *Whitefield* his Faults? *Let him that is without throw the first Stone* at him. But that must be neither you nor I, Mr. *Urban*. But whatever Reproaches those who are zealous for God and Religion may meet with in this World, blessed be God! there is a Day and a World approaching, when good Men shall be dealt with, not according to the

Censures

Censures of partial and unjust Men, nor according to their unwilling Mistakes, but according to the Integrity of their Hearts, and the Uprightness of their Intentions!

FIDO.

A Vindication of God's Prescience concerning human Actions.

FIVE Months have pass'd since there appear'd a Letter in the *Gentleman's Magazine* (*Vid. Vol. 8. p. 188, 189.*) signed *Philaethes*, containing several Remarks on mine printed in the *Magazine* for July 1737, upon the careful perusal of which, as I did not think the Author's Arguments and Criticisms contain'd any thing either *new* or *much to the purpose*, I therefore laid aside the thoughts of making any Reply to them: But since that time several Gentlemen have express'd their desire and expectation to have my Thoughts of the said Letter publish'd; in compliance with whom I have once more undertaken to vindicate the *Prescience of God concerning human Actions*, and in this I hope the Publick will indulge me, for I promise it shall be the last time of my appearing on the Subject: Not that I am any more wearied out by my Adversaries, than our Readers; but I think the continuance of the Debate is likely to answer no good Use or Purpose, till the Managers of it have used themselves to more Reflection and Reading.

Philaethes has not attempted to answer any one of my Arguments, but only to throw Dust and Confusion upon them, which I shall endeavour to wipe off as decently as I can. *A Man or Agent would go to the Right-hand, and yet he might not (or had the Power not to) have gone to the Right-hand.* This to me seems a very possible Case, but *Philaethes* says "it asserts two contradictory Properties of the same thing at the same time" which is a Discovery beyond my Penetration. He indeed has put a new Syllogism, which I grant involves a Contradiction; but that Mr. P. T.'s does equally so, is what I cannot allow; for *Philaethes* in the minor Proposition plainly asserts the possibility of a Case, which the major makes Impossible; whereas P. T.'s does no such matter. And as to his Explanation of P. T.'s Proposition, instead of making it plainer, to me it makes it quite dark and confused: for I know not what can be meant by the *existence* of an Action to happen 100 Years hence being *now an eternal Truth*: This is like saying, *It is now always a Truth*; which I think is meer Jargon. A *Now eternal* is as unintelligible to me as an *eternal Now*. And as to the existence of a future Action being now a Truth, (or that it was always a Truth) I hope he does not mean by it, that it is now true (and was always true) *a future Action exists*, or that it did always exist; and if he only means, that it is now true and was eternally so, that an Action will be, or an Agent will act 100 Years hence, tho' the same Agent will then (*viz.* 100 Years hence) have a Power not to act, or to hinder the existence of the Action; this is only to darken Knowledge with many Words, and comes at last, when reduced to Sense and Meaning, to this plain short Proposition, *An Agent will act, and yet will have the power not to act.* Which is so far from making Truth to be *Falshood*, that it is impossible for the Case to be otherwise: That which has not the Power to hinder Action is no Agent; and consequently
neither

neither will nor can do any thing at all, neither now nor 100 Years hence. If *Philalethes*, or any body else, can shew, that because an Agent will not act, that therefore the Agent cannot but act, then indeed I will grant Truth may be hindered from being, or Truth may be Falshood, or any other Absurdity he shall please to assert; but till then I shall believe, that to say an Agent will act, and yet may not act, (*i. e.* will have a Power to refrain acting) is very consistent Language, and clearly a possible Case: And to say an Agent will act, and yet may not act (*i. e.* will have a Power not to act) is not to assert, that in the first part to be unalterable, which in the second part is asserted alterable; *let Philalethes think as much to the contrary as he pleases.*

Philalethes says, "what is true is necessarily true, and cannot but be true." This I deny, and he ought to have prov'd it; for it is a bold Assertion, and the Consequences of it are highly important. What cannot but be true is physically necessary, and to say this of all Truth is to introduce an unaccountable and blind Fate, and robs the Deity of all moral Attributes; for instance, If it is necessarily true that God will reward every one according to his Works, and cannot but be true, the moral Character of God's Justice is destroy'd; here is a sovereign Fate and Necessity introduc'd, not only to direct but oblige the Deity, from which he cannot swerve. The administration of Rewards and Punishments is Action, and if God cannot but perform this Action (*i. e.* if he is physically obliged to it, without which it is physically possible he may not perform it) then he is over-ruled, bound down, and reduced into an Instrument and meer Machine; which does not yet appear to be any thing like the truth of the Case; and therefore *Philalethes's* Syllogism built on this Assertion is of no Consequence, nor needs any Examination.

Philalethes maintains, and I oppose, an absolute Uncertainty in Nature. I will he had taken notice of the distinction which I made between physical and moral Truth and Certainty; but he seems purposely to have evaded this, for what reasons he knows best. However, to support, or rather illustrate his Opinion, he supposes a Case of Life and Death to be determin'd by the Lot of two Tickets thrown into a Bag, and then one of them drawn by a Person who can have no reason, from the nature of Things, for chusing one rather than the other. Now in this Case, tho' *Philalethes* supposes an absolute Uncertainty, he is as far from proving his Point as he was at first, his bare Word for it is as much a Demonstration as this Instance, or as that which follows about the piece of Money hid under a Candlestick; all that can be infer'd from a hundred such Suppositions, is only, That Men are Agents, and can exert their active Principle without motive or foundation of Choice; for all Effects depend upon Causes adequate to their existence, and where an Action is perform'd by a Person without any moving Reason to determine his Will about it, his Agency is alone a sufficient Cause to account for that Action; and tho' the nature and *modus* of this Cause, *viz.* Activity, or the human active Principle is quite unknown to us, yet it is certainly comprehended and thoroughly known to the Author of our Nature and Being: The Divine Mind is incapable of being impair'd or improv'd, He is unbounded and perfect, and therefore all Things are at all Times equally Objects of his View and Knowledge, how utterly soever we may be ignorant of them.

Phila-

Philaletbes "believes I will find human Actions in general cannot yield a moral Certainty, but an absolute Uncertainty." If this is to be my Misfortune I cannot help it, I have not yet found it to be the Case, tho' I do not pretend to any uncommon degree of Sagacity. But however that be, the Question is not about the limits of my Understanding, but about an Attribute of God Omniscient; it is not about the Uncertainty and Ignorance which Men labour under, but it is, whether the Deity is involved with any degree of the same Ignorance and Uncertainty. I think he is not, and I have publish'd my Reasons, which *Philaletbes* has not yet answer'd — Men have no original innate Knowledge, their Ideas are all derived from the sensible properties and modes of Things, beyond the first Impressions of which made on the Senses human Conceptions cannot reach. And hence it comes that our Understandings are enlarged by slow degrees; and we, thro' operose and tedious Application for a number of Years, furnish our Minds with only a small pittance of Knowledge, which is bounded on every side with Darkness and inextricable Maze. But to assert the same Imperfection concerning the Divine Understanding is certainly most wanton, foolish and absurd; for the Supreme Knowledge is not *dependant* nor *derived*, but *original* and *necessary*; it requires no *foundation* (like ours) for Deduction, Inference, and Conclusion, nor is it built on Argument, or a connected series of Ideas and Resemblances of distant Things; but (in the Words of a great *Author) "God is Omnipresent, who in infinite Space, as it were in his Senfory, sees the Things themselves intimately, and throughly perceives them, and comprehends them wholly, by their immediate Prefence to himself; of which Things the Images only, carried thro' the Organs of Sense into our little *Sensoriums*, are there seen and beheld by that which in us Perceives and Thinks." If moral Truth (which is moral Certainty) were not at all to be attained by Men, it would no less be moral Truth for all that, nor could it from thence be demonstrated not to exist; for no Argument can be drawn against the reality of any thing from our Ignorance of it. Our prescience of human Actions is wholly built on a narrow acquaintance with Men, and a short remembrance of their Principles, Dispositions and Motives; all which is the effect of Application and laborious Reasoning: But (as I have observ'd) God, the perfect Being, does not arrive this way at Knowledge; all Truth is essentially and incessantly present with him, without Train, intervention of Medium, or succession of Ideas; so that there is no possibility of his being mistaken, or at a loss about any thing. And tho' moral Truth (or Certainty) may be utterly hid from Men, or, if presumed to be known, may nevertheless be concluded from wrong Principles, and consequently erroneous and not the thing which is pretended; yet as the fault or defect in such a Case lies not in the thing itself, but arises from the imperfection of human Nature, which is most certainly excluded from the Divine Mind; so *absolute Uncertainty* is far from being prov'd on such Principles, and a *relative Uncertainty* is the only thing which can be fairly concluded; which makes nothing at all for that Side which *Philaletbes* has espoused; and therefore to build Arguments on the Supposition of an absolute Uncertainty in human Actions, is plainly begging the Question, and deserves no Answer.

As to my Instance of the *Man and Precipice*, if *Philaethes*, or a *Messenger* comes in to disturb the peaceful Retreat, the Case is alter'd, and not mine, but his; for the Consequences of which I am not answerable. The Case, as I put it, suppos'd an easy, tranquil, disengag'd and joyous Man, with every thing to make Life agreeable and desirous to him; And now behold! *Philaethes** makes a violent Inamorato and rash Merchant of this same peaceful Man, kicks his Mistress down Stairs and breaks her Neck, burns his Ship and destroys all his Goods, and then brings him the News that he has neither Mistress nor a Groat in the World. Now where is the Fairness of all this? It is neither *Sneer* nor *Invective* to tell *Philaethes* he ought to have used me in a better manner. But what I think is the weakest part of all *Philaethes*'s Letter, is the Notion of God's Justice standing firmer on the supposition of Nonprescience than Prescience. He allows that if it was more probable that an excess of Happiness would follow from the creation of Agents than otherwise, it was *fitter and right* (these are his own Words) that those Agents should be introduc'd (created) than otherwise; by which he grants, that an excess of Happiness (tho' there should happen much Misery) made the creation of Agents fit and right; and if so, then supposing the Deity certainly foreknew that an excess of Happiness would follow Creation, the rectitude of his Conduct is fully preserv'd, on *Philaethes*'s own Principles. But perhaps he will say, *Probability* is a better Foundation than *Certainty* to proceed upon; if so, let that be shewn. He says, if one Person among Millions of Agents should be Unhappy in consequence of a series of wicked Actions, supposing eternal Prescience is supposing God design'd this Person Unhappiness; which, he says, is Impious. So that, with this Gentleman, to design the Fitness of Things shall take place, and a wicked Man shall receive the punishment due for his Actions, is impiously imputed to the Character of a Just Being. I confess this is a manner of Reasoning I have not been us'd to: I should think there is as much Justice in administering Unhappiness in one Case, as Happiness in another. If the Misery of a wicked and disorderly Person be any how connected with the Happiness of a million of righteous and just Souls, and this be fit and right, Prescience cannot make it unfit and wrong; and if it is unfit and wrong, Nonprescience cannot make it right and fit; And yet, except Prescience and Nonprescience can alter the nature of Things, I do not see what all this Dust and Confusion tends to. The Instance of a Sword put into a Man's Hand is not at all to the Purpose, except all created Agents may be suppos'd one Agent, and that one the Devil.

Philaethes† allows whatever is from God is right. But all things are from God, either originally and immediately, or consequentially, and therefore right; and no matter how much moral Evil is partially wrong, it is universally and finally right, as it respects the entire system of things.

Philaethes says, the present Method of answering Things of this nature is with *Sneers* and *Invectives*: But how true this Assertion is I leave to the Judgment of the Publick: I can however declare, on my part, that I love Decency and good Manners as much as he does, and I hope I deserve no Reflections from him on that account.

As to the Question in his *P. S.* || if he means by it, that *if an eternal Truth be an eternal Truth, what makes it so?* I answer, The nature of the

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* *Gent. Mag. Vol. VIII. p. 189.* † *Ib. p. 190.* ‡ *Ib.*

the Thing. But if he makes no distinction between an Action and the truth of that Action, and therefore calls a human Action an eternal Truth, I must beg the favour of a farther Explanation, and also that he will tell me what Truth is essentially, or in the abstract; and what he says shall be impartially consider'd by

Isaac Thompson.

Newcastle, Oct. 4. 1738.

Upon Prescience.

HIC est maximus Metaphysicæ abusus, quo fit ut Ideas, quarum nulla extant Archetypa, & quæ a nobis pendent, obtrudant Theologi & Metaphysici Discipulis suis pro Rebus ipsis, quas sibi perspectissimas, errore suo delusi, existimant. Verùm aliud agendo, hæc Distinctiones mera sunt aurium Ludibria-Artem rixandi quæ tam diu in Scholis obtinuit, quæque nihil habet præter inanem Acuminis Ostentationem, prorsus esse viro sapiente indignam sequitur. Itaque hic summi viri exemplo esse possunt erroris admodum lubrici, qui videtur cum ex insita humano Ingenio Superbiâ, tum ex investigandi, & Judicium interea cohibendi Impatienciâ, nasci. Clerk.

To Mr. Urban.

MR. Thompson says (*Gent. Mag.**) I have thrown together a heap of Quotations, or Scraps, gather'd from distant parts of his Letter; but the Reader will find I have fairly consider'd him, and that there is as much Order in my Remarks as in his Text.

When I think him a great admirer of the *Thomists*, he says, “*I do not know that I am.*” This Expression is evasive, and contains something very singular. He seems a little ashamed of the Sect, yet being a close Imitator of their empty Subtilties, cannot with a good Grace renounce them.

As to the unsteady use of his Terms, I must repeat, that there is a great Confusion through the *Synonymy* and *Opposition* of *Action*, *Activity*, *Performance* and *Free Choice*; and as the Terms have no establish'd Signification, or scarce any at all, the Propositions can have no better: “*Physical Necessity is not applicable to Activity or Action, but relates merely to Effects and Immutability; but moral Necessity properly and only belongs to Action or Activity.*” Choice is the cause of Activity, Activity the cause of Action; then Choice is call'd Action itself, and requires an active Principle to make it what it is, *viz.* free Choice. *Mag. 1737. p. 416.* So that free Choice moves constantly in an *Orbit*, and returns into itself from one single Impulse without decrease of Force, and performs the perpetual Motion. “*I exert my Activity in the Performance.*” Performance seems intended to fill a middle Station betwixt Activity and Action, but Activity and Action are sometimes made the same, and sometimes Activity is the cause of Action, and Choice is Action itself: So that these Terms bear such a jumbled relation to one another, that 'tis no easy matter to assign to each of them a distinct and limited sense.

“*I have not said a Man does, but a Man may surely know what Road he will take.*” * This is but Shuffling, for by the words, *may certainly know*, he means, *certainly knows*, or he means nothing, for he is not speaking of Chance or Contingency, but of Certainty betwixt the Choice

* *Vol. VIII p. 291.*

and the Act : But if Choice be Action, and Action Effect, (for he uses them indifferently) Choice is *Catholic* [as *WARD's Pill and Drop*] 'tis all in all.

There is not a more common Mistake than to put the liberty of the Will for the liberty or freedom of Action ; for which reason I made the distinction, and 'twas an Oversight in not quoting Mr. *Lock*, as I had done a little before ; for I shall always think myself secure in his Authority : And if Mr. *Thompson* had read his Chapter on trifling *Propositions*, he wou'd not have given us such as convey nothing to the Understanding. " *M. N.* mistakes the Question in debate." * He hopes not. " It is not " whether God by his Prescience has determin'd or laid a Necessity on " our Actions, but whether there is really any such thing as Divine Prescience of human Actions." This I think no Question at all, with him who hath any Notion of the Divine Attributes, and brings not down the infinite and allseeing Eye of God to the level of his own ; for if God sees not Futurities, Events must make a continual addition to the divine, as well as human Knowledge ; which is absurd. Neither has this part of the Question been the only thing in debate ; and the Reader will readily see whether Mr. *Thompson's* last Letter expressly contradicts not his former, in which are these words, " The Question is, whether God's prescience " of human Actions is consistent with human Liberty, or whether Prescience and Activity are compatible Ideas." *Mag. July 1737.* where he speaks largely of Prescience and the freedom of our Actions. I have consider'd the Case, as he and others have, and cannot think he affirms contrary Propositions through any other reason than the shortness of his Memory.

" In the Divine Conduct all Things are perfectly right." † Who denies it ? But he has formerly suggested, that some Divine Acts were neither good nor bad, and I wonder where he pick'd up this piece of Doctrine. " But some Circumstances which attend those Acts may be indifferent." He thought he had spoke too far, and now softens it by substituting the Circumstance for the Act ; yet even the indifferency of the Circumstances may be doubted, if we consider them as attending on, or ministering to the Divine Appointments : But be this as it will, we are not to confound the Act with the Circumstance ; so that the Quotations from *Clark* and *Leibnitz* do nothing for him ; and if he allows the essential Properties of the Divinity, it must be incongruous (if not worse) to suppose him the Author of what is not positively good.

" The Old and New Testament are almost in every bodies hands, " I did not therefore think it necessary to inform People of what (it is " to be hop'd) they read every day." ‡ If his Observation is just, our Clergy supererogate very much, and do abundance of needless Work. To point out Texts of Scripture for Proof and Explication of the Doctrine deliver'd, is convenient for all, and of absolute necessity for those who cannot read ; and for those who can, but have not Judgment or Leisure to make the Application. " And this more especially, as the " ingenious Gentleman, on the other side, had borrow'd no Artillery " from that Quarter." Tho' Mr. *Thompson* may put no great Confidence in the words of *Jesus* the Son of *Sirach*, he will not (it is to be hop'd) reject the spiritual Authority of the *Canonical Books* of the Old Testament : The Artillery is from that Quarter, and if the Texts are drawn

* *Id. D.* † *Id. G.* ‡ *Id. H.*

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from the *pure, clean, wholesome Waters* of Life, I think he has said too much, and is not enlighten'd with a more certain Rule or Record than the Divine Oracles, or Holy Scriptures: The Texts are drawn from a pure Fountain, or they are not; *utrum horum mavult accipiat*. The New Testament in several places speaks of God's *Foreknowledge, Counsel, and Providence*; but as Mr. *Thompson* (it is to be hop'd) has this Book in his Hand, 'tis needless to inform him; and tho' some have call'd the Holy Scriptures *Death, Dust, and Serpent's Meat*, we hope better of him.

"I formerly writ to clear my own Character, which has been abus'd." This has been the Case of others, and for much greater Reason, as he very well knows; And whether he has been apply'd to for Assistance, or been *Auxiliary* in the wrangling Cause of another, which did not in the least concern him, is a Question. He has been requested by *W. B.* to give Satisfaction in this Point, but his Answer (which may be produc'd) is as evasive as that relating to the *Thomists*. How the Debate began, was carry'd on, and in what a shameful Discovery it terminated on the Party for whom he was Advocate or Solicited, he is not ignorant, let him declare what he will in the matter, which shou'd not have been mention'd by me, but for the Hint he has given.

Philalethes has this Expression, *G. Mag. V. viii. p. 191*. "Surely God, for certain Reasons, may decline foreseeing our Actions in the *Embryo*; not that "I infer God has not Prescience, but that he will not foresee our Actions." This is a wild *Hypothesis*, and a wild Inference, and I wish he had given his Reasons. We are to suppose an Agreement in the Divine Attributes, and that none of them are shorten'd, suspended, or excluded by another; but that they all accord, and are always infinite. These Enquiries are out of our reach, and beyond the verge of our Faculties; we see but dimly in Things offer'd to our Senses; what can we see then in spiritual, abstracted Truths, where the Essence and Operations are unknown, and, for any thing we know, the same? If so, our Propositions and Conclusions concerning them must be *identical*, and can therefore prove nothing. This was the Practice of the *School-men*, who had Terms without Ideas, and made Distinctions where they ought not; for Example, speaking of the Knowledge of God, they say he hath a *Conditional and Absolute Knowledge*, also a *Knowledge of simple Intelligence*, and a *Knowledge of Vision*. They affected to be obscure and subtil, and spun the Thread of Argument till it broke, or became invisible: And it was a smart Remark when it was said of a certain Person who affected this way of Writing, that * *one of his Arguments was enough to puzzle all Posterity*.—A Man indeed may aim at Praise through a profound Obscurity, and gain his Point with some; but cannot make others believe him able to explain the Mysteries of Religion by the Instrument of Reason; neither ought he to be angry if he is not allow'd to give his decisive Stroke in the arduous Speculations of the Divine Essence. We are not to pry with a curious Temerity, but humbly to acquiesce in the belief of the Infinity of his Attributes, which operate with mutual Consent and in perfect Harmony. Thus we shall secure ourselves from false Apprehensions of his Nature, which lead to Superstition or Presumption. I cannot

* This Panegyric, for such it was intended by him that wrote it, may give us a very strong and just Idea of the absurd Methods by which the Writers of that Age aspired Reputation.

cannot perceive how the Divine Prescience of human Actions can be disputed without blaspheming and denying the Perfections of his Nature. He who made all Things certainly sees all the Effects that can result from their various Mixtures and Combinations. He who made the Heart of Man discovers its Motions, Actions, and Consequences.

“Dust and Opposition are no Arguments.” Very true, but he is more likely to wear the Dust he has rais’d upon himself, than to brush it off.

I am your constant Reader and Customer,

M. N.

Upon the Mode of Baptism.

S I R,

May 21. 1739.

IN the *Gentleman's Magazine*, Vol. VII. *January*, Marcus gives his Thoughts concerning the Impropriety of *Sprinkling* for *Baptism*, which he concludes *can* be administred *only* by *Immersion*; supported by Reasons drawn from Scripture, Antiquity, Decrees of Councils, Rubrick of the Church of *England*, and the genuine Import of the Word itself. *March* following he is oppos'd with hard Words and weak Arguments, by a Writer that assumes the Name and Character of *Philaethes*. Who is repaid his ill Manners by *T. B.* Vol. VIII. *March*. He is follow'd in *June* by *J. L.* who not taking any notice of *Philaethes's* Faults accuses *T. B.* of using him with Pertness and Contempt, and represents *T. B.* as ignorant and full of himself. In Vol. IX. p. 10, 11. *Marcus* bravely resolv'd to sacrifice every Innovation to Truth, resumes the Debate, and having in few words shewn the Vanity of *I. L.'s* Observations, and increased his own Strength, he wishes some more learned Disputants engaged in the Controversy, and leaves it. In p. 113, 114. *J. L.* (Learned and Judicious enough to be sure) undertakes to reply to him. At his first setting out [*A*] he pays a just respect to *M.'s* Candor and Ingenuity, with which and his good Christian Temper, he seems abundantly well pleas'd: But does he not insinuate, p. 114. [*B*] that notwithstanding this Candor and Ingenuity he is yet one of those that *imagine themselves wiser and more knowing than any body else*; and *D.* for all his good Christian Temper, he had rather wrangle about Baptism, than seek the Virtues, or perform the Duties it obliges to.

I suppose *M.'s* and other Readers concluded from what *J. L.* says, Vol. VIII. p. 285. *B.* his Design in that Piece was to evince that *Baptizo*, as used in Scripture, signifies to *pour* or *sprinkle*, as well as *dip* or *immerse*; here he tells us, It was *only* to shew, *That the virtue, force and energy of this Sacrament is not placed in Dipping*, p. 113. *B.* If this was his Design, he ought to have told in what it is placed: I am perswaded he dares not pretend that it was placed in *Sprinkling* or *Pouring*, any more than in * *Immersion*, or that they are any more essential to *Baptism* than it.

* I use the word *Immersion* rather than *Dip*, because I think the Idea that is usually affix'd to *Dip* is not extensive enough for the word *Baptize*, which may be properly used if a Child be taken up and put into Water, or be laid down in a Vessel, and Water put on, so as to cover it; or if a Person go into Water, or lay himself, or be laid by another in it. Now we should use the word *Dip* only in the first Case, whereas *Immerse*, I conceive equally with *Baptize*, includes 'em all.

it : And if so, according to him, all Three are needless, as to any concern we have in the virtue, &c. of this Sacrament.

What he says about *Pouring* on Water is meer Grimace and Shuffling, since 'tis not, that I can find, ever used ; The Minister's dipping his Fingers in Water, bringing 'em over the Child's Face, and then letting the Water fall on it, cannot with any propriety be call'd *Pouring* : However, if *J. L.* can make appear that *Pouring* is *Baptism*, I'll readily agree with him that *Sprinkling* is too; but this he can't do.

Neither has he succeeded in his Attempt C. to shew, that the N. T. Writers use the word *Baptize* in any other Sense than *Dip* or *Immerse*, in any of his Instances, *Vol VIII. p. 285.* One would think so sagacious a Writer should know, that Words, when used metaphorically, are so far from losing or changing their proper and native Meaning, that the allusion thereto is the ground of the force and beauty of the Metaphor; and it's easy to shew, that in every place he had cited there is a manifest allusion to *Immerison*. And he may with equal Reason imagine, the *Jews* were not obliged to cut off the Flesh of the Foreskin, because *Circumcision* is applied to the Heart, and said to be made without Hands : Or that Christians need not *drink* in the Lord's Supper, because *Jesus* by that Word meant his own and his Disciples Sufferings; as that *Baptism* may be administred without *Immerison*, because 'tis used to denote the Dispensation of the Holy Ghost. Tho' every *Jewish* application of Water was not by *Immerison*, yet is it *not at all* plain to good Eyes, that the *Sprinkling*, *Numb. viii. 5, 6, 7,* is one of the *divers Baptisms*, *Heb. ix. 10.* It's mention'd particularly and distinctly three Verses below, and is included in the carnal Ordinances; there being *Immersions* enough under the Law of themselves to be called *Divers*.

F The frequent Observations he speaks of, as to the improbability or impossibility of immersing the Three Thousand, *Acts ii. 41.* have been frequently shewn to be trifling, and shall once again: Be it considered, There was no want of Conveniencies for Bathing at *Jerusalem*, there were 12 Apostles and 70 Disciples, these had not 37 apiece to their Shares, or if the 12 were excused, the rest had not quite 43 apiece; and a Man of ordinary Strength might *immerse* as many, without need of going out of the Water to rest him.

J. L. [G] gives not the *whole* History of *Paul's* Baptism, he omits that in *Acts xxii. 14, 15, 16.* Whether he was Baptized at any distance from his Lodgings is uncertain; but it can no more be concluded he was Baptized in the House, because the Text does not say he went out, than that *Ananias* return'd not to his own Home, because that is unmention'd. It's certain he *arose* to be Baptized, which was needless if Water was *only* sprinkled or poured on him; the *Clinicks* are a witness of it, which he must not except against. But how it could appear to him, or others, that "there was not the least hint of their going out of the House in the "Case of the Jailor's Baptism," *Acts xvi. 30, 34.* is what I can give no account of; perhaps *J. L.* will in his next, when he has reviewed the Passage. It appears to me, from this and other Blunders in his and *Philalethes's* Pieces, that these Writers and their Assistants do not read enough of the Scriptures, or enough consider what they do read, to judge in this Matter.

That about the Year 300 some were said to be Baptized who had Water
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only sprinkled or poured on 'em in Bed, I allow; and if *J. L.* be acquainted with the History of those Times he can't but know, that the validity thereof was much question'd, and it was greatly doubted if the *virtue, force and energy of the Sacrament* attended those Aspersions, &c. and it was not fair in him to suppress this. Before that time, and on as good grounds, the Sign of the Cross was used, which I suppose he and *Phil.* reject, for I take 'em to be not Font, but Bason Sprinklers.

As for *Forbes, Gerard, &c.* I shall say nothing to them, he only asks his Fellow if he be a Thief; I shall only desire him to consider, which are most guilty of Strife and Wrangling, such as would be content with what is clear, plain and evident, or such as contend for what is, at best, dark and doubtful. That *Dipping or Immersion is Baptism, he owns*; but that *Sprinkling or Pouring* is so he has no where prov'd: And Mr. *Mede*, whose Judgment he seems, *Vol. VIII. p. 285. A. B.* to have a great value for, tells us, in *Diatribæ*, on *Tit. iii. 5.* there was no such thing as *Rantismos*, or *Sprinkling*, us'd by the Apostles, or a long time after.

If *Marcus* desires to see what may be said in this Matter by more learned Disputants, he may in *Wall's History of Infant Baptism*, and *Gale's* Reflections thereon. The Applauses of particular Persons, and the Thanks of the Clergy in Convocation, are sufficient Indications of the Capacity of the first; and I suppose the *Baptists* will not pretend to produce a greater Advocate on their Side than the other. And he may find a good Account given of such Disputing as *Philaethes's* and *J. L.'s* in *Rees's* Answer to *Walker's Defence of Infant Baptism*. And I intreat him to examine the Grounds on which he concludes Infants the proper Subjects of Baptism, with the same Resolution, Freedom, and Impartiality as those for Sprinkling, and I don't doubt but it will produce a Change in his present Sentiments, or something which may induce me to alter mine, if he shall please to publish the result of his Enquiries.

Philo-Mag.

Upon the Mode of Baptism.

Mr. Urban,

IN the Controversy between your Ingenious Correspondents, about the *Mode of Baptism*, I find that what is cited from me* by the one, *Mag. Vol. IX. p. 11.* respecting the Testimony of *Bugenhagenius*, the other can see no foundation for, *Ib. p. 113.* because the Title of the German Book referr'd to is not mention'd: And adds, "Nor do *Adams* or *Seckendorf*, so far as he could see, say any thing of it; tho' one wrote his Life, and the other says a great many things of him." Poor Reasoning! Who ever wrote the Life of a Man that contain'd even every material Act thereof? and what difficulty could attend the search after a Book, when the Year in which it was publish'd is mention'd, tho' the Title is not? It cannot be suppos'd that the Author wrote many Books in the same Year.

"This late Author, says *J. L. Ib. p. 114.* seems quite mistaken in saying "*Bugenhagenius* succeeded *Luther* in the Ministry at *Wittenberg*. *Adams* says, "*Suffectus est in locum Simonis Benkii, alias Hensii.* It's not at all probable, that *Bugenhagenius* should neither have heard or seen a Minister sprinkle or pour Water on the Head or Face of an Infant wrapped in

"Swad-

* *Hist. Eng. Vol. I. Pref. p. 22.*

“Swadling-Cloaths. Nor does this late Author’s ingenious Supposition, that he meant among Protestants, mend the matter; as if the Protestants of that time did no such thing. All that this proves is, the misfortune of our imagining we are wiser or more knowing than any body else. This, I think, is enough to shew, that it is a novel and groundless Opinion, that dipping is of the essence of Christian Baptism.”

Thus the Reverend Mr. Lewis of Margate, in his History, after the recital of the mad Rebellion of a frantick People in Germany, says, This is sufficient to shew, that *Infant Baptism* had been the Custom and Practice of all the Christian Churches from the very beginning. And J. L. has found enough to shew, that it is a novel and groundless Opinion, that *Dipping* is of the essence of *Christian Baptism*. Great Discoveries! But to justify my own Citation, I am not convinc’d of any Mistake at all respecting *Bugenhagenius*’s Succession to *Luther* by J. L.’s Reasoning; for, according to *Adams*, if *Bugenhagenius* did succeed *Henfius* in *Denmark*, that is not a Proof that he did not succeed *Luther* at *Wittenberg*, with whom he was a Fellow in the Ministry, as appears by the Article *Hofman* in Mr. Bayle’s *Crit. Hist. Dict.* And the Learned Dr. *Duveil* in his *Exposition of the Acts*, p. 286. expressly affirms, That he was both a Fellow and Successor in the Ministry of *Luther* at *Wittenberg*. Supposing then, not granting, a Mistake, How does the Fact related appear not at all probable? They are, according to *Duveil*, *Bugenhagenius*’s own Words, and both *Thuanus* and *Zanchy* witness that he was a very learned, pious, and moderate Man, and consequently as much, if not more to be credited, than J. L. who, tho’ he has said nothing to the purpose, yet tells us, he has said enough to shew, that *Dipping*, as an Essence of Christian Baptism, is a novel and groundless Opinion, which gives him a fair Title to the sole Property of the *Misfortune* he mentions, inasmuch as I appealed to those who were wiser and more knowing than myself, telling them in my Preface to the Reader, Vol. I. That I should hold myself obliged to them, who should be pleased to represent my Mistakes, promising to amend them.

It does not belong to my Province to enter the Lists with Gentlemen who are pleased to controvert the *Mode* or *Subject* of Baptism, I shall in the Preface to my next Volume shew, That both the Principles and Practices of the *English Baptists* are justified even by the most Learned of the *Pædobaptists* themselves; and but just observe here, that both *Scapula* and *Stephens*, two as great Masters of the *Greek Tongue* as most we have, do tell us in their Lexicons, that βαπτίζω from βάπτω, signifies *Mergo, Immergo, &c.* And Mr. *Leigh* in his *Critica Sacra* says, the native and proper Signification of the Word is, *to dip into the Water, &c.* and also says, some would have it signify *Washing*; which Sense *Erasmus* oppos’d, affirming, that it was not otherwise so than by Consequence; for the proper Signification was such a dipping or plunging as Dyers use for dying of Cloth. The learned and pious Mr. *Joseph Mede* affirms, there was no such thing as *Sprinkling* or *Rantism* used in Baptism in the Apostles Days, nor many Ages after. He had spoken more properly if he had said, there was no *Rantism* used in the Apostles Days, but *Baptism*, since he well knew they are two distinct different Acts. It cannot be *Baptism* at all if it be only *Rantism*: *Immerſion* or *Dipping* being the very Thing, not an Accident,

Accident, but an Essential so absolutely necessary that it cannot be the Act or Ordinance without it : Therefore *Dipping is essential to Baptism.*

Your humble Servant,

Horslydown in Southwark, Sept. 4. 1739.

Tho. Crosby.

Upon the Death of CHRIST.

S I R,

IN a pretended Defence of Revelation I have lately read, that *the Death of Christ was a common Event, that it happen'd in the ordinary Course of Things, and could not have been prevented without a Miracle.* This, Sir, if true, I should have thought would have come with a much better Grace out of the Mouth of one who was running down Revelation, than of one who was pretending to defend it; since nothing can be more directly contrary to the whole Tenor of it. The Account there given us of the Death of *Christ*, and of the antecedent Causes of it is, I think, in brief this: That *God made Man upright*, but that they soon revolted from their Creator, and sought out to themselves *many wicked Inventions*; and that God, out of Love to the Creatures he had made, gave them a Promise of a Saviour immediately upon their Fall. That God, according to his Promise, sent forth this Saviour in the *Fulness of Time*; who, after having liv'd a sorrowful Life, *died an accursed Death*, in order to be the Author of eternal Salvation to all who, to the end of the World, should unfeignedly believe in him, and comply with the Terms of the Gospel-Covenant. This is the Account Revelation gives of the Death of *Christ* the Son of God, who also was God. And from this Account, I think, it is demonstratively evident, that it was an uncommon and extraordinary Event, that it was wisely order'd by the Providence of an all-seeing God, and that God could as easily have prevented it without a Miracle, as have permitted it without one. As to God's making his own Glory the End of all his Actions, he would have as effectually promoted that by the final Destruction of Mankind, as by their eternal Salvation. It was therefore as much out of Love to a lost World, as out of a Concern for his own Glory, that God sent his Son into it to take the human Nature upon him, and in that Nature to suffer and die, without which the Salvation of Mankind could never have been accomplish'd, in a Way consistent with the Perfections of God.

Revelation, I think, stands not in need of any such Defenders, and I wish it had no more such : As it has stood the Test of so many Ages already, I have good reason to believe (as well as heartily wish) that it will be believ'd and practis'd by some to the End of the World.

Whilst others, therefore, under pretence of Defending it, do all they can to undermine it, let you and I, Mr. *Urban*, highly prize it, and be convinc'd not only of the Expediency and Usefulness of it, but also of the Necessity of it for our Salvation; for which, if either the Light of Nature, or the Law of *Moses*, or both together, would have been sufficient, we may reasonably conclude it would never have been given. And since we are deliver'd from the burdensome Rites and Ceremonies of the *Jewish* Law, let us firmly believe, and endeavour to practise that

most excellent Revelation which *Christ* has brought to Light by the Gospel.

London, Feb. 11. 1735.

I am, Sir, Yours,

ANTIFOSTER.

Upon PRESCIENCE.

Mr. Urban,

June 16. 1738.

I Think the very Ingenious *Philaethes* perfectly in the right, when he says, in the *Magazine* for April last, p. 188. with regard to the Dispute about *Prescience*, "That the Question which ought to be debated is, "whether there is such a thing in Nature as *absolute Uncertainty*;" But, on the other hand, I must be of Opinion, that he has chosen the wrong side of it, and therefore was in hopes of finding, in your last *Magazine*, the other side defended by some of your Ingenious Correspondents; but since it was not, I have ventured, for once, to undertake that Task, if it be not taken off my hands by some abler Person, to whom I am very ready to resign it.

It must be acknowledged that this Gentleman has made the most of his Argument; but yet I think it inconclusive, because tho' some things are uncertain to us, it does not follow they are so to God; which I think is all that can be concluded from the two well-chosen Instances which he has produc'd: Two Tickets are thrown into a Bag, the Person who draws, 'tis true, knows not which to chuse, but he who *made* and *disposes* of the Tickets does; he knows likewise which he would have him to chuse, and *privately* directs his Choice accordingly; which does not therefore cease to be Choice still, he insensibly guides his Hand to the Ticket, or brings the Ticket to his Hand. So for the other Instance: The Gamester knows not which Side of the Piece of Money is uppermost, because his Sight is intercepted by the Candlestick; but does the Gentleman conceive so grossly of God, as to think *his* Sight cannot pierce thro' such an Obstacle? As it surely does, He may influence him to call which Side he pleases. Nothing in Nature can be uncertain to the Author of Nature; Chance is, in some measure, the Object of human *Science*. Rules have been form'd concerning it, and it has been reduc'd to certain *Laws*: And can we suppose that the Creator has no Laws to govern it by, as well as the rest of Nature? If we can, we may as well go a Step farther, and imagine that the World was made by Chance, that it subsists by Chance, and that by Chance it may, we know not how soon, be overturn'd.

Is this Gentleman willing to submit to the Decision of Scripture? If he be, this Dispute will be brought to a short Issue. *Solomon* tells us, *Prov. xvi. 33.* that *The Lot is cast into the Lap, but that the whole disposing thereof is of the Lord.* And this Doctrine is confirm'd by several Instances in Scripture, particularly those of *Jonah* and *Matthias*.

But if he will not abide by the Determination of Scripture, if Ingenious Gentlemen will not come to that reasonable Resolution which Mr. *R. Y.* recommends to them in the last *Magazine*, p. 263. if they will indulge themselves in an unbounded liberty of disputing upon Subjects beyond their Fathom, there is no knowing where they will stop, nor to what

what Extravagancies their so much boasted Reason will carry them. In order therefore to check this Pride and licentiousness of our Reasonings, and to induce us to conduct ourselves with Modesty, Humility, and a due deference to Scripture in all Religious Disputes, and in Things above our Comprehension to captivate our Understandings to the Word of God, I shall conclude with a fine and pious Reflection of Mr. Bayle, whose Authority, I suppose, will be of weight with the Gentlemen of the other side of the Question. Under the Article *Arminius, n. E.* he recommends *St. Paul's Rule*, with regard to the Dispute about *Predestination*, which is equally applicable to, and concludes more strongly for Divine Prescience. "This great Apostle, says he, inspir'd by God, and immediately directed by the Holy Ghost, in all his Writings, raised to himself the Objection, which the Light of Nature forms against the Doctrine of *absolute Predestination*; he apprehended the whole force of the Objection; he proposes it without weakening it in the least. *God hath Mercy on whom he will have Mercy, and whom he will he hardeneth*, Rom. ix. 18. This is *St. Paul's* Doctrine, and the Difficulty which he starts upon it is this: *Thou wilt say then unto me, why doth he yet find fault? for who hath resisted his Will?* ver. 19. This Objection cannot be push'd farther, twenty Pages of the subtillest *Molinist* could add nothing to it: What more could they infer, than that, upon *Calvin's* Hypothesis, God wills Men to commit Sin? Now this is what *St. Paul* knew might be objected against him. But what does he reply? Does he seek for Distinctions and Qualifications? Does he deny the Fact? Does he grant it in Part only? Does he enter into Particulars? Does he remove any Ambiguity in the Words? Nothing of all this. He only alledges the sovereign Power of God, and the supreme Right which the Creator has to dispose of his Creatures as it seems good to him: *Nay, but, O Man, who art thou that repliest against God? Shall the Thing formed say unto him that formed it, why hast thou made me thus?* ver. 20. He acknowledges an Incomprehensibility in the thing, which ought to put a stop to all Disputes, and impose a profound Silence on our Reason. He cries out, *O the depth and the riches both of the Wisdom and Knowledge of God! how unsearchable are his Judgments, and his Ways past finding out!* ch. xi. ver. 33. Christians ought to find here a definitive Sentence, a Judgment final and without appeal in this dispute about Grace; or, rather, they shou'd learn from this Conduct of *St. Paul*, never to dispute about *Predestination*, and immediately to oppose this Bar against all the subtilties of human Wit, whether they arise of themselves in meditating on this great Subject, or whether others suggest them. The best and the shortest Way is, *early* to oppose this strong Bank against the Inundations of Reasoning, and to consider this definitive Sentence of *St. Paul*, as those Rocks immovable in the midst of the Waves, against which the proudest Billows beat in vain; they may foam and dash, but are only broken against them. And if ever we think proper to exercise our Wit on Points of this nature, we ought at least to found a Retreat betimes, and retire behind the Bank I have just mentioned." The length of this Quotation will, I hope, be justified by the Applicableness of it to the present Dispute, in order to put an end to it, which was the only Motive of my engaging in it. *I am,*

Yours, &c.

A Curate of Salop.

Concerning the Peopling of the EARTH.

THE following Observations, which I promis'd to send you some Months ago, on *R. Y.*'s Account of the first Peopling of the Earth after the Deluge (*See Vol. VI. p. 601, 665, 731. and Vol. VII. p. 23, 75, 141, and 196.*) have been delay'd thro' a hurry of other Affairs, and are now set down just as they occur'd to me, and wherein they seem'd principally to recede from the Chronology of *Sir Isaac Newton*, without sufficient Warrant for so doing, because one Hypothesis is as good as another, where no prevailing Reasons can be assign'd to determine the Judgment either way.

R. Y. thinks *Asa* King of *Judab* to be *Osarsiphus*, I think chiefly from the similitude of the two first Syllables of the last to the first. This will hardly be allow'd of any weight at all, for he shou'd have clear'd up the Passage first of *Manetho apud Josep. contra App.* where he says, that "*Osarsiphus* was a Priest of *Egypt*, that he was call'd *Usothron*, or *Hercules Egyptius*, that he oblig'd the *Ethiopians* to retire to *Memphis*; but that *Memnon* King of *Egypt*, and his Son *Rameses*, after 13 Years, having augmented their Forces from *Ethiopia*, compell'd *Osarsiphus*, tho' strengthen'd by the *Jews* and *Phœnicians*, to fly from *Egypt*." (This *Osarsiphus* the *Egyptian* Writers falsly take for *Moses*.) Now *Asa* was not a Priest of *Egypt*, he only pursu'd the *Ethiopians* to *Gerar*, a City in the South Confines of *Judea*, and smote some Cities thereabouts, and return'd to *Jerusalem*, 2 Chron. xiv. 14, 15. neither of which agree with the Character of *Osarsiphus*, who to me seems only some Native, who took the Advantage of the Distractions in *Egypt*, on the Defeat of *Zerab*, to establish the Liberty of that Kingdom in opposition to the *Ethiopians*, who had usurp'd the Government of it; and might probably call in to his Aid some of *Asa*'s Army, and other neighbouring Nations.

I agree with *R. Y.* according to *Sir Isaac*'s Scheme, that *Sesac* is *Sesostris*; and the Opposers of this Opinion had better consider the following Arguments: Either that Conqueror's Expedition, so remarkable in *Heathen* History, happen'd soon before the *Exodus* of the *Jews* from *Egypt*, or after it; if before, how came it to pass that those Nations thro' which *Sesostris* must necessarily march, and consequently reduce (such as *Ammon*, *Palestine*, *Canaan*, &c.) were so powerful and opulent at the arrival of *Joshua*? The Account of them in sacred History will by no means quadrate with the Circumstances of a conquer'd People, being in a Capacity, not only to oppose, but even overcome the whole Host of *Israel* for some Centuries after. But if this Expedition happen'd after the *Exodus*, *Sesostris* must disturb the *Hebrew* Republick in his March, there being no other Way to pass from *Egypt* in the course of his Conquests. The Sacred History admits of no such Conqueror from *Egypt* but *Sesac*, consequently *Sesac* and *Sesostris* are one and the same Hero; which makes *Josephus* rightly affirm, that the *Greek* Histories describ'd the Expedition of *Sesac* under that of *Sesostris*, erring, says he, only in the Name of the Person.

R. Y. endeavours to solve the Account of the vast Army which the *Philistines* brought into the Field against *Saul*, by making the *Amalekites* Auxiliaries, and probably the *Phœnicians*; and adds, that the Army of *Midianites* was as great. Herein I think he errs, for tho' the same

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Hyperbole is made use of, *viz.* as *Grasshoppers*, or the *Sand on the Sea-shore for multitude*, yet 'tis plainly, in the Case of the *Midianites*, only an oriental form of Expression, and that their whole Army did not exceed 135000, tho' compos'd of at least four very powerful and warlike Nations, *viz.* the *Amalekites*, the *Midianites*, the Children of the *East* (probably as far as *Euphrates*, or beyond,) and the *Ishmaelites*; *Vide Judges* vi. 3. viii. 24. and for their Number, *ver.* 10. Now it seems not probable that *Amalek* could compose one half of the *Philistines* vast Army, as *R. Y.* alledges, yet with the other three warlike Nations (no doubt exerting their utmost) he might bring in 135000. and the *Philistines* themselves 65000, (which however I think too many for such a small compass of Ground as *Palestine*) yet the whole will not exceed 200000; and that Army seems disproportion'd to the number of their Chariots, which we are inform'd were 30000, besides People like the Sand, &c. The Army of *Amalek* and *Canaanites* together, under *Sisera*, did not exceed 900 Chariots; all the Chariots of *Israel*, in the prosperous Reign of *Solomon*, did not exceed 1400, and these mention'd as a considerable Part of his Grandeur: So that *R. Y.* seems not to have accounted so well for the *Philistine* Army, as *Sir Isaac* did, by the accession of the Shepherds from *Egypt*. *Amalek's* fighting with *Israel* for a whole Day in the Wilderness will do nothing to prove the Number of their Forces, unless we knew what Strength was deputed under *Joshua* to cope with him, which might not be a tenth Part of *Israel*.

R. Y. finds Fault with *Sir Isaac's* attributing the Overthrow of the *Affyrian* Army to a Defeat from the united Forces of *Sethon* and *Tirbakab*, Kings of *Egypt* and *Ethiopia*, by a Nocturnal Surprise. The Scripture itself is not silent of *Tirbakab's* Expedition, and it is evident he was in full March against *Sennacherib*, 2 *Kings* xix. 8. and probably either *Tirbakab* fought him, or hearing of the disaster of his Army had no occasion. I think, from the whole, that *Sir Isaac* has given us a very consistent Account of it: He says, in the fourteenth Year of King *Hezekiah*, *Sennacherib* invaded *Phœnicia*, took several Cities in *Judah*, and attempted *Egypt*; but *Sethon* King of *Egypt*, with *Tirbakab* King of *Ethiopia*, coming against him, he lost in one Night 185000 Men, as some say by a Plague, or perhaps by Lightning, or a fiery Wind, which blows sometimes in the neighbouring Desarts, or rather by being surpris'd by *Sethon* and *Tirbakab*. The two first of these *R. Y.* will allow to be Miraculous, and the other two at least highly Providential; for I see no reason, without invalidating Scripture Evidence, why these two united Kings might not be destroying Angels in the hand of God.

As to what *R. Y.* says concerning the *Babylonians* sending Messengers to enquire of the Wonder wrought in the Land, I think this Circumstance relates to the Retrocession of the Shade on the Dial of *Abaz*, which being effected for a like in the Sun, excited the Curiosity of that Learned Nation to look farther into the Matter, and send to *Judah* to give them a satisfactory Answer. The Subject was fit for Astronomers, who wou'd look on the Overthrow of an Army only as casual.

The Amount of these few Observations on the Ingenious *R. Y.'s* Account of the first Peopling of the Earth, is far from being done out of disrespect to his Writings in general: He seems to deserve well of the

the Learned World in most Things; and the only Fault that I found (as I mention'd before) was his departing from Sir *Izaak*'s System, without seeming to have a Superiority of Reasons on his Side, the only Method of determining the Judgment in so remote Antiquity.

On the same Subject.

Mr. Urban,

WHEN I first read the Reply of *Philo-Historicus* to my Account of the Number of the Inhabitants which might be upon the Earth at the Time of the Flood, (See *Gent. Mag. Vol. VI. p. 601, 665, 731. and Vol. VII. p. 23, 75, 144, 196.*) I fully intended to let it pass without an Answer, as not seeing any thing in it that deserved one; but afterwards, when I considered that many of your Readers might not see the Weakness of this Attempt, so plain as myself, and that perhaps your Correspondents might imagine that I was not able to reply, I determin'd to send you this as the *First* and the *Last* which I shall make to such a Writer.

First he argues against my Opinion from the *Wisdom and Providence of God*, according to the Reason and Nature of Things. — When *GOD*, says he, first made and formed the Universe, he replenish'd the Earth with all Things necessary for the Life and Pleasure of Mankind, whom he intend'd should be the rational Inhabitants thereof. Now it is natural to think, that *GOD* would, when he had so replenish'd the Earth, appoint [take, I suppose he means] the properest Methods for the speedy Peopling and Planting it with such a Number of Persons, as was absolutely necessary for the keeping and preserving it, in some measure, in the State and Condition he at first made it: And therefore we find, that as soon as he had made and formed the first Man *Adam*, he put him in the Garden of *Eden*, to dress it and keep it in Order: And may we not reasonably suppose, that he would have the same regard for the rest of the Earth, as well as that [as he had for that, I suppose he means] Spot of Ground? I think there is no room to doubt of it. — The Longevity of Men, no doubt, was designed by the Wisdom and Providence of *GOD* [was designed by the Allwise *GOD*, and brought about by his Providence, I suppose he means,] as the properest Method for the speedy Peopling and Planting of the Earth. — Give me leave to tell this Critick, that Argument that proves too much, proves nothing at all; but his Reason taken from the Earth's being created with Necessaries and Conveniencies for Millions of Men, proves as plainly, That there must be Millions of People created along with it, as it does, That therefore it must be quickly supplied with Millions: But the first of these Conclusions he knows to be false in Fact, and therefore the second does not rightly follow from the Premises. What! has he never heard of uninhabited Islands discovered, abounding with all Things necessary for the Life and Pleasure of Man? Did not the *Hiroynian Wood*, in the Time of *Julius Cæsar*, take up the greatest Part of the North of Europe, where Millions of People now inhabit? And is it any Reflection upon the Wisdom of *GOD* in his Works of Providence, that he did not send Men into the World sooner, to cut down the one, and inhabit the other? — Who

is this that presumes to judge the ALMIGHTY, and darkens Counsel by Words without Knowledge ?

Besides, as Man's falling into *Sin* brought Death into the World, it is evident that not Longevity, but *Immortality* had been the Portion of Man, if his *Fall* had not prevented it ; and when he was fall'n, it had been no Reflection upon the Wisdom of God if he had died *immediately*, and the whole Race had been extinct, according to his Threatning : We know that he was driven out of *Eden*, and if God had had the *same regard for the rest of the Earth*, I am apt to believe *Philo-Historicus* had never lived in it. What then was the Design of God in delaying to execute his just deserved Sentence so long ? — I believe that he spared Man that he might have a *sufficient* Time to make his Peace with him, and lay hold upon that *second Covenant* which he had been graciously pleased to make with him ; and perhaps he spared him so long, that he might feel in his own Body the *Miseries* that his Sins had brought upon him ; in both which we may behold the *Goodness* and *Severity* of God, in all whose Ways *Wisdom* shines ineffably bright ; but we, *short-sighted Mortals*, who cannot comprehend the ALMIGHTY, nor his Works, ought not to say, that this he did for this Reason only, or he was not Wise.

But that *Philo* may see his own Weakness, I would have him look into his own *reasonable, moderate Arithmetical Progression*, there he will find, if he strikes out the last 400 Years, and takes the Sum of all the Souls that might have been brought into the World before ; I say, there he will find, according to his own Computation, that there might be but 2,222,222 Souls in the World, *A. M.* 1200, even supposing that never a Soul had departed out of it. Now, was it consistent with the Wisdom of God, that there might not be two Millions and a quarter of Souls in the World in the Year 1200, and yet is it inconsistent with the same Wisdom, that there should be no more than near six times as many in but 456 Years after ? Who but this Gentleman can think so ?

Your Correspondent's Observation, what a prodigious Progeny *Jacob* might have seen, if he had lived 900 Years, is nothing at all to the Purpose, because Experience has assured us, that there is but about 30 Years, at a moderate Reckoning, between one Generation and another, in the Ages since the *Flood* ; and by comparing the several Instances that *Moses* gives us of the Times preceding it, we shall find that there was above 100 Years difference before : So that *Jacob* might have lived 900 Years *before the Flood*, and yet not have seen but 8 or 9 Generations ; but if he had lived 900 Years *after*, he must have seen, at least, 30, in many *particular Branches* of his own Family.

He says, *The reason of the great Increase of the Israelites, in Egypt, was their living in Peace and Quiet, and free from Wars and other Calamities.* — Yes, witness God himself, *I have surely seen the Affliction of my People which are in Egypt, and have heard their Cry, for I know their Sorrows. The Cry of the Children of Israel is come unto me, and I have also seen the Oppressions wherewith the Egyptians oppress them,* Exodus iii. 7. 9. Witness likewise the Command of *Pharaoh* to the Hebrew Midwives, *Kill every Son*, Exodus i. 16. and to all his People, *Cast every Son into the River*, Exodus i. 22. — If he says that their great Multiplication was before this, let *Moses* answer him ; *The more they afflicted them the more they multiplied and grew*, Exodus i. 12.

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He that can contradict all this Evidence, will certainly carp at any thing.

He says, the Reason why the Children of *Israel* were decreased in the *Wilderness* was, because *they were entered into a new state of Life, and were cut off by War and Famine, &c.* *Moses*, who gives us a particular Account of the Travels of the *Israelites* thro' the *Desert*, lets us know, that there were very few slain in *War*, and not one died by *Famine*: They were indeed destroyed by sundry Plagues, for their Rebellion against *God*; and yet if we consider, that there were but two Men in their Camp above 40 Years old, when they entered into *Canaan*, and that there were at least 100000 above that Age at their coming out of *Egypt*; I say, if we consider this, we shall find there had been a vast Increase of Persons, under 40 Years of Age, in the Camp of *Israel* in the *Wilderness*.

As the Examples he talks of (*p. 266. E.*) are but Chimeras, so his Observation from thence must needs be as Impertinent, and therefore not worth notice. But he has discovered a great Mistake in me, in that I have said, there was just the same Number of Generations from *Adam* to the *Flood*, as there was from *Abraham* to *David*: Where, says he, 'tis evident he has not examined the Scriptures well; because the Generations from *Adam* to the *Flood* were but 10, and those from *Abraham* to *David* 14. — One would have thought a Person, who had charged another with a Mistake, had taken special Care not to be Mistaken himself in the very same Article. But so it is; for *Noah* was the tenth from *Adam*, and his Sons, *Shem*, *Ham* and *Japhet*, were born near 100 Years before the *Flood*, *Gen. v. 32. and vii. 11.* so that there was in the Line of *Noah* eleven Generations before the *Flood*, and not ten as he supposes: And considering that *Noah* had none of these Sons till he was 500 Years old, might not I very well, by comparing the several Instances given by *Moses*, and taking the mean length of the *Antediluvian* Generations: I say, might not I compute that there were three Generations between the Birth of *Noah* and his three Sons, and this would make just 14 Generations; so that, perhaps, some People will think I had examined this Scripture better than *Philo-Historicus*. And a Computation from *Abraham* to *David* is certainly the best way to find out what Number the Inhabitants before the *Flood* could not possibly exceed; provided it be granted (which I am sure cannot reasonably be denied) that the Fathers before the *Flood* had not more Children than they have had since. — I don't know what the Gentleman means by saying, *I am partial in my Calculation*; I am sure it is wholly my own, and how a Man can properly be said to be *partial* where no body is concerned but himself, is quite beyond my Comprehension.

He says, that the Generations before the *Flood* were not subject to be wasted and diminished by Wars, &c. like the Family of *Abraham*. But as *Moses* has assured us, that the Earth was filled with Violence, and as there were then no Civil Magistrates ordained to punish Evil-doers, it is highly probable that the Giants did more Mischief in the World, till the *Flood* overwhelmed them, than all the Wars, &c. in which the House of *Abraham* had been concerned, till the Days of *David*.

After he had rambled away from his Subject, to *Egypt*, *Canaan*, and I know not whither, he returns to it, and quotes *Mr. Derham*, in the same manner as I should do a place of Scripture, without giving so much as one Reason

Reason for his Opinion; and indeed I think he ought to have chosen this Quotation for his *Text*, since 'tis plain he has gathered his first Head from it, tho' I must confess I can't but think him ----- an indifferent Preacher.

I have, by several Instances from *Scripture*, supported my Opinion; that the Fathers before the Flood had not more Children than Mankind have had since: Of these your Correspondent has taken no notice, nor shall I of his Observation, at what Age those same Fathers begat their first Children, because it is of no Service to his Cause: Only seeing he tells us from *Josephus*, that *Lamech* of the House of *Cain* had 77 Children, I'll tell him a stranger Story: In Captain *Gulliver's Travels* 'tis reported, that there is a certain Island called *Lilliput*, where the People are not so big as his Thumb, and that there is another Country called *Brobdingnag*, where the Inhabitants are as tall as our Spire-Steeple, and that there is a flying Island called *Laputa*, &c. If he has not a weak Head, he will allow that the Authority of Dean *Swift*, is every whit as good as that of *Josephus*, in the Instance he has given us.

I now come to examine your Friend's *reasonable, moderate, arithmetical Progression*. It is founded on this Supposition, *viz.* That the Fathers before the Flood had their first Children at 65 or 70 Years of Age, and had afterwards one in seven Years, till they were 200, and consequently 20 Children apiece. It is evident therefore, that there was, according to this Supposition, a second Generation begun in the eldest Children at the Year 65 or 70 of their Fathers Age; yet notwithstanding this, the Computation proceeds upon this Supposition, *viz.* That there was 200 Years between one Generation and another, and consequently that all the 20 Children were born at a Slap at the End of 200 Years; then it allows 65 or 70 Years to the Birth of their first Children, and so proceeds to contradict it self as before. What can be gathered from such stupid inconsistent Stuff as this? I would have him to take notice, that there has lately appeared in the *Magazine*, a certain ingenious Gentleman who lives in *Crown-Court, Long-Alley* near *Upper-Moorfields*, to whom if he will please to resort, I make no doubt but he will soon put him into a better Method of Computing, before he attacks

Your humble Servant

R. Y.

SIR,

I Perceive your ingenious Correspondent (p. 28.) differs from me chiefly concerning *Osarsiphus*, and the Destruction of *Sennacherib's Army*. Of these therefore in their Order.

He observes, that *one Hypothesis is as good as another, where no prevailing Reasons can be assign'd to determine the Judgment either way*. I agree with him, but then he is greatly mistaken, in thinking my chief Reason for taking *Asa* for *Osarsiphus*, is from the Similitude of the Names; if he will please to turn to *Gent. Mag. Vol. VII. p. 140, 141.* he will find it proved (I think beyond Contradiction) that the Posterity of *Abraham* were the *Shepherds*, and not the *Canaanites* and *Philistines*, as Sir *I. N.* had asserted. This being premised, it will follow, that a King of these

Shepherds must be one of the *Posterity of Abraham*; and seeing *Osarsiphus* was Contemporary with *Asa*, who, we are sure, did, at that very Time, conquer Part of the lower *Egypt*, who so likely to be *Osarsiphus* as *Asa* himself, whose Names (I said) are as near as *Sesostri* and *Selac*? Thus, Sir, I defend my *Hypothesis*, and, before your Friend can overturn it, he must prove (which I am sure he never can) that the *Hebrews* were not the *Shepherds*, but the *Philistines* and *Canaanites*.

But how then can I clear up that of *Manetho*, who says that *Osarsiphus* was an *Egyptian Priest*. — I hope your Friend will not insist on a clear Light in the midst of so much Obscurity; but seeing the *Scripture* has informed us that *Asa* entirely defeated the *Ethiopians*, that they could not recover themselves, and that he smote all the Cities round about *Gerar*, 2 *Chron*, xiv. 13, 14. I take it for granted that *Asa* was the Conqueror of the Lower *Egypt*; and therefore, I think 'tis as clear as any thing of this nature can be, that *Manetho* has made *Osarsiphus* an *Egyptian Priest*, purely to hide the Dishonour of his Country, that it might not be thought that the *Jews* subdued it: So that I conclude still that *Osarsiphus* must be *Asa*, or one of his Subjects, as his *Vice-Roy*: If it was one of his Subjects and *Vice-Roy*, then it might be the *Sopber* or *Secretary* who had this Honour conferred upon him; for the *Sopber* we find to be a Person of the highest Dignity in the Court of *Jerusalem*, and supposing such a Person settled in *Egypt*, he must have been called by the *Jews* there, *Sausipher*, the *Prince Secretary*, and by the *Egyptians*, *Osarsipher*, or *Osarsiphus*. Perhaps the *Jews* might sometimes call the same honourable Person, *The Sar*, i. e. *The Prince*, or *President*: And hence he might be called in the *Greek Tongue* *Proteus*, (for *Proteus* was in *Egypt* at the very same time) and this might be the Reason why *Proteus* is said so often to alter his Shape, because tho' the Persons were often changed, yet the Name was the same: Perhaps too he might be said to be of common *Extraction*, because Subjects were advanced to this Dignity. — Be this Conjecture right or wrong, I think still that *Osarsiphus* must be *Asa*, or one of his Subjects.

In opposing my Account of the *Philistine* Army, your Friend seems to have made three or four Mistakes; he seems to have mistaken the Manner of raising their Armies in *Palestine*: Their Armies did not consist, like ours, of a few Men listed, or pressed, into the Service; but every Man in the Kingdom, upward of 20 Years old, was reputed a Soldier. Hence it was that *Abijah*, King of *Judah*, was able to bring 500000 Men into the Field against *Jeroboam*, King of *Israel*, who had an Army of 800000. Who then can think, that the *Philistine* Nation had not above 65000 Men in it able to bear Arms, when he reads that they were at War with *Saul* all his Reign, and afterwards fought out *David* three times to fight with him, tho' as often routed, and tho' they knew he was King of all *Israel* and a great Warrior? I think whoever considers this must conclude, that the *Philistines* were able to bring, at least, 4 or 500000 Men into the Field.

I think your Friend also mistakes with regard to the *Midianites*, whose Army, he says, did not consist of above 135000 Men. The grand Army to be sure did not; but who can think that the *Midianites* were all in one Body, when the Land was intirely subdued by them? Or that an Army of

135000 Men, living at Discretion in the Enemy's Country, had not a good Number of Forces sent abroad to keep the Country in Subjection, and lay it under Contribution? Nay, the very History makes it plain, that besides this Army, the *Midianites* were spread all over the Kingdom; hence it was, that those who would save any Thing from them were forced to hide it, *Judg. vi. 11.* hence it was, that those who dwelt in the remotest Parts of the Kingdom, as in *Asher* and *Naphtali*, when they heard of the Defeat by *Gideon*, pursu'd after the *Midianites*, *Judg. vii. 23.* which otherwise they could not possibly have done: Nay, had it not been thus, it must have been quite too late for *Gideon* to have sent Messengers all over *Mount Ephraim*; or for the *Ephraimites* to have gather'd themselves into one Body, and then to have smitten *Oreb* and *Zeeb* with their Armies: These therefore, could not possibly be a Part of the Army pursued by *Gideon*. For my part I can't doubt but *Gideon* himself, with his Company, lay upon *Jordan*, for some time after the grand Army of the *Midianites* was pass'd over, to cut off some of those lesser Bodies that were still behind; otherwise how could *Zeba* and *Zalmunna* have got beyond the Border of *Israel*, before he cross'd that River? These Remarks are enough to satisfy a Person of your Friend's Penetration, and Skill in Geography, that all the *Midianites* that were then in the Land of *Israel* were not in one Body. So that tho' the main Army under *Zeba* and *Zalmunna* did not exceed 135000, yet those under *Oreb* and *Zeeb*, and others, might amount to several Hundred Thousands more.

Your Friend also mistakes in saying, that *all the Chariots of Israel, in the flourishing Reign of Solomon, did not exceed 1400.* — The Text speaks of Chariots that were the King's own Property, and not belonging to any of his Subjects; so that he might as well assert, that because the Scripture says that *Solomon* had but 12000 Horsemen, therefore there were but 12000 Horses in his Dominions. Whoever will but reflect upon the Grandeur of this Prince, and that but some of the Nations over which he reigned, were able to send to the Assistance of the *Amonites*, against his Father, 32000 Chariots, *1 Chron. xix. 7.* can't doubt but *Solomon* was able to raise as many more. What, was *Hadarezer* able to bring into the Field 40000 Horsemen, and could *Solomon* bring but 12000? The Thing speaks itself. *Solomon* was certainly a very great King, that could keep 1400 Chariots and 12000 Horsemen at his own Expence; but considering the best of Chariots were bought for the King at about 40 Pounds apiece of our Money, and Horses at 10 Pounds, *2 Chron. i. 17.* we can't doubt but great Numbers of the *Israelites*, in that flourishing Reign, when Silver and Gold was so plentiful, would have them as well as he. And if they were called out to the Wars, and knew how to manage them, no doubt but they would bring them along with them.

Your Friend says, *That Amalek fighting with Israel for a whole Day, will do nothing to prove the Number of their Forces.* — There might have been something in this, if *Israel* had sought out *Amalek* to fight with him; but seeing *Amalek* came up to fight against *Israel*, when he might as well have avoided a Battle, can we think he would have been so foolhardy as to do it, if he had not thought himself able to cope with him? And how could he think himself able to cope with an Army of 600000 Men, unless his own Army was proportionable; and if proportionable, it must have at least

4 or 500000 Men in it; and if it had 4 or 500000 Men in it, then it might very well be able to furnish *half* the vast Army of the *Philistines* afterwards. And so my Account of that Army is established, while Sir *Isaac's* remains under very great Difficulties; since if the *Israelites* were the *Shepherds*, they could not be supposed to make any Part of an Army against themselves.

Your Friend has made a very ingenious Conjecture concerning the *Wonder* that the *Babylonians* enquired after. I believe he is right, so shan't insist upon it as any Proof of what I intended, nor can I think I need. The *Scripture* is plain, and Sir *Isaac's* Opinion wants a *superiority of Reasons*. I am,

Sir, Yours,

R. Y

Upon the Right of the MAGISTRATE to inflict
CAPITAL PUNISHMENTS.

Mr. Urban,

YOUR *Magazine* for *May* last did not reach us, at this distance, till the middle of *July*, otherwise I shou'd sooner have sent an Answer to the Question propos'd in it, p. 260, (by Mistake 206.) dated from *East-Lothian*, and sign'd *Clemens*. Perhaps others may have been beforehand with me; however, as different Solutions of important Difficulties are of use, you may please to insert the following Answer in your *Magazine* for *August*.

If Self-preservation be the prime Law of Nature (as is suppos'd in the Question) 'tis plain no Man can have a Right to take away his own Life, because this wou'd be a Right inconsistent with that prime Law, and imply a Contradiction, viz. a Right to do a Thing, which, by the prime Law of Nature he is oblig'd not to do.

But, on the other hand, if Self-preservation be the prime Law of Nature, it must follow, that every Man has a Right to defend his own Life, against any other who attacks it, even at the expence of the Life of that other, if he can no way else secure himself.

This then is that Right (the Right of Self-defence) which every Man in Society has given up to the Magistrate, excepting Cases of extream Exigence, where timely recourse cannot be had to publick Authority.

If the People had a Right (for I chuse to use that Word rather than *Power*) over their own Lives, and upon entring into Society had resign'd that Right, it wou'd follow, that the Supreme Magistrate might take away every Man's Life at pleasure; but as the People never cou'd have any such Right, all the Right they can give, and all the Magistrate can derive from them is, a Right of defending the Innocent against the Injurious, which can only extend to the Life of the Subject, so far as is necessary for the Security of the Society; a Reason which will in no Case justify Suicide. I shall be glad to hear that this gives Satisfaction to your Correspondent, and am, Sir,

Your humble Servant,

Aberdeen, July 22. 1737.

C. C.

Upon

Upon the same Subject.

Mr. Urban,

I Find there were several Answers to *Clemens* in your Magazine for July, before I had so much as heard of his Question, and perhaps your ingenious Correspondents have said enough to shew the Gentleman who, in June, p. 344. remarks upon it, that those who derive the Authority of the Supreme Magistrate from the People, need not be puzzl'd with *Clemens's* Query, viz. *Whether the People have not as good a Right to take away their own Lives, as to give the Magistrate Authority to do it.* Yet I do not see that any of their Answers have superceded mine; the Solution I have given may serve to inforce the Truths they have asserted, and to obviate some Objections to which they may be liable, for want of having explicitly shewn, as I have plainly done, how the whole Body of the People can give the Civil Magistrate a Right to take away Life, when not one of them has a Right to take away his own; since 'tis certain, as the Gentleman, in p. 344. justly remarks, that *No Man can give more Authority to another than he has himself.* Which Objection my Answer has entirely remov'd. Two of your Correspondents, p. 241, 242. seem indeed to imply, that, which I have more directly laid down, to be the only solid Foundation for the Authority of the Magistrate over the Life of the Subject, as deriv'd from the People, viz. Their having given up to him that Right, which every Man has by the Law of Nature, to defend his Life or Property against any one who attacks it. But as this is not express'd in either of their Answers, I am persuaded mine will not be thought useless, to set that important Matter in the clearest Light; for a Right necessarily deduced from the prime Law of Nature, *Self-preservation*, leaves not the least ground upon which to justify the unnatural Crime of *Self-destruction*, and takes off all necessity of having recourse to the immediate appointment of God, for the Authority of the Civil Magistrate to punish with Death; a Dispute which has been started on this Occasion, of no small Importance to be decided.

I believe the Gentleman who thought *Clemens* had puzzl'd those that derive the Authority of the Magistrate from the People, wou'd be more puzzl'd, on his Side, to shew at what Time, or in what Manner God has given any Authority to Civil Magistrates, distinct from that which himself owns they receive from the People, who, he says, *Have a Power of chusing and assigning over this Sovereign Authority to one or many, according to the Constitutions of the several States and Kingdoms in the World.* But how cou'd they do this, if that Authority was not first vested in themselves? for (as was before observ'd) *No Man can give more Authority to another than he has himself.* And might not we urge one of those very Texts, to prove that the People have this Authority, which he brings to support the contrary Doctrine? *Gen. ix. 6. Whoso sheddeth Man's Blood, by Man shall his Blood be shed.* For this is not an Authority given to Magistrates, but a Law given to *Noah* and his Sons, and in them to all Mankind: The People derive indeed the Authority to punish with Death (and so they do the Right of Self-defence, and all other natural Rights) from the immediate Appointment of God, but he has left to them to institute Government, and to assign over to their Governors whatever Power is necessary for the Safety of the Society. The other Texts, *Rom. xiii.* which

the

the Gentleman builds upon, must be understood in a Sense consistent with *Fact*, and it is very evident, as far as we know any thing from History, that all the Governments that are, or have been in the World (excepting the particular Case of the *Israelites*) were of human Institution, whether establish'd by Force or by Compact, and must be maintain'd either by the express or tacit Consent of the People. And yet Government is very properly said to be *the Ordinance of God*, &c. as he is the God of Order, and Author of that rational and social Nature, of which Government is a necessary Consequence. I am,

Sir, Your humble Servant,

Aberdeen, Sept. 28. 1737.

C. C.

*A Serious Address to the CLERGY and LAITY of the
Church of ENGLAND.*

AS the Clergy of these Kingdoms make great Complaints, and with too great Reason, of a general Disposition in the Laity to withdraw, or abridge the Maintenance allow'd by the Laws of God and Man, to those who minister in holy Things, I would beseech the Reverend Clergy, in the first place, to consider conscientiously, whether some Usages and Omissions, something approv'd or conniv'd at by many of their own Order, and appearing, on the first View, very inconsistent with the Vows and Obligations of Ministers, do not partly contribute to so unreasonable and criminal Dispositions in the Laity.

I am so far from thinking or saying, that the present Clergy of the Church of *England* are more liable to Censure and just Objection than their Predecessors, that I am perswaded few Ages since the primitive, or, perhaps, no Country but our own, can boast of so learned, and, generally speaking, so regular a Clergy as our Church is now bless'd with. But the best of that Order are of like Passions with other Men, and have their Treasures in earthen Vessels; and in so great a number of Men, and in so general a Corruption of Manners, it can be no breach of Charity to suppose, that many have more regard for themselves than the Flock, in taking upon them, and acting in, the Character of Clergymen; and therefore, it is no wonder, if ill-dispos'd Men throw Aspersions upon the best, and the conscientious Part of the Laity find too much to lament in the more unworthy.

But I think the following Objections have occasion'd the greatest Clamour ever since the Reformation, *viz.* An insatiable Thirst after Preferments, sacrilegious Pluralities, unconscionable Nonresidence, and even starving of Curates, which are too generally practis'd by Clergymen, tho' disclaim'd and lamented by the more Conscientious. And these Practices no Considerations can reconcile to the plain and sincere Layman's Sentiments, however a *Wharton*, or other interested Casuist may bias the Consciences of some worldly Clergymen.

Now tho' few are fit to instruct those who by Profession and Merit are our Instructors in CHRIST JESUS, and in the great Things of another World, yet Persons of almost any Capacity, with Charity and Sincerity annex'd, may put others in mind of their Duty in Things of a manifest

Obligation

Obligation : And whether the following Enquiries relate to Things of that kind, I would beg of all the Clergy, and especially of those directly concern'd, seriously to consider; and that for the Peace of their own Consciences, the successful Discharge of their Ministry, and the Salvation of Souls; and (if lower Considerations may be admitted) that their judging and correcting themselves may prevent severer Correction from other hands.

Query 1. Whether the nature of the ministerial Office, and the solemn Stipulation with which it is undertaken at Ordination, does not oblige every Clergyman to strict and personal Labour, for promoting the End of his Ministry; or allows any Liberty of delegating and transferring his Charge, unless in Cases of real Necessity; and what those Cases of Necessity are?

2. Whether any conscientious Clergyman (except in such Cases of real Necessity) can be easy with feeding the Flock generally and habitually by Proxy, with Food which he neither prepares nor administers; or can be so well assured of another Man's Ability and Integrity, as he may be of his own?

3. Whether, if his Proxy, or Curate, be thought sufficient, it be not a manifest Injustice to lay almost all the Labour upon him, and, at the same time, to deprive him of almost all the temporal Advantages annex'd by Law, the Bounty of our Forefathers, to the Office?

4. Whether if 80 or 100 *l. per An.* be thought too small a Maintenance, or Encouragement for the Rector or Vicar, 15 or 20 *l. per Ann.* can be judg'd any way equal for the Curate and his Family, for buying Books and all other Necessaries?

5. Whether a Clergyman's withdrawing himself, his Labours and Studies, after so solemn a Dedication of all to the Interests of Religion, and Salvation of Souls, be not more Criminal, and has more of the Guilt of Sacrilege in it, than the Laity's withholding of Tythes and Oblations.

If the Answer to these and other like Queries, should be in favour of some Pluralities and Non-residence, it may still further be ask'd:

1. Whether any conscientious Clergyman can use such Liberty, unless his Conscience tell him, that his use of it is apparently for the greater Advantage of the Church? And that it may be so,

2. Whether every Clergyman is not in Conscience restrain'd from accepting Benefices at unreasonable Distance, and oblig'd to divide his Labours and Residence betwixt the two Benefices, suppos'd to lie within Compass, that is, to officiate in the Forenoon at the one, and in the Afternoon at the other, or alternate *Sundays* at each; and, on the whole, to labour so much personally in both, that the Parishioners may have reasonable Edification from himself, whatever Pains his Curates may take in his Absence? Consequently,

3. Whether to absent generally from one, or both, that the Incumbent may live at ease, "in Town or at Court, in a State-attendance on a Bishop's or Nobleman's Table, or Chappel, be not leaving the Flock at Adventures, prostituting his sacred Function, and eating the Bread of the Lord without doing his Work? And again,

4. Whether any Clergyman, having solemnly promis'd at his Ordination, to teach and exhort, as well the Sick as Whole, within his Cure,
and

and taken the particular Cure upon him, in the Name of the Lord, and on his Knees at Institution, can with a good Conscience leave that Cure again to a poor Hireling, and meanly become a Curate himself in some richer Parish, for the Addition of 10*l.* *per Annum*, or some other less justifiable Motive?

5. Whether, when two small Benefices lie not convenient for being supplied by one Man's Labour, and neither will afford a Competency for a Curate, and at the same time an Overplus worth a Pluralist's desiring, such Benefices should not always be kept separate and under the Care of two distinct Incumbents, since one of them must necessarily be poorly provided for by a poor Pluralist, when no Curate, except one scandalous, insufficient, or very necessitous, will accept his 15 or 16*l.* a Year? *A poor Man that oppresseth the Poor, is like a sweeping Rain which leaveth no Food.* Prov. xxviii. 3.

6. Whether every Pluralist is not strictly oblig'd to find out a Curate of Integrity and sufficient Ability, or to make him such, by Advice, directing and assisting his Studies, and lending him Books, &c. and to allow him a liberal Subsistence; as one half of the Benefice he supplies, or more, where a Moiety is not a Competency?

Lastly, Upon the whole, Whether the Clergyman who is always in quest of greater Preferment, as if that were the sole End of his Function, he that is penurious in dispensing the heavenly Manna himself, who receives 2, 3, or 400*l.* a Year for Service, that, in any reasonable Estimate, deserves not above 30 or 40*s.* who higgles about holy Offices, and will do no more than human Laws, the Censures of the World, and other mean Considerations oblige him to, can think himself the Follower of those who were *instant in Season and out of Season*, who *knowing the Terrors of the Lord perswaded Men*, and who were *willing to spend and be spent for the Gospel of Christ*?

I am very unwilling to ask Questions of our Right Reverend Fathers the Bishops, but wish their Lordships would ask themselves, whether the Obligations of Residence (whenever they can be excus'd from Parliament and Convocations) of personal Watching and Labour, of Superintending their Clergy and their ecclesiastical Courts, of examining into the Qualifications of the Candidates for Holy Orders, of confirming parochially, of urging their Clergy to Residence, Catechising, and other Branches of the pastoral Office, be not, at least, equally strong on them, as their respective Duties are on the Inferior Clergy? And whether the thirst of Translations, their long Absences, unreasonable Commendams, being a Bishop in one Diocese, and a subject Presbyter in another, &c. can be of good Example to the lower Clergy, or be reconcil'd to the Spirit of the Gospel, and the ancient Canons?

I would next propose some Hints, or Queries, to the Consciences of Laymen, concerning the Share they have in making a corrupt, worldly, and unedifying Clergy, by abusing the Trust of Patronage repos'd in them, and thereby making the Consciences of Clergymen, and Salvation of Souls, a Sacrifice to their Covetousness, by using unlawful Means for providing for Sons, or Brothers, and to those Ends keeping up the monstrous Privilege of qualifying Chaplains, supporting a piece of religious Pageantry in their Families at the expence of many neglected Souls, and starved Curates. But I must confine myself, at present, to the last Article,

Article, *viz.* that of Qualifications (the great Source of Evil in our Church) and here I shall offer those Gentlemen the Advice of a Layman concerning it, and hope he will be favourably heard by those Clergy and Laity, since he belong'd to the latter himself, and has long been admitted as an able Counsellor for the other, *viz.* Sir *Simon Degge*, old Edit. p. 40.

"It is to be hop'd that our Noble Lords, when they consider the great Damage the Church sustains by Pluralities, the many poor Souls that are neglected in danger to perish, the great Discouragement it is to Learned Men, when they see many of meaner Worth enjoy two Livings apiece, besides Prebendaries, Deaneries, *Sine Cura's*, &c. and the abler and better Men, for want of Friends, is never able to rise higher than a poor Curacy of 30 or 40 *l.* a Year; when they consider how great a Scandal it is to our Church, and it is to be fear'd attended with a Curse; I say, it is to be hop'd their Lordships will become so much Self-deniers, as to lay down this Privilege where they receiv'd it; certainly a Blessing and the Prayers of the poor Clergy wou'd attend it. But if their Lordships shou'd not be willing to lay aside this Privilege, the Archbishops, who have the Power of Dispensation, might remedy it in part, or in all; or his Sacred Majesty, in denying Confirmation. God grant all may be done for the good of the Church.

In this Prayer, and these Sentiments, all good Men, 'tis hop'd, will concur with this worthy Knight.

Your affectionate Wellwisher

Nov. 24. 1736.

Philopœminus.

ON TYTHES.

Mr. Urban,

AS I have, for some Years past, been a constant Reader of your *Magazine*, I begin to fancy my Knowledge and Understanding very much improv'd, and that I am capable of cutting as good a Figure in a few of its Pages, as some others you admit to that Honour. On these Presumptions, Sir, I have ventur'd to present you with my first Essay on the Subject of *Tythes*, which I observe is become very popular of late; and if you will do me the favour to communicate my Sentiments to the Publick, on that Head, it may encourage me to furnish you (in a time of Scarcity) with more of my Lucubrations. As I am a Member of the establish'd Church, I will not, with the *Quakers*, call *Tythes* an *Anti-christian Yoke of Bondage*; but as I am a Farmer, and get my Bread by renting Land, unless some better Arguments are produc'd in favour of them, than what have been of late advanc'd, I shall be oblig'd to think them an unequal and intolerable Oppression. That soft Gentleman who signs *T. B.* in his second Letter to *J. H.* (in your last *Magazine*, p. 541.) has put me out of all Patience by the following Passages, *viz.* "If the Law allow'd of Alienations, &c. the Title must be valid, and nothing but Superstition could tempt a Man against all Laws to dispute it, considering that he is himself no Sufferer by the Alienation. *Pag.* 543. *G.*" "Can the disposal of a Thing by publick Authority, which had no private Owner be doing Injury to any private Man whatsoever? *P.* 544." Ought they

they never to return again to the People? The obvious Answer is, "They cannot; the People from whom they were taken are not in Being, their Heirs cannot be known. Upon the whole then we see, that the Government has settled a Maintenance on the Clergy without Injury to any Man." — For Goodness sake, Mr. *Urban*, what do these Gentlemen mean? Are these the best Arguments can be brought for Tythes? Why truly I can meet with no other; such confus'd Stuff, with the Law of the Land, is always their *Ultimatum*: But let us reduce this Reasoning into Facts, and see how Just, how Equitable and Reasonable it is. Suppose, Sir, I rent a Farm of 100 Acres of Land for 25 *l. per Annum*, on a Lease for a term of Years, I buy a Stock, hire Servants, toil early and late, and after disburſing some hundreds of Pounds, and several Years industrious Slavery in Manuring, &c. I bring 50 Acres of this Land in such order that it produces a Crop worth 5 *l.* an Acre, a tenth Part of which is carried away, and amounts to 25 *l.* the whole Rent of the Estate. But to state the Case as justly as possible, we will suppose, had not this Land been Tythable it might have fetch'd 5 *l. per Ann.* more Rent, which being allow'd (and 'tis as great an Allowance as can reasonably be suppos'd) will reduce the Tythes of this arable Land to 20 *l.* Now I would ask this Gentleman, whether this Surplus of 20 *l.* arising from my own Stock, Pains and Improvement, was ever my Great Grandfather's Property? Whether he could make any voluntary Donation or Alienation of it? Where the Consideration lies that makes me no Sufferer in the Case? Or if 'tis forc'd from me, whether the Government now cannot find a private Owner? Or is the Person not in Being from whom it was taken? Or whether this is such a settled Maintenance on the Clergy that is without Injury to any private Man? When my neighbouring Tradesman, with half the Fatigue, perhaps, gets double the Money, receives all the religious Advantages that I do, and pays not a Shilling to the Parson's Maintenance. I would farther ask these Gentlemen, whether I buy my Beasts, Sheep, Sow, Geese, Hens, &c. the Cheaper for being Tythable? if not, Pray what Consideration is made me for such Tythes? I don't write after this manner out of any Disrespect to the Clergy; for, as I have been formerly taught, that the great Creator of all Things, who blesses our Industry with an Increase, hath a Right to dispose of it as he pleases, and as he once ordained Tythes for maintaining his Service, and support of the Poor, either let the Clergy prove, beyond Contradiction, the present appropriation of Tythes to be of DIVINE AUTHORITY, or never trouble themselves by thinking to amuse the World any longer with such equivocal and impertinent Arguments, as the validity of ancient Grants or Alienations; when they know, from the nature and reason of Things, that Tythes now, never were, nor never could be, in the Possession, or at the Disposal of our Progenitors. Consequently, if there be no such DIVINE RIGHT as is above hinted, tho' these Advocates may imagine they can make Black White, or White Black, I am afraid they will never prevail with the Thinking Part of Mankind, to believe any otherwise, than that Tything is a very great Iniquity, had it not been establish'd by Law. I am, Sir,

Your humble Servant,

On the CORPORATION and TEST ACT.

S. I R,

I Thought enough had been said in my last, (*Gent. Mag. Vol. IX. p. 76.*) to clear me of the Charge of *Inconsistency*, and think so still, especially as it is only charged, not proved. I affirm, the *Corporation* and *Test Acts*, as they now stand, to be oppressive and iniquitous Laws, to occasion an unavoidable Profanation, &c. and therefore ought to be repealed; and yet I cannot see it to be the Business or Duty of Dissenters to push and struggle for the Repeal; because their religious Liberties are untouch'd; because the World censures the Motives of their vehement Struggles for it, and this hath disquieted the Nation; because they have no Warrant for such a Conduct, but may possibly err therein; because Providence wrought out every Branch of our present Liberty, and can easily perfect it if it be the Divine Will; and because, I fear, if obtained, it would fail of accomplishing many of the valuable Ends hoped for from it. These Considerations, for ought that hath yet been offer'd to invalidate them, seem to me sufficient to support and justify such an Opinion. But I have freely censured the Indolence, &c. of those who are chiefly aggrieved thereby, who are touched in what *should be* a very tender Part, for whose immortal Honour it would be unanimously to concur in seeking the Repeal, and whose Endeavours rightly apply'd that way, would bid fairest for Success, consistently with the Peace of the Nation. Where now lies the *Inconsistency*? For my Life I cannot discern it; unless it had been proved, that what is the Duty of the Legislature, and of the Church-Clergy, is equally incumbent on every Dissenter. And I take it a little unkindly, that my Antagonist, *The Consistent Dissenter*, Vol. IX. p. 116. (whom, for Brevity sake, I beg leave hereafter to entitle Mr. C. D.) who sees it in so glaring a Light, hath not been so kind clearly to demonstrate it to a weak Brother.

My Remark on his *Uniformity* still appears just, notwithstanding his evasive Explanation of it. *Uniformity* must stand opposed to what denotes more Forms than one; to express which, if he can find a fitter Term than *Variety*, I shall freely consent. There may be a regular, periodical Succession of like Appearances, or Events, without an *Uniformity*. It is plain to me, that *Consistency* is all he means by it. Such Misapplication of Words has been the Inlet to great Confusion, hath led many to contend learnedly in the dark, and others with their own Shadows. But *Uniformity* and *Consistency* are favourite Terms, which some Gentlemen wonderfully affect and assume, who are blind to their own Arrogance. Should another, with equal Authority and Propriety, stile himself *Orthodox*, I need not say what Treatment he must expect from the *consistent Christians* of the Age.

His last Remarks are many of them so trivial, they scarcely deserve Animadversion. The first I meet with that merits regard is this, That *Paul the Roman insisted on his Privileges, while Paul the Christian was one of the humblest Men upon Earth*. He said so when the Scourge was on his Back, and, as far as concerned corporal Punishment and Severities, inflicted contrary to Law, but no farther: And his Advice to the *Christian Romans* was, not to mind high Things, but be contented with mean

Things; for so many think τοῖς ὑψηλοῖς *Cum superioribus* should be render'd, *Rom. xii. 16.* as it is in the Margin of some Bibles; he exhorts every *Soul* be subject to the higher Powers; and tells them, they must needs be subject, not only for fear of Wrath, but also for Conscience sake.

Mr. C. D. wisely charges me with *want of Consideration*, because, according to my own Idea of the Term *World*, I stand excluded from being any Judge as to the *Odium* the *Dissenters Strugglings* infer on them. — But sure, if I have either Eyes or Ears, I may, with a moderate share of *Consideration*, become well apprized of the Judgment others pass on their Conduct. His Remark on the Judgment of the World, tho' just in itself, is, I think, nothing to the purpose, when we are enquiring only whether their Conduct infers an *Odium* on them or not, and in what degree of Comparison with the supposed *Odium* arising from these Acts.

I intimated "that the Charge of Ambition or Avarice is too much countenanced by their own Conduct." Well, what then? Why, according to Mr. C. D. it follows, that *this* must have made them, or, at least, *both* made them odious in my Eyes. But unless the Rules of Logick are lately alter'd, and the Rules of Christianity too, I may safely deny such Consequence. The Weakness, or Inadvertency, of a Brother claims my Pity and best Advice; but tho' he should fall into the grossest Errors, or foulest Sins, or even commit Acts of declared Hostility against me, I hope I would not hate him. I am sure Christ has taught me otherwise. Surely then Mr. C. D.'s Conclusion, that *such a Hint is enough to make me odious in the eyes of Dissenters*, was not well considered. I hope they have not so learned Christ,

If his way of Reasoning on my third Consideration be allow'd, it will prove too much; for it will, if I mistake not, prove the Almighty to be the Author, or, at least, Abettor of the most horrid Crimes. I presume it will be granted me, that it was the Will of God that the Patience of Job should undergo a severe Trial; he therefore plucked up the Hedge his Providence had made round about him, and all he had, and put all into Satan's Power, his Life only excepted: But if it was the Will of God that Job should be tried by whatever Acts of Outrage and Violence the Devil could incite the *Sabeans* and *Chaldeans* to commit against him, then, according to Mr. C. D. *there is no avoiding the Consequence, that it must be also the Will of God*, that the *Sabeans* and *Chaldeans* should be guilty of complicated Robbery and Murder. A fine Casuist this! It puts me in mind of a certain Gentleman of my Acquaintance, who was, by fits, a little disorder'd in his Senses, in which, however, he had sometimes much more sprightly turns of Thought than that I am going to relate: This Gentleman went one Day to the Vicar of the Parish where he liv'd, and after some other flashy Expressions, took his leave of him in these words, Sir, *your Philosophy is good for nothing, and your Divinity is worse than your Philosophy.*

He remarks on my fourth Consideration, that notwithstanding former *Interpositions of Providence in their favour*, the *Dissenters* have not the least ground, in future time, to hope for Success on any other way than using their own Endeavours. — It is granted. But what must those Endeavours be? Must we disquiet the Nation, and distress the Ministry? Let them be such as the Scripture warrants, and we are agreed: There we are directed to be careful for nothing, but in every thing, by Prayer
and

and Supplication, with Thanksgiving, make known our Requests to God. Endeavours of this kind have been remarkably Successful in former Cases, of far greater Importance. And when he hath pointed out to me any other kind of Endeavours, warranted by Scripture, in any such like Case, I here promise, readily and vigorously, to concur with him therein.

I might, under this Head, ask him, why he hath not, pursuant to his own Affirmation, and my Demand thereupon, pointed out what other Endeavours were used by the Dissenters for procuring the forementioned Indulgence, Toleration, and Repeal of the *Schism-Act*; but I need not so poor a Triumph. And in answer to his cunning, far-fetch'd Quibble, shall only say, that a religious Dependence on the Conduct of Providence, well becomes both our Regards to a human Legislature, and the divine Footstool.

Far from giving up my fifth Reason, I still insist, that the Repeal of these Acts would not fully answer such valuable Ends as the sanguine Hopes of many have suggested; I mean with respect to the Dissenters. All that have convers'd freely on this Topick, with the most pushing Dissenters, know, that tho' the Profanation (which, as I have shew'd, chiefly concerns the Church-Clergy) is not forgot upon Occasion, yet the principal and best Motive they insist on, respecting themselves, is a more zealous suppression of Immoralities, &c. in case some Branches of the Magistracy could be got into their hands. But I still question much, whether, even in this Case, this good End would be generally, or in any high degree answer'd, for the Reasons formerly mention'd; and because I have observed of some Dissenters, who have been admitted into the Office of a Church-Warden, which in some Places occasions Feasting and Drinking with other Parish-Officers, that, instead of making their Associates better, they have themselves been made worse by such Communication, and have contracted ill Habits thereby, which have not presently wore off.

A late Event confirms me in the Opinion, that my sixth Reason is a good one; therefore tho' it be true that Oppression makes a wise Man mad, I hope it will be granted, that he is wiser who bears it with a steady Equanimity; and for the other, (I beg Pardon for saying) methinks Patience upon force should be a Medicine more than sufficient.

I am,

S I R,

Yours,

J. O.

TRUTH

TRUTH Asserted,
OR, A
DEMONSTRATION
That the *Relations* in Capt. GULLIVER'S
Voyages are no *Fictions*.

Being an ANSWER to some Objections
made by a Student at OXFORD.

*Pererignantis est, ut ne quid veri dicere audeat, ne quid
falsi non audeat.* CICERO.

By J. WAGSTAFFE, Esq; M. D.

The SECOND EDITION, revis'd and enlarg'd

Advertisement.

IT may be expected that I should speak something concerning this new Edition of Mr. *Gulliver's Vindication*. I had no sooner publish'd my *Demonstration* of his Veracity, than it was taught to speak almost all the Languages of the *European* World, which I am far from imputing to any Excellence in my Performance, but to the universal Reputation which Mr *Gulliver* had obtain'd in foreign Countries: my Enemies may, perhaps, say that I have wisely chosen to join my Name to so celebrated an Author, and that I had no other chance to be transmitted to Posterity. I shall give no answer to such Objectors; let the many learned Men, who have favour'd me with their Testimonies, be my only Advocates.

No Man living has a stronger aversion to Flattery than myself, yet I am not insensible, when I am prais'd by the Worthy: *Tully*, who was never suspected of Vanity, confesses *quod ea laus vera est quæ a laudata proficiscitur viro*; such Praise is an Incense that wise Men may offer, and modest Men receive, with Decency; but be the Consequence as it may, and let me be accounted vain, yet I rather chuse to be so accounted, than suppress the excellent Compositions of so many Persons of eminent Veracity and equal Learning, who have honour'd me with their Approbation: My Friends will find a softer name than Vain-glory for my Conduct, and perhaps, may stile it Gratitude, and an act of Justice: At the Worst, Malice

Malice itself must confess that I lay an Obligation on the World, tho' at my own Expence, by publishing such excellent Poetry.

The first Testimonial comes from the learned Hand of Mr Ouldensberg Professor of the Greek Tongue in the University of Frankfort : I return him Thanks for his pious Pray'r.

Ὁυαῖς αὐφ' ὦ, μεγάλῳ Βρετάννιδος Θάύμασι, εὐχαιρεῖν.

Πᾶσαν ἀληθεῖαν Σητεῖς ὕψιζε Βρετάννων,

Νῦν Σιβάρως κῦδος τυλινεργίῳ μένει :

Διὸς ἐπὶ γῆς ζώσων διθ' αὖ μεγαλυνε Βρετάννης

Γεγύμνασι, καὶ θνήσκων ἀμβροτον ἴχεος. Ἀμήν.

The next Verses I pronounce incomparable. It is fashionable to decry Dutch Poetry as mean and inharmonious ; but I believe the World will hereafter lay aside a Prejudice so injurious to that polite Nation ; they were written by *Minbeer Vander Hoot Heerbordt*, Professor of the *Belles Lettres* in *Leiden*.

*Ich tandt deiners Herenz gnads die
Dant notcht autder Watders Zoot-jie ;
Undt donsanat Botders Botchtz Ich gadt
Gelt radtz witzzen baltzortzen Stadt.*

Wonderful Poetry ! the Smoothness of the Verses is inimitable ! How they charm the Ear ? Our Countryman Mr Girdler, who Latinizing, or rather Grecizing his name, is better known to the learned World, by the Title of *Perizonius* sent me the following Translation : I wonder how he kept up to the Spirit of the Original, in so literal a Version.

*Excellent Man ! thy Lines more sweet appear
Than Water-Souchee, or than Herrings, far ;
A thousand Butter-boxes lo ! I send,
And mayst thou deign acceptance, learned Friend !*

They are written in the Taste of the Country, the Figures are natural to it ; If *Virgil* had been alive, and dispos'd to have pay'd me a Compliment, he would have drawn his Images from *Italy*, as this Gentleman does from *Holland*. He would probably have said

*O ! heav'nly Writer ! such thy Lines appear,
As murmuring Waters to the ravish'd Ear !
As to the weary Swain, with toil oppress'd,
Beneath the sylvan Shade, refreshing Rest, &c.*

I ought to be proud of the Eulogy of *Monf. de Verdean* the Language will shew from what Academy it comes.

*A cette heure un te peut louer sans flatterie,
Placer ton nom fameuse entre le plus grands noms,
La Gloire on mettant l'aile a cette belle vie
Consacre les encens, que nous se presentons, &c.*

I should be tedious if I publish'd all the acknowledgments I have receiv'd. I would willingly have pleasur'd the Reader with these from the famous *Wildernouski* of *Petersburg*, to show how greatly those People are refin'd, and how polite a Taste prevails among them ; but I cannot gratify his Curiosity for want of *Sclavonic Types*.

THE DEDICATION.

To the Right Honourable the Lord DERMAT MACAHOONI of Garra-
sedagh in Ireland.

My Lord,

AS I know the great Value you have long set upon Mr Gulliver's accurate Voyages, and chiefly for their Veracity, I am assured no Present can be more acceptable to your Lordship, than this Defence of them: I plead the Cause of Truth against Prejudice and Calumny. And it is with the utmost Satisfaction, and Repose of Mind, that I have vindicated the Character of an innocent Gentleman, and delivered it down unspotted to the latest Posterity.

I have often lamented the hard Fate of all Travellers; they waste their Days in Hardships by Sea and Land, in Storms and Deserts, and when they return and publish their Observations to the World, they are generally charg'd with Imposture: And who are the Persons most liberal in bestowing these Favours? Truly a parcel of idle, sedentary People, who were scarce ever out of the Sight of the Smoke of their own Chimnies! Competent Judges indeed! Who contract a narrow Way of thinking by living, as it were, imprison'd in their own Closets: And imagine, like the Clown in Virgil, that their own Country Village is comparable to Rome! Is not this the Way to discourage all noble Adventures, when we see an exact and laborious Traveller, after all his Toils and Re-searches, rewarded with Ingratitude? I myself have been no small Traveller, and have gone thro' as many Dangers and Difficulties as most Men living, and, if I may believe many Gentlemen of excellent Judgment in both Universities, some of them Professors, to whom I have communicated my Observations, they would be a great Ornament and Advantage to my native Country, and no small Honour to their Author. But the Spirit of Ingratitude and Defamation, which is now abroad, deters me from thinking of an immediate Publication. I have been in (1) Regions, where the Sun sets at Mid-day, and rises at Mid-night. I have seen Men walking with their Heads downwards like Flies under a Cieling: I have (3) eat Oysters growing on Trees; seen (4) Hogs with Navels on their Backs; (5) been in the Regions of Thunder, and washed my Hands in the Clouds of Heaven. I have seen (6) the Devil's Arse, and a frightful one it is; and a (7) mighty Ditch thrown up by him and his infernal Agents: I have frequently caught him peeping over a certain learned (9) Society, and could easily, like St Dunstan, have taken him by the Nose with a Pair of Pincers: or like St Dominick, have burnt his Claws with a Flambeau: I have seen many (8) Edifices of his Erection, all built in the Gothic Taste. He is but a clumsy Architect, his Ruins, or Points of View are most remarkable, and I am apt to believe that most of our late Connoisseurs in that Way build after his Plans, at least, they greatly resemble his Stile. I have sailed in (b) Vessels that in the Compass of one Year have left the Sun behind, the Space of a whole Day; and in others, that notwithstanding his incredible Speed, were distanced

franced but a single Day. But the Account of all these wonderful Occurrences is like to be buried in Oblivion, unless the Importunity of Friends to whom I can deny nothing, extorts it from me, and prevents such an irreparable loss to the curious and learned World.

I have made it my business to enquire into the Character of Mr. Gulliver, from his Neighbours, Friends and Relations, and all in general allow him to have been a plain, downright, sincere moral Man, and one that always abhor'd a Lye: And indeed he seems to be such by his Writings; his Faithfulness appears thro' the whole Work, which is but a Transcript of his Life; and a picture of the simplicity of Manners, for which he was so remarkable.

I have nothing more, my Lord, to add, but to request the Student in Oxford, whose Prejudices I here combat, and whose Name I suppress, out of the great regard I pay his Family, that if he, or any other Person of that learned Society, shall think fit to reply, they do it with Candour and Sobriety, and then they shall not want an Answer. Railing is ever a sign of a bad Cause and worse Heart, and has been the Averfion of,

My Lord, &c.

Inner-Temple, May 1. 1739.

Jonathan Wagstaffe, M D.

(1, 2) Antipodes. (3) In the West-Indies, Oysters in plenty stick upon Trees which have been cover'd by the Sea. (4) Pecaries in America.
(5) Peak of Teneriff, where the Clouds fly below the top of it. (6) Peak in Derbyshire. (7) Devil's Dike by Newmarket. (8) Lincoln College in Oxford. (9) Stonehenge, &c. said to be built by the Devil. (10) This happens in sailing round the World by the East or West-Indies, in which Voyages a Day is lost or gain'd.

TRUTH Asserted, &c.

MY whole Life being spent in a continual search after Truth, I think myself oblig'd to defend it against all Invasions, esteeming it a shame that Ignorance should find Arguments that Wisdom cannot answer: I expect the Thanks of all the Learned in England, I might say of all Europe, into whose Languages this Defence will soon be translated, for silencing certain Objections against a plain matter of Fact, establish'd by the almost universal Consent of the present Age. I was lately in Company with many Ladies of the first Rank and Beauty, one of whom had brought with her a young Oxonian her Brother, who was pleas'd to entertain the Company by affirming that Mr. Gulliver was a meer Ideal Author, his Voyages ingenious Fictions, the amusements of an idle Hour; and that the whole University of Oxford was of the same Opinion. I confess I was mov'd to hear that learned Body thus injur'd; had he suppress'd this last Circumstance, he might have enjoy'd his Errors in tranquillity: I had never before heard the least doubt of the reality of Mr. Gulliver's Voyages, and I could not persuade myself that he should receive his first Wound from that famous seat of Learning; of which I acknowledge myself an unworthy Member. I told him, it might seem Ingratitude to aim thus at once at his Integrity and Existence, and that it was, as far as in him lay, to annihilate a Person who had so highly delighted and improv'd the Age; and I earnestly requested him to acquaint me with the Reasons which had deceiv'd him into this unaccountable Incredulity. He was pleas'd to offer only four Objections, viz.

First, That the diminutive Size of the *Lilliputians*, and,
Secondly, That the excessive Stature of the *Brobdingnagians* outraged all Probability.

Thirdly, That Mr. *Gulliver's* Deliverance from that Nation by the assistance of Eagles, transgress'd all bounds of Credibility.

And, *Lastly*, That the Story of *Clavileno*, the wooden flying Horse, in the Romance of *Don Quixote*, was as credible as the account of the *Houyhnhnms*.

I told him I was before satisfied, that no Objection of any weight could be brought against the Truths related in those exact Voyages, but was now fully convinc'd of it, since so bright an Ornament of our learned Academy was able to make no stronger Opposition; I intreated him to hear my Answer without Interruption, and submitted my Defence to the Judgment of that agreeable Assembly.

I shall not, Ladies, trouble you with a learned or philosophical Dissertation about the diminutive Size of the *Lilliputians*: I might observe that the hand of Nature is as admirable in the structure of a Fly, as of an Elephant, and with many famous Philosophers, both antient and modern, solve the Objection by calling the *Lilliputians* a *Lusus Naturæ*, or a sport of Nature, a Solution that has always been highly reverenc'd in the Academies of all Ages, and untied the most knotty Intricacies: But as one Proof is better than a thousand Conjectures, and as Matters of Fact are undeniable, to these I appeal, and let Persons of the greatest Genius that ever liv'd in the World decide the Dispute: I begin with *Homer*; this ancient and venerable Author, a Person of uncontested Reputation, speaks of Nations or People almost of the same Size with the *Lilliputians*, they had their Policies, Arts, Sciences and Wars, as well as the *Lilliputians*; and I am strongly perswaded, that the present Inhabitants of *Lilliput* are a branch of those People, transplanted into that newly-discover'd Country. The Stature of the two Nations shews them to be nearly related, and a few Inches will make but a small Inequality. Thus, *Iliad* the Third in our excellent *English Homer*:

*So when inclement Winters vex the Main
 With piercing Frosts, or thick-descending Rain,
 To warmer Seas the Cranes embodied fly,
 With Noise and Order, thro' the mid-way Sky;
 To Pygmy Nations Wounds and Death they bring,
 And all the War descends upon the Wing.*

Methinks I see Mr. *Gulliver's* *Lilliputians* in the Personages of this antient Nation of *Pygmies*! with equal Importance they reason, they bustle they love, they fight. A mighty Nation drawn in miniature:

— *Gens cubito, pede vel non altior uno.*

Very few Fragments of the *Pygmean* History have come down to our Age, a Loss greatly to be lamented! but those few inform us, that they were a People in the extremity of *India*, and liv'd like the *Troglodytes* in Caves of the Earth. *Pliny* in his *Natural History*, lib 7. cap. 2. gives us the dimensions of this famous People, the most gigantick amongst them

were

were not above three Spans high, *Pygmæi ternas Spithamas longitudine excedunt*: Then he produces a remarkable Instance of their Bravery and Policy, *Sagittis armati, insidentes Arietum, Caprarumque dorsis, verno tempore universo agmine ad mare descendunt, & Ova pullosque Gruum consumunt: ternis expeditionem eam mensibus conficiunt*. What a noble fight would it be to see these mighty and terrible Armies, with their Generals at their Head, mounted upon furious Rams and Goats, in full march on such a glorious Expedition? How much Blood do they prudently spare by crushing their future Enemies in Embrio, and preventing a threatening War? Tho' no Man living has a more laudable Partiality for my native Country than myself, yet I must think, that the valiant *London Regiments*, even with the Lord Mayor at their Head, do not make a more formidable Appearance; and were they to engage in Battle with these Warriors, I should tremble for the Consequences.

I might now ask, if any Doubt remains concerning this eminent Nation of the *Pygmies*? If there does, I refer to that great Master of Reason the renowned *Aristotle*, and his Authority will be decisive: Thus he writes in his History of Animals, *lib. 8. cap. 12. ἔστι δὲ ἕτερον πάλιν ὅτι Πυγμαῖοι κατοικῶσιν, ἔχοντες δὲ, ὥστε μὴ θῆρας, ἀλλ' ὅτι κατὰ τὴν ἀληθειαν, γίνονται μικρὸν μᾶλλον, καὶ αὐτοῖς, καὶ οἱ ἱπποὶ*. Can a fuller Confirmation be given of Mr. Gulliver's Veracity than this Passage of the learned *Aristotle*? Does Mr. Gulliver relate that the Beasts of *Lilliput* were proportion'd to the Size of the Natives? *Aristotle* affirms the same of the *Pygmæan* Horses: The hand of Nature is always regular in all her Productions, and adapts the Creatures of every Nation to serve the Uses and Benefits of the Inhabitants; *Aristotle* observ'd this order of Things in the *Pygmæan* State two thousand Years ago; and Mr. Gulliver relates, that the same Order proceeds in *Lilliput* at this Day. So that the Captain's Veracity stands upon a level with that of the Philosopher, and you cannot condemn the one without involving the other in the same Condemnation.

A curious Poem, celebrating the heroic Actions of the *Pygmies* is fallen into my hands, and I shall oblige the Company with part of it.

*Quâ radiis Phœbi propitioribus India ferret,
Pygmæum quondam steterat, dum fata sinebant,
Imperium ———*

I cannot read the hard Fate of one of their famous Generals without Lamentation: It is to be wish'd that the Poet had given us his Name, that it might have been as immortal as his Actions.

*Jamque acris inter medias sese arduus infert
Pygmeadum Duſtor, qui majestate verendus
Incessuque gravis, reliquos supereminet omnes
Mole gigantæâ, mediamque assurgit in ulnam.*

What Slaughter did this little *Achilles* make amongst his Enemies? till, alas! ----- pardon, Ladies, these virtuous Tears! ----- he was snatch'd away in the midst of Victory, and then the Battle turn'd, and his Army was utterly overthrown.

----- *Ingens, & formidabilis Ales*
Comprendit pedibus pugnantem, & triste relatu,
Sustulit in cælum, Bellator ab unguibus heret
Pendulus. -----

With this Hero fell the Pygmean Empire, and, like the *Paystbian, Assyrian* and *Roman* States, is now no more !

Sic Pygmæa domus, multos dominata per annos,
Tot bellis defuncta, gruum tot læta triumphis,
Funditus interiit -----

Such, alas ! is the end of all human Glory !

You see, Ladies, there have been *Pygmies*†, why then may there not be *Lilliputians* ? You may say that no Man ever saw them but *Mr. Gulliver*. What then ? Must he therefore be an Impostor ? Let me instance in the discovery of *America* ; was the Person who first landed in *America* an Impostor, because he was the first Discoverer ? All the World now knows that there is an *America*, and probably when the course of Navigation to *Lilliput* is better studied, it may soon, by the Lights which *Mr. Gulliver* has already given us, be as much frequented as the *American* Coasts. If it be objected, that the Territories of *Lilliput* are remote ; and that *Mr. Gulliver* was wise in placing them at so great a distance to prevent a discovery. It may be answered, that the *Pygmæan* State is fix'd by *Aristotle* and other Historians in an equal remoteness, but that the Advantage lies entirely on the Captain's side, who was an eye-witness of what he relates, the others probably trusted to Tradition. *

Thus we find the *Pygmæan* Fame spread over the old World, it reach'd our native Country, and so fill'd us with Admiration, that our best Authors have adorn'd their Writings with it. Does not *Milton*, in that serious and admirable Work, *Paradise Lost*, plainly refer to this powerful People, and allude to their renowned Wars :

----- *That small Infantry*
War'd on by Cranes -----

And afterwards fix the place of their Empire :

----- *The*

† It may easily be imagin'd, that after some notable Victory gain'd by the *Cranian* Armies, they carried off some of their Prisoners, a few *Pygmæan* Gentlemen and Ladies, and planted them as a Colony on the *Lilliputian* Shores ; and that in process of Time they became a populous and mighty Nation. I will not affirm, that this was exactly the Fact, but it bears the strongest Marks of Probability.

* When I made my Enquiries about *Mr. Gulliver's* Character I learned a great Anecdote from *Mr. Thomas Hartford*, Surgeon in *Redriff*, who married the Captain's youngest Daughter *Joanna* : He told me had frequently heard his Father-in-law say, that her *Lilliputian* Majesty was a perfect Beauty : He used to call her his Queen of Hearts, from the resemblance she bore to that amiable Picture on our Cards : She once offer'd to come over with him into *England*, not out of an unworthy affection to his Person, but out of a laudable Desire to see the famous Nation of *Great-Britain* : He added, that the Captain, while in *Lilliput*, kept the Secret inviolably, lest it should have reach'd the Royal Ear, and disturbed the matrimonial Union.

----- *The Pygmean Race* -----
Beyond the Indian Mount -----

Is there a Man of Sense in *Great Britain* who disputes the Excellence of *Milton*? Is not his Reputation establish'd beyond all Contradiction? And does not this great Man plainly speak of the *Pygmies*? 'Tis true, he liv'd at a great distance from the *Pygmean Age*, and so he did from the *Babylonian*! but therefore did *Babylon* never exist? In short, his Name gives a Sanction to their Story, and he becomes, in some degree, answerable for the Truth of it, by adopting it, and inserting it in his most valuable Lucubrations: He that propagates a Fraud is an Accomplice in it.

Besides, What if I should undertake to prove demonstratively, that we in *Great-Britain* have been honoured with the production of an illustrious Personage of a lower Stature than the *Lilliputians*? I see, Ladies, you are surpriz'd, but suspend your Wonder, the Task is not difficult: Who has not heard of the immortal Mr. *Thomas Thumb* and his glorious Actions? There is scarce a pretty Eye in all *Great-Britain* that has not frequently been clos'd with Odes recording his memorable Exploits: Is he not the favourite of every Nursery, which may properly be stil'd the first School, or Academy of Knowledge and Erudition? Who knows but that those great and immortal Princes *Edward III.* and *Henry V.* were first fir'd to a thirst of Glory by hearing his valorous Atchievements? And, perhaps, we owe *Cressy* and *Agincourt* to a Flame kindled in their infant Bosoms by the lofty Poems that celebrated his Glory. And I submit it, Ladies, to your impartial Judgments to determine, whether his History be a Truth or a Fiction? If it were a Fiction, Can it be imagin'd that the venerable Nobles of the Realm, and the virtuous, learned, and judicious Order of Esquires, those Lights and Ornaments of it, would suffer their Offspring to imbibe a Fable and Fiction with their earliest Milk? No, no, they are too wise to permit it! Error is apt to strike deep Roots in a youthful Imagination: Is it then to be conceiv'd, that they would plant so noxious a Weed in a Soil so fruitful, only to be at the trouble of eradicating it? 'Tis certain they would not act so inconsistently: And therefore this Argument is conclusive and unanswerable; for you cannot give up the History of Mr. *Thumb*, without disparaging the Judgments of the greatest Personages of the Land, highly renown'd for deep Learning and solid Understandings, and without defrauding your native Kingdom of the inestimable Honour it derives from your illustrious Countryman.

Quod procul a nobis flectat Fortuna gubernans.

Now the *Lilliputians* were Giants in comparison of our Hero: yet who doubts of his existence? — Then long live and flourish the renown'd *Lilliputians*! And may the Memory of Mr. *Thumb's* heroic Actions descend from Nursery to Nursery, and continue to delight and improve our latest Posterity!

Neither is the *Thummian* Family extinct at this Day; Do we not see Hundreds of it strutting about the Streets of *London*, and by an erect Gate and Look of Deafince vaunting their important Littleness? This is not out of Vanity, but to honour themselves by a laudable Imitation of their great Progenitor: 'Tis true they are now shot up into some Inches of greater

greater Altitude ; but this happens by their Intermarrying with taller Families : But, in my Opinion, what they gain in Stature they lose in Glory, as they less resemble their noble Ancestor.

I hope, Ladies, Mr. Gulliver stands clear in your Judgments, with regard to the Lilliputians, I proceed now to defend him with respect to the Brobdingnagians.

They are, says the Gentleman, of an immoderate Size ! But does this disprove their Existence ? Are there no Mountains because there are Mole-hills ? The whole Objection arises from meer Pride and Self-flattery ; we are willing to make our own Stature the Standard of human Perfection ; Strange Prejudice ! As if the contemptible Shrub were more beautiful than the tall Cedar ! I have long been of Opinion, that the Race of Men in our Clime has gradually dwindled for some thousand of Years : How many Bones and Coffins have been dug up in distant Nations of an exceeding Size ? And I would ask this plain Question, If the Earth has produc'd in other Countries Men greatly superior to us in Stature, in former Days, why may it not still produce such Inhabitants in our Days, in more happy Climes ? Or, in other words, Why may there not now be Brobdingnagians ? But Examples are the strongest Arguments : Let us therefore once more consult Authority : See again the immortal Homer, *Odysf. 11. v. 375.*

*Hence Ephialtes, hence stern Otus sprung,
More fierce than Giants, more than Giants strong :
The Earth o'erburthen'd groan'd beneath their weight,
None but Orion e'er surpass'd their height.
The wond'rous Youths had scarce nine Winters told,
When high in Air, tremendous to behold,
Nine Ells aloft they rear'd the tow'ring Head, &c.*

Here we have a lively Picture of the modern Brobdingnagians.

— *Patris vel montibus æquas.*

And you will, Ladies, have some Idea of these wonderful Persons, by imagining you see *Marbley-Hill* once more taking a fancy to travel to find out a new Situation : This celebrated Author goes on to tell us, they pil'd Hills on Hills, *Ossa* and *Pelion*, on *Olympus*, all Mountains of vast Dimensions. Here I fix my Foot, and rest the Veracity of Mr. Gulliver on that of Homer : Does Mr. Gulliver speak more largely of his Brobdingnagians, than Homer of Otus and Ephialtes ? Why then must Homer be believ'd, and Gulliver called an Impostor ? This is strange Partiality ! Let it be consider'd, that the Giants of Homer, at the Age of nine Years, were meer Babes, and yet were about eleven Yards high : Now supposing they had lived to Manhood, would they not have grown up to the noble Stature of the Brobdingnagians ? and upon Marriage would they not have propagated a Race as large as They ? I must here, Ladies, beg leave to offer a Conjecture highly probable, relating to the origin of this wonderful Nation : It is observ'd, that in *America* there are Animals unknown to the old World ; But why are they there ONLY, say the Curious and Inquisitive ? Why have they not spread over the habitable Globe ? I answer, Earthquakes or Inundations may have separated the new World from

from the old, and by the interposition of Seas, confin'd them to their native Regions. And why, say some, have we no *Brobdignagians*? The same Reply will be a sufficient answer: They are cut off from the rest of the World by the interposition of the Ocean. Suppose *Orion* and his Family, or any of his Descendants, or any other of the Stock of the old Giants, were driven, like Mr. *Gulliver*, by stress of Weather, on the *Brobdignagian* Coasts, they would naturally settle there, and losing their skill in Navigation, by finding no want of it, they must necessarily be cut off from all Communication with other Regions; but then would they not People their new Habitation with Giants, or *Brobdignagians*? Undoubtedly they would! Is it not evident, that if Mr. *Gulliver* had been pleased to carry Mrs. *Gulliver* along with him to *Brobdignag*, he would have multiply'd his Kind by Sons and Daughters of his own Dimensions? This will not be deny'd. Why then should it be imagin'd that a *Brobdignagian* Lady should be less fruitful in Procreation than Mrs. *Gulliver*? I lay great Weight on this Observation, because it gives as probable an account of the origin of this Nation, as almost any History gives of the peopling other Kingdoms; and a much better than that of the learned *Athenians*, who boasted themselves to be *Ἀυτοχθόνες*, or *Cœval* with their Country. To add more Arguments is as unnecessary as to prove, that the Sun shines at Noon-day; otherwise I might call in to my assistance that grave and antient Writer *Hesiod*; he was an excellent Genealogist, and largely describes the Strength, Stature, and Pedigree of the Giants, those antient *Brobdignagians*: I might quote the great *Virgil*, to show that *Polypheme* equal'd or exceeded the *Brobdignagians*, for he assures us, that he waded into the *Ionian* Seas, and that the Waters scarce reach'd his Sides. This exactly agrees with the Description of Mr. *Gulliver's* *Brobdignagian*, who pursued the Boat that landed him on that Coast. Now when two Authors, who could not possibly write in concert, thus minutely agree in Circumstances, it is an infallible Proof that both consulted Veracity.

Having now settled this Point beyond all Exception, I address myself to the third Objection of my ingenious Antagonist, which is, That the manner of Mr. *Gulliver's* Deliverance by the Eagle is incredible.

But, Ladies, permit me to ask, Why incredible? The Objection supposes, that no Eagle could be strong enough to bear Mr. *Gulliver* and his Cage or House thro' the Air, to such a distance as the Captain mentions; but does the Gentleman imagine that a *Brobdignagian* Eagle is of the same Size and Strength with the *European*? But I waive this Answer, and will not act like most Disputants, who evade the Difficulty they cannot clear: I will have recourse only to authentic History: Who has not heard of the Eagle that bore *Ganymedes* the *Trojan* to Heaven? Why then might not an Eagle bear Mr. *Gulliver* a far less way? Who doubts but that an Eagle carried *Jupiter* and all his Thunders? Every School-boy learns from many excellent Authors, that Chariots are drawn thro' the Air by Peacocks; nay, even by Doves and Sparrows:

καλὸς δὲ σ' ἄγον
Ὀκίεες γρηθοί, πτέρυγας μελαίνας
Πυκνὰ δινέοντες ἀπ' ὧραν' αἰθέρος διὰ μέσω.
Σαπφώ.

I shall

I shall add but one Instance more, but that lying within the compass of our own Knowledge will be decisive : I shall mention but two Historians, both eminent Writers ; the one Author of an excellent Treatise, still'd, *le Monde dans la Lune* ; the other, *Paulus Venetus* ; who both speak of a Bird in the Island of *Madagascar*, the Feathers of whose Wings are twelve Feet in length, and which takes up an Horse and his Rider, as easily as one of our Kites takes up a little Mouse. Here is ample Proof of the Probability of Mr. *Gulliver's* Transportation, and being an historical Fact, I shall not throw away Words in defending it ; if it be question'd, I shall only desire the Objector to take a Voyage to *Madagascar* to cure his Incredulity ; but earnestly request him to beware of this dangerous Animal, lest by fatal Experience he be made sensible of Mr. *Gulliver's* Veracity.

I shall now, Ladies, soon release your Patience, by dispatching the last Objection, which is, That the account of the *Houyhnhnms*, in *Latin Hinnientes* is utterly incredible.

I presume the Gentleman takes Offence, because Mr. *Gulliver* indues the *Houyhnhnms* with the faculty of Speaking, and thereby places them in a station of Dignity equal to Man, the glory of the Creation : But wherein lies any Absurdity ? Do we not daily hear Parrots speaking articulately ? Have we forgot the sensible Conversation between old Prince *Maurice* and a Parrot, taken from the Prince's own Mouth by our Ambassador Sir *William Temple* ? This Parrot, amongst other notable Observations, said, *I know you to be a great Prince from your majestic Air*. And are not our own Magpies and Starlings equally discerning and judicious ? As they hang in our Streets at *London*, they, as it were, read the Looks of the Passengers, and from observing their Countenances, with an audible Voice, pronounce this Gentleman *Rogue*, and that Lady *Whore*. And can any one doubt but that they often speak Truth ? Now if all these kinds of Birds are allow'd to speak, and to reason, why must Horses be deny'd the like Privilege ? Are they not more docile and tractable than most other Creatures ? and if less perfect Animals learn to speak, Why not they ? Whence was it that the Poets of former Ages chose the Horse, or *Pegasus*, for their Patron ? Undoubtedly because they were well acquainted with his superior Sagacity. He was their Inspirer, they honour'd him, they invoc'd him : He open'd their *Hippocrene* for them, from whence they deriv'd all their noble Enthusiasm and divine Fury : And at this day are any Poets successful unless he bears them on his Wings :

*Above our low and gross Abodes,
To mount o'er Stars and talk with Gods.*

If I had been unacquainted with the Gentleman's great Proficiency in polite Literature, I might have entertain'd a Suspicion, that he had forgot some of the *Greek* and *Latin* he had learn'd at School : Has he not read the Speech of *Xanthus*, the Steed of *Achilles* preserv'd by the incomparable *Homer* ? *Iliad*. 19. v. 453.

*Achilles ! yes ! this day at least we bear
Thy Rage in safety thro' the Files of War :
But come it will, the fatal Time must come,
Nor ours the Fault, but God decrees thy Doom :*

Not

Not thro' our Crime, or slowness in the Course,
Fell thy Patroclus, but by heav'nly force.
No! — could our swiftness o'er the Winds prevail,
Or beat the Pinions of the Western Gale;
All were in vain! — the Fates thy Death demand,
Due to a mortal and immortal Hand.

Few Men can equal the strong Sense and beautiful Expression of this Steed of *Achilles*; he Reasons, he Moralizes, he Prophesies! Here we have the true *Pegasæum melos*! Now, if all this was perform'd by *Xanthus*, why might it not be by the *Houyhnhnms*? I should overwhelm the Gentleman with Authorities were I to quote *Livy*, who recites the Speech of an Ox, *Roma, tibi cave*. *Pliny* tells us, *Lib. 8. c. 45.* that it was a common thing for Oxen to speak: *Est frequens, in prodigiis priscorum, bovem esse locutum*. *Oppian*, *Cyneg. i.* agrees with *Homer* about the Horse of *Achilles*:

With human Voice inspir'd, his Steed deplor'd
The Fate depending dreadful o'er his Lord.

Can a fuller Vindication of Mr. *Gulliver* be expected, who is thus amply supported by the unexceptionable Testimony of former Ages? Does not *Virgil* speak of *Pecudes loquentes*? And the divine *Homer* assures us, *Odyss. 12. v. 464.* that when certain Oxen were slain,

----- Along the Ground
Crept the raw Hides, and with a bellowing Sound
Roar'd the dead Limbs, the burning Entrails groan'd.

Now if these Oxen could perform these surprising Wonders when dead, is it to be imagin'd they could not speak articulately when alive? If they could roar and bellow without the Organs of Sound, undoubtedly they spoke when they had them.

I might here plead the Authority of the most excellent *Æsop*, who gives us the wise Speeches, and profound Instructions of various Animals: But he is suspected to have been a Fabulist, and I would by no means, in this serious Controversy, dishonour my Cause, by referring to a Person, who, as many judge, wrote chiefly from Invention: I want no such Supports, I only desire to be heard impartially.

Besides, What Scholar is there who has not read and admir'd the learned *Herodotus*? That Father of History assures us, in his *Euterpe*, that in *Greece* two Pigeons gave out Oracles with an human Voice, and were honour'd with Temples. Who has not heard of the vocal and oracular Oaks of *Dodona*? How Masts of Ships cut out of that Grove gave audible Responses? A certain Gentleman, that shall be nameless, imports annually large quantities of the same Timber; and Images made of it retain the same Faculty at this Day, to the no small emolument of *True Believers*. But I say no more ----- I am not fond of being seiz'd by an Inquisition. ----- The result of all is this, That if we allow articulate Speech to various Creatures, even to the Stock of a Tree, it is very unreasonable to deny it to an Horse; and there ere Mr. *Gulliver* is *Rectus in Curia*.

And here innumerable Arguments pour'd in upon me; I could scarce restrain the torrent of Eloquence that flow'd into my Imagination: But it shews the skill of an Orator to know when to leave off; and he is often as much to be praised for what he does not say, as for what he says: I therefore check'd the Impetuosity, and chose rather to be correct than copious.

I will, therefore, Ladies, conclude the whole Dispute, by asking what Temptation Mr. *Gulliver* had to Falsify? Is not Truth as easily spoken as a Lye? Did he gain a Fortune? No, his Family is far from abounding. Did he gain Reputation? Undoubtedly he deserv'd it: But the present Debate is a Proof that he suffers by being suspected of Falshood. So that nothing could possibly have extorted a Relation liable to Objection, even from the Novelty of it, from a Person of Mr. *Gulliver's* good Sense, but the force of Truth: *Magna est Veritas & prævalebit.* And I hope I shall be believed when I declare that the same Motive alone induces me to undertake his Vindication. I am not related to his Family, I never had the Honour of his Acquaintance, or saw his Person: Nor am I bias'd by any lucrative Motives: I act upon nobler Principles, and think it preferable to all Rewards to defend Truth, for the sake of Truth; let the mercenary be Rich, let me be Honest.

And now, Ladies, having laid before you the Evidence, I wait for the Verdict: I have used no flowers of Oratory, like our popular Demagogues, who speak to the Ear, not the Heart, and flatter the Imagination to deceive the Understanding: I have deliver'd my Sentiments in a plain unaffected Stile, which is the only Ornament that Truth desires: Falshood delights in Disguise, and loves to be conceal'd: Real Beauty wants no Paint, it only needs to be seen to be admir'd; Such little Arts are only us'd to cover Deformity. ----- But I will detain you no longer: The Cause is of great Importance, no less than the Reputation of an innocent Man who now sleeps with his Ancestors, and cannot speak for himself; of a Person who, because he has discovered a new World, for that sole Reason lies under the imputation of an Impostor.

The Company were unanimous in their Sentiments, and asserted the Veracity of Mr. *Gulliver*; but added, that they still lik'd *Old England* best, and would never be persuaded to chuse either a *Lilliputian* or *Brobdingnagian* Husband.

A LETTER concerning the new Preachers in New-England.

S I R,

Boston, Sept. 28. 1741.

THE Religious Commotions in the Colony of *Connecticut* being very uncommon and extraordinary, it is thought proper to give the Publick some account of them. In general, things appear in two very different and contrary Aspects, and Men are greatly divided in their Opinion, according as they happen most Intensely to view the one or the other. On the one side, these religious Commotions have produced a general Concern upon the Minds of Men, a Reformation from some Vices and Follies, and some seem to have passed through a saving Change; and so far all good Men rejoice. But, on the other hand, many things appear in a quite different and contrary Aspect. Some Ministers pretend to im-

immediate Impressions from the Spirit to leave their own People a long time, and to travel about Preaching every Day in the Week, and by virtue of such Commission they suppose they have sufficient Warrant to go into other Mens Pulpits, or at least into their especial Charge, without their Desire or Consent; and they have laid aside their Studies, Notes and Preparations, upon Pretence of being immediately Influenced and Impressed by the Spirit what to preach; and some of them have declared, that almost all they Preach is by the immediate Impression of the Holy Ghost, putting a long chain of Thoughts into their Minds, and Words into their Mouths. And their main Design in Preaching seems not so much to inform Mens Judgments, as to terrify and affright their Imaginations, and by awful Words and frightful Representations to set the Congregation into hideous Shrieks and Outcries. And to this end, in every Place where they come, they represent that God is doing extraordinary Things in other Places, and that they are some of the last hardned Wretches that stand out: That this is the last heavenly Call that ever they are likely to have: That they are now hanging over the Pit of eternal Destruction, and just ready, this Moment, to fall into it: That Hell-fire now flashes in their Faces; and that the Devil now stands just ready to seize upon them and carry them to Hell; and they will oftentimes repeat the awful Word, *Damn'd! Damn'd! Damn'd!* three or four times over. This frequently frights the little Children, and sets them to screaming, and that frights their tender Mothers and sets them to screaming, and by degrees spreads over great part of the Congregation; and forty, fifty, or an hundred of them all screaming together, makes such an awful and hideous Noise as will make a Man's Hair stand on end. Some will faint away, fall down upon the Floor, wallow and foam; some Women will rend off their Caps, Handkerchiefs, and other Cloaths, tear their Hair down about their Ears, and seem perfectly bereav'd of their Reason. After a little while, commonly next Day, some will come perfectly to their right Mind, and have no remembrance of what is past: But some are suddenly fill'd with Extasies, Raptures and transports of Joy, and an infallible Assurance; and generally with a bitter, censorious and uncharitable Spirit against all such as have not experienced these Raptures, or that don't look upon them as Evidences of an extraordinary and miraculous Conversion. When they are once thus enlighten'd, they pretend to a Spirit of discerning, and by comparing Experiences, can tell who are Converted and who not, with so much Certainty as that they cannot be deceived in one Instance in a hundred: And on them whom they judge Unconverted, they very freely bestow the Epithets of *Pharisees*, *Hypocrites*, and the like. And it is their profess'd Principle to turn out all unconverted Ministers, and to make a general Separation *between the Precious and the Vile*. Hence they have openly condemn'd several Ministers as carnal old Pharisees, tho' nothing appears of Error in their Doctrine, or Scandal in their Lives; but have been shining Examples of Piety, and some of them Pillars in the Church; and have charged their People to withdraw from them, and go and hear converted Ministers, or set up private separate Meetings among themselves; and accordingly many Churches seem to be upon the Point of dividing and breaking into Pieces. Mr. D----- of *Long-Island* is the most remarkable Instance of this kind: He has travel'd from *Stonington* to *New-Haven* about 80 Miles, and condemn'd almost all

the Ministers, particularly that shining Example of Piety and *Pillar of our Churches* the aged and venerable Mr. ADAMS; and commanded his People to withdraw from him; and accordingly a considerable number of the Communicants lately withdrew from him, as being a *carnal old Pharisee*. In many Places where he comes, few or none will go to hear him; and wherever he can gain any considerable Party he puts a stop to all serious Concern and vital Piety, by turning all Religion into Parties and Quarrels. At *New-Haven* he and some other Ministers and young gifted Brethren, held forth every Day on the Commencement Week, and generally continued till 10 or 11 o' Clock at Night, and then a great part of their carryings on was not by Praying, Singing and Preaching upon a Text as usual; but one would make a short Prayer, then another give a Word of Exhortation, then another a Word of Exhortation: Then one would propose a Psalm, then another a Prayer, then another a Word of Exhortation, and so on, without any certain Order or Method, so that in one Meeting of two or three Hours, there would be, it may be, 20 or 30 distinct Exercises carried on by 9 or 10 distinct Persons; some standing in the Pulpit, some in the body of Seats, some in the Pews, and some in the Gallery; and oftentimes several of them would speak together: So that some Praying, some Exhorting and Terrifying, some Singing, some Screaming, some Crying, some Laughing, and some Scolding, made the most amazing Confusion that ever was heard. Mr. D ----- in almost every Prayer vents himself against the Minister of the Place, and often declares him to be an *unconverted Man*, and says that *Thousands are now cursing of him in Hell for being the Instrument of their Damnation*: He charges all to pray for his *Destruction and Confusion*: He frequently calls him an *Hypocrite*, a *Wolf in Sheep's Cloathing*, and a *Devil incarnate*: And uses such vile and opprobrious Language, as that had it been done by any other Man he would have been immediately sent to the Workhouse. I think that few or none of his greatest Admirers undertake peremptorily to justify these things. But they have conceived such an extraordinary Opinion of his Holiness and Success, as that they seem to suppose that he has some extraordinary Assistance or Commission to do that which may not be done by any other Man.

The Reverend Trustees of the College and other Ministers at the Commencement, being greatly concern'd about these Proceedings sent to Mr. D ----- and his Party to desire a Conference with them in the Library, but receiv'd dilatory Answers. Once a Messenger came and said he suppos'd Mr. D ----- would be there presently; whereupon the Gentlemen waited about two Hours, and then sent another Messenger, who return'd an Answer, That Mr. D ----- reckon'd it his Duty to stay where he was. Whereupon the Ministers went Home, as thinking all farther Attempts would be fruitless. On the next Sabbath he drew off a Party and held a Meeting in a private House.

Mr. FACIO's ANSWER to the Objection taken from the Motion of Comets, of their Bigness, and of their Number ; and how greatly their near Passages or Shocks are to be feared.

1. **A** Considerable Objection offers itself against my Theory concerning the System of the World ; which Theory will be greatly confirmed, if I give a just Answer to that Objection. I propose it as follows, *How can it be possible that the Astronomical Calculations should so exactly represent the wonderful Motions of some Comets, (for instance of that Comet which appeared in 1680) by supposing each Comet barely to describe, according to the Laws of Gravity, a long elliptical and unmovable Orbit, having its Focus in the unmovable center of the Sun : If the Earth (to which that Comet for a long time was nearer than to the Sun) contained more Matter than the Sun itself ?*

2. To this I reply, That the same Objection wants an Answer from other Astronomers as well as from me. For surely my Demonstrations prove at least, and the Moon's Dichotomies evince, That the Earth is considerably bigger and denser, in reference to the Sun, than Astronomers did suppose. And yet Sir *Isaac Newton* himself, in the nicest Calculations of the Places of Comets, neglects wholly the Situation of the Center of Gravity of the Solar System ; even tho' he asserts, p. 408, that that Center may sometimes be at the changeable Distance of near the Diameter of the Sun from the Sun's Center ; and this even towards opposite Parts of the Heavens. Therefore that Objection coming from other Astronomers has no force against me, till they themselves have answered it, as well as my former Demonstrations.

3. However I shall give, tho' but in part as yet, the following Answer, which is unexceptionable. Let the Bodies of the Sun, of the Earth, of the Moon, and of the Planet or Comet be called respectively S, T, L, P. I have demonstrated universally, That in a System of two Bodies or Globes, suppose the Sun S and the Earth T, from whose Centers any Point P whatsoever is distant by any Intervals x and z respectively ; if the Gravitation in every Point P of the Solar System be toward the Globe S as $\frac{S}{x^2}$, and toward the Globe T as $\frac{T}{z^2}$; Those two united Gravitations will tend to one given or determinate Focus F placed in the common Center of Gravity of the two Bodies or Globes S and T, whether these Bodies or that Focus be at rest or not at rest ; and whether their Distance from one another remains the same or no. This Proposition agrees, or is the same with the 61st Prop. of Sir *Isaac Newton's Princ.* p. 164.

4. And if instead of the two Bodies or Globes T and L, or the Earth and the Moon, be substituted an equivalent Globe, which I call G, having its Center in the common Center of Gravity of the two Globes or Bodies T and L, and its Mass equal to both their Masses ; Then according to the 65th Prop. the Centers of the three Bodies S, T, and L may move in Ellipses accurately. And each Center of the two Bodies S and G will describe equal Areas in equal Times, about their common Center of Gravity F ; or about the Center of Gravity of the three Bodies S, T and L.

5. It is known that by our Astronomical Theories, notwithstanding the Motion of the Earth, we account very well for the Motions of the Moon, as if the Sun and the Earth were both at rest, and the Center of the Moon described her Orbit upon an unmovable Plane.

6. Likewise the apparent Motions of Comets may be, and have often been accounted for, by supposing that the Center of the Comet describes equal Areas in equal Times, in an unmovable Parabolical or Elliptical Orbit, about the Sun considered also as unmovable; tho' the Centers of the four Globes or Bodies of the Sun, the Earth, the Moon and the Comet revolve also in their movable Orbits, being attracted toward the Center of Gravity of the Solar System, that is toward their common Focus, which I call O.

7. For since any Globe or Body P is always driven or attracted directly toward O; therefore whatsoever Line PQV the Center of that Body may describe by any Composition of the Forces or Gravitations to which that Body is exposed, the Areas described by the Center of the Body P about the said Focus or Center of Gravity, whether F or O, will always be proportionable to the Times of their Description. (See *Newt. Princ. Prop. 1. & Prop. 61. & Schol. Prop. 17.*) But that hinders not the Centers of Comets moving at the same Time, according to the known Laws of Gravity, in unmovable parabolical or elliptical Orbits, about the Center of the Sun, considered also as unmovable. Now this amazing Assertion deserves to be demonstrated more particularly; which I do as follows: Beginning with a System of three Bodies only, as S, T and P, or the Sun, the Earth and a Comet; and supposing the Comet P to be either exceeding small, or else of an exceeding rare Contexture; so that the Focus F be sensibly upon the Line ST.

8. I say then that while the Center of such a Comet P describes an unmovable Orbit PQV about the unmovable Focus S, according to the known Laws of Gravity, that Center of the Comet often may and will necessarily at the same Time describe equal Areas about another Focus or common Center of Gravity F or O placed upon the Line ST or SG, viz. if that Line falls within a Cylinder, &c. erected upon the Orb PQVP.

9. For let RQPX be the Tangent of the Orbit in P: And let the three Parallel Lines SR, FP, TX cut the said Tangent in the Points R, P and X: And taking PQ as infinitely small, or as a momentaneous Fluxion; the Areas QSP, QFP, QTP will be as the parallel Lines SR, FP, TX. And by consequence if the movable Area QFP, described in equal Times, be always represented by an Unit; that Unit will be to the Area described about S, as FP to SR: And that Unit will be to the Area described about T, as FP to TX.

10. Let Z be the movable Point where the Line TFS and the movable Tangent PR intersect each other; And let ZS be called y . And while the Center of a Comet describes for instance the Orbit PQV, if the Fluxion PQ be always so taken, upon the several Parts of the Orbit PQV, that the Area PQF be constantly equal to an Unit, we shall have these Proportions; $y \cdot SR :: y + SF \cdot FP :: y + ST \cdot TX$. From whence it follows, that SF is to ST; as FP — SR, to TX — SR. But SF is to T in a determinate Proportion. And so likewise ought

to be by consequence $FP-SR$ equal to $TX-SR$. And since the Thing is really so, as it is evident by the Figure; therefore the aforesaid original Proportions involving y , from whence this true Conclusion is derived must be true also. And so is it likewise, if instead of the Globe T and the Focus F we substitute the aforesaid Globe G and the Focus F placed upon the Line SG . And if the Comet P be supposed to have too great a Weight to be neglected; then instead of the Focus F we shall have upon the Line FP a new Focus O , for the common Center of Gravity of that whole System of the four Bodies S, T, L, P .

11. And by consequence at the same Time that the Center of the Comet describes equal Areas about the Focus S considered as unmovable; the same Center may describe also equal Areas about the unmovable or movable Focus F or F , and likewise about the Focus O . And if the Quantity of the Description of the Areas be disturbed on one hand, by the further Increase of the Number of the Celestial Globes, which are very numerous in the Solar System; so on the other hand that Quantity will remain determinate in Nature; and will be in a great measure preserved nearly the same in my Theory, by the smallness of Comets, or by their weak Density; or, according to Sir *Is. Newton*, by the Globes S and G not being unmovable, but exposed to be agitated by the same Laws. as the rest of the Globes in the Solar System. And thus far the Objection itself proposed in *No. 1. p. 61.* is answered. For when the Convexity of the Orbit is turned toward the Focus F or O , I do not find that the Comets Motion can be accounted for in the like manner, without taking notice of the Centrifugal Forces produced by the Revolution of the Globes about the Focus F , or F or O .

12. As to the Difference between the Suppositions that the Sun and the Earth be at rest, or that they do revolve together with the Moon [or with a Comet] about a common Center of Gravity, the Reader may also see how Sir *Isaac Newton* would account for it in his *Princ. p. 432.*

13. From what I have demonstrated here, it follows that the 5th Prop. of Sir *Isaac Newton* may seem imperfectly solved. He finds indeed one Focus S of the Orbit wherein the Center of the Body P revolves: But, by what precedes, it appears that in the System of the World, when that first Focus is found, there may likewise be found, under certain Suppositions, an infinite Number of other Foci F or F , about which a very small or very rare Body P may describe equal Areas in equal Times, as well as about the Focus S .

14. For supposing S to be the unmovable Center of the Sun, let another unmovable Center T of another Globe be placed in any proper Place within the infinite rectangular Cylinder whose Basis is the Orbit PQV , and let the attracting or impelling Forces towards the Centers of the Bodies S and T be as in the System of the World; that is, as the Bodies S and T directly, and the Square of the Distances from their Centers reciprocally: And I say that the Body P , if its Mass be very small, may also describe Areas proportional to the Times about F the common Center of Gravity of the Bodies S and T , as well as about the Center or Focus S . For, if the Mass of the Body P deserves to be considered, then the Areas described about the common Center of Gravity of the four Bodies S, T, L and P , or of the three Bodies S, G and P will be proportional to the Times.

15. And

15. And if the Bodies T and S, or G and S do revolve about their common Center of Gravity, this, by means of the centrifugal Forces generated thereby, may supply the Supposition of the Bodies S and T, or S and G being at rest. For otherwise they would fall towards one another; unless we suppose them to be kept asunder by some other Power; as, for instance, by some inflexible Lines, or Bars, &c.

16. Here I must warn the Reader to beware of absurd and inconsistent Objections: For if we suppose a System composed only of these four Bodies, the Sun, the Earth, the Moon and a Comet, then the Comet must describe equal Areas in equal Times about *F* the common Center of Gravity of the four Globes; and its Orbit must have its Concavity turn'd toward *F*. And, according to the Place where you suppose the Comet to be at any one Time, with its proper Direction and Swiftness, the Comet's Orbit becomes determined, by Sir *Isaac Newton's* 17th Prop. But if the Orbit be Elliptical and encompasses the Sun; and if at the same time the Cylinder perpendicular to the Orbit, and whose Basis is the Orbit itself, can never encompass or contain the Earth, then the Comet must be in the nature of one of the inferior Planets; which Supposition, by consequence, would be absurd. For we know but two inferior Planets *Venus* and *Mercury*. Likewise if that Cylinder should always encompass or contain the Earth, but should always leave out the Sun, then the Comet must be like the Moon; that is, it must be a meer Satellite of the Earth; which Supposition is absurd also. For if this was the Case, the Comet would always be within reach of our Observations; as one may easily demonstrate, by determining the Stereographic Spherical Surface, in which the Gravity towards the Sun is equal to the Gravity towards the Earth.

17. Therefore the said Cylinder, perpendicular to the Orbit of any Comet, must be capable of encompassing at once, sometimes or always, both the Sun and the Earth; tho' the Earth may sometimes stand without, or on the convex side of the Cylinder.

18. Sir *Isaac Newton* did sometimes quote to me this Passage of *Origen*, concerning the celestial Globes or Earths, ΘΕΙΡΕΣΘΑΙ ΔΕ ΕΠ' ΑΛΛΗΛΟΥΣ ΕΝΙΝΗ ΤΟΝΤΑΣ: That they are, or may be destroyed, by falling foul upon one another. The Comet of 1680 passed, on the 11th of *November*, about four times nearer to the Intersection of the Great Orb with the Plane of that Comet's Orbit, than I reckon the Center of the Moon to be distant from the Center of the Earth. So the Earth and the Moon did then escape a most dangerous Visit, by the Comet's passing thro' that threatened Place, when the Earth was yet at about a Months distance from it.

19. For by the Principles of Astronomy, supposing the Sun to be at rest, the Planes of the Ecliptic, and of the Orbit of the Comet are nearly unmovable: And a bare change of the Position of the Diurnal Axis of the Earth, from whence depends each Equinox and each Solstice, cannot hinder the Earth and the Moon from being exposed every 575th Year to the Passages of that Comet. And they would at last, probably, become fatal, but that it is possible that the said Comet may sooner be dissipated into Vapours; or fall into the Sun, and there be consumed, before it does break in upon the System of the Moon and of the Earth. For the Danger from any other known Comet cannot be prevented in this last manner.

20. Let us conceive the Planes of the Orbits of the Six Primary Planets, the Earth being reckoned for One of them. And if we consider only the 22 Comets, whose Orbits are sufficiently known; then we find 44 Intersections of the Orbits of these Comets with each of those Planets; which make 264 Intersections in all. Beside the proper Intersections of the Orbits of such Comets as are yet unknown, and which probably may with the former amount to about 70 or 100, and their Intersections with the Plane of the Ecliptic to about 140 or 200.

21. And let us mind that the Gravitation of the Comets toward the Planets, and of the Planets toward the Comets, is very great when they come near each other; and particularly when the Comets come near *the Earth* and *the Moon*, whose Bigness and Densities I have demonstrated to be very much greater than is commonly supposed. And again let us mind that the said Gravitation exposes so much the more the Earth and the Moon, and the other Planets, to the near Passage, and even to the Shock of Comets.

22. Besides, let us consider on one hand that the Comets pierce thro' those Six Planes more or less obliquely, and so make each time in them as it were an Oval Breach or Hole, and often a considerably long one; And on the other hand, that these Breaches or Holes are almost all of them crowded among or within the Orbits of the inferior Planets, *Mars*, the *Earth*, *Venus* and *Mercury*.

23. And if One would take the pains to mark down as I have done, the several Places of those Holes (for Instance in Mr. *Whiston's* Scheme of the Solar System) he could not but be filled with Dread and Amazement, at the View of those eminent Dangers from Comets, to which those four or five Inferior Globes are exposed. This the Ancients seem to have likewise understood, when their Astronomers supposed the Comets to be of so mischievous a Nature; according also to this Verse of *Virgil*, *Non alias diri toties fulsere Cometæ*.

24. However, here is a threatening and most dangerous Scourge which may well frighten many People into the deepest Repentance, if ever Astronomers by their Observations at a Return of the Comet of 1680, or of any other, do foresee that the Comet must needs pass very near the Earth. And the greater is the Sun's Parallax, the greater as also the Number of the Days, during which our lower System of the Earth and of the Moon is exposed to eminent Danger from the Passage of the Comet of 1680, as well as of several others.

25. From these Reflections, some Questions seem naturally to arise, I. Whether a very long undisturbed Disposition of the Solar System, or at least of the Earth, the Moon and the three Inferior Planets, would not be a Proof of the Newness of the Creation in general; or at least of the Creation of some of these Inferior Globes, or of some of the Comets?

26. II. Whether those Inferior Planets can escape, for many Thousands of Years to come, the dangerous Effects of the Shocks or near Passages of Comets; unless the Divine Providence will interpose, and over-rule the settled Laws of the Heavenly Motions?

27. III. Whether the Ruggedness of high Mountains, and the many Petrifications of Fishes found in them be not a Proof that

the Earth has actually suffered from one or many Shocks or near Passages of Comets, before the Creation of Man ?

28. IV. Whether, setting aside any mystical and if you will truer Sense, *Moses* his own Account of the fourth Day, taken in the popular Sense, would not imply that the fixed Stars, beginning then to become visible to the Earth, had been really created, not only during some Part of the Night of the Fourth natural Day, but even much longer before ? Since the Rays of Light require much more than one Night's Time, to come from the fixed Stars to the Earth ; and especially in the *Newtonian* System ? For otherwise the *Rays of Light*, by which the fixed Stars, chiefly the farther most Ones, became then visible, *must have been* coming to the Earth, long before the fixed Stars themselves were created.

29. The Sun's Parallax being known, we may know nearly the *real Bigness* of all the Comets whose Orbits have been or will be constructed : And we may know it exactly, when their periodical Times are known. For we want only that the apparent Diameter of each Comet be but once [or several times] carefully observed ; especially in or near the Comets Perigee. Wherein Astronomers seem to have been too negligent.

30. However, because an Example will give more Light to this Discourse, I shall shew how I calculate the Bigness of the Comet of 1680, from what I remember I did myself observe. Whereby it will appear, That the Diameter of that Comet was but equal to 0.06 Parts of the Diameter of the Earth.

31. Supposing, as one may do according to my Theory, that the Sun's Parallax might be of $138\frac{1}{2}$ Seconds : And that the Semidiameter of the Earth was to the real Semidiameter of the Comet of 1680 as 100 to 6 : Then saying As 100 is to 6, so are $138\frac{1}{2}$ Seconds to $8''.325$; this last Number will be the Semidiameter of the Comet seen from a Distance equal to the Distance betwixt the Centers of the Earth and of the Sun. And again, supposing that the Comet, when I observed it near its second Perigee, did, by a Telescope, appear no bigger than *Jupiter* commonly does ; which was really the Case : At which time I reckon that the Distance of the Comet from the Center of the Earth, was to the Distance betwixt the Centers of the Sun and of the Earth, as 53 to 100 nearly : Then saying 53 is to 100, as $8''.325$ to 15.1 Seconds This last Number, as seen from the Earth, comes forth for the apparent Semidiameter of the Comet, when I saw that Comet as big as *Jupiter* commonly does appear. Now that very Number of Seconds 15.1 being often the mean apparent Semidiameter of *Jupiter* very nearly ; it follows that the real Semidiameter of the Comet was but $\frac{1}{16.5}$ Parts of the real Semidiameter of the Earth very nearly ; as I had supposed it, after I had first seen the Result of only two false Suppositions.

32. And from thence it is manifest how exactly the real Bigness of Comets may be found out from accurate and proper Data.

33. But according to Sir *Isaac Newton*, who makes the Distance of the Sun at least about 13 times greater than I do ; I must conclude that the Diameter of the Comet of 1680 would have been to the Diamo-

te

ter of the Earth, nearly as 78 to 100. Tho' according to his Conjecture p. 517, this be probably one of the smallest, or even the very smallest Comet of all. And in general the Danger from the Passage, or from the Shock of Comets, becomes much greater according to him than to me. For the Diameters of Comets, as well as their Swiftnes, come forth at least 13 times greater, and the Breaches, which they make in the Planes of the Orbits of the Planets, become at least 13 times longer and 13 times broader, to him, than to me; while the Bodies of the Earth and of the Moon remain the same; their Distance from one another changing likewise very little.

34. Sir *Is. Newton* did admirably shew how to determine the Orbits of Comets about the Sun, and their Swiftnes in those Orbits. But here you have the first justifiable Estimation of the Bigness of a Comet; and a general Method to know *quanti sint, how big they are*, according to *Seneca's* Expression. I did hope that Dr *Halley* (who had collected all the necessary Memoirs and Helps for determining exactly or nearly the Bigness of all the Comets, whose apparent Diameters have been observed and their Orbits described) would let the World know how great their Globes must be, supposing the Sun's Parallax of what determinate Quantity he pleased. For that would be sufficient in order to know their Bigness according to Sir *Isaac Newton's* Theory; or else according to mine. In the mean while it appears by what precedes, That the Semidiameters of the Earth and of the Moon being supposed of 100 and of 29,57 Parts respectively, the Semidiameter of the Comet of 1680 comes forth but of 6 Parts. Tho' according to the *Newtonian* System we might infer that the Semidiameter of that Comet was of about 78 Parts.

35. It is probable that the Danger, which the Comets expose the Earth unto, is multiplied in Proportion to the Number of the Comets contained in the Solar System. And we may tolerably conjecture their Number as follows: Tho' this, for ought I know, was never attempted before. What is certain is that the Comets, that come within reach of our Observations, do seem not to be much fewer than 70 or 100.

36 Their Number may be guess'd at, by the Frequency of their coming to their Perihelium; and together by a reasonable Estimation of the mean Length of their Periodical Revolutions.

37. As to their Frequency; it appears, by Experience, that about Twelve Orbits of Comets may be observed Astronomically in One hundred Years; so that those Orbits may be described, in consequence of the Observations. But many Comets do pass, either wholly unperceived; or at least not sufficiently observed by our Astronomers. The Comets, that appeared in 1607 and 1661, perform their Revolutions in 75; and in 119 Years: And they descend much lower than the Orb of *Venus*. Upon both which accounts, they ought to be the more easily perceived; viz. as moving more slowly; and as receiving a greater Light from the Sun. But yet (in the Systems of the Comets) their Revolutions in 1380 $\frac{1}{2}$ and 1456; and in 1403; are not mentioned. Other Comets, perhaps smaller or darker, or more inconveniently placed

placed, and at least swifter, and more remote from the Sun, may still more easily pass unobserved. Upon the whole it may be supposed that 26 or 30 Comets may always come in 100 Years to their Perihelion.

38. As to the mean Periodical Time of the Revolution of Comets in general; the shortest of all seems hitherto to be of $75\frac{1}{2}$ Years; and the longest, of $575\frac{1}{2}$. The mean Number is $325\frac{1}{2}$ Years. And the mean proportional is $208\frac{1}{2}$. But it is not impossible that some Comets may spend above 600 Years in one Revolution.

39. In the following Table, to be continued as far as you please, you may chuse, at Discretion, in the Column A, the Number by which you think you may best express how many Comets come to their Perihelion in 100 Years. And in the uppermost or lowermost Line, you may chuse another Number expressing the mean Number of Years that you will allow to Comets for their Revolution. And, in the Area of the Table, you will find over against those two Numbers, how many Comets there must be, in the Solar System, in consequence of your Suppositions. For instance, If 20 (or 30) Comets do come in 100 Years to their Perihelium; And if their mean Revolution be performed in 350 Years; Then the Table gives 70 (or 105) for the whole Number of Comets.

A		100	150	200	250	300	350	400	450	500	550	600
10	10	15	20	25	30	35	40	45	50	55	60	
11	11	16	22	27	33	38	44	49	55	60	66	
12	12	18	24	30	36	42	48	54	60	66	72	
14	14	21	28	35	42	49	56	63	70	77	84	
16	16	24	32	40	48	56	64	72	80	88	96	
18	18	27	36	45	54	63	72	81	90	99	108	
20	20	30	40	50	60	70	80	90	100	110	120	
22	22	33	44	55	66	77	88	99	110	121	132	
24	24	36	48	60	72	84	96	108	120	132	144	
26	26	39	52	65	78	91	104	117	130	143	156	
28	28	42	56	70	84	98	112	126	140	154	168	
30	30	45	60	75	90	105	120	135	150	165	180	
		100	150	200	250	300	350	400	450	500	550	600

40. *Mercury's* periodical Revolution is about 122 times shorter than that of *Saturn*. But hitherto the shortest Period for Comets seems to be but about 8 times shorter, than their longest Period. And if there be 70 Comets in all; the mean Difference between their Revolutions seems to be but of $7\frac{1}{2}$ Years or thereabouts. But if there be 105 Comets; that mean Difference seems to be but of about 5 Years.

41. The *Spheroids*, whose longest Axis is terminated by the Apfides, and in which the Planets and their Satellites move about their Primary Planets, do not intersect one another. So these Globes are in no Danger of hitting one against another, tho' they revolve nearly in the same Plane. But it is not so with the Comets. For instance the Comet of 1680 is supposed by Sir *Isaac Newton* to ascend higher than the generality

nerality of Comets. And if they did revolve in the Plane of the Ecliptic, they would, most of them, in each Revolution, pass twice thro' the Circumference of the Great Orb, and endanger greatly our lower System of the Earth and of the Moon. The like may be said of *Mars*, and of the other Planets and the Planes in which they revolve. Most wisely therefore did kind Providence place the Centers of the Orbits of the Comets in great and different Latitudes; and in different Longitudes; in reference to an Eye placed in the Center of the Sun. As, on the other hand, by making some of them Direct, and some of them Retrograde, She does moderate and counter-balance their Actions upon the Planetary System, and upon one another.

42. Of the said Comets, some may now and then be observed from the Earth in their Transit under the apparent Disk of the Sun. And these curious Observations, which can be made only when the Sun shines, might be left, with Promise of a proper Recompence, to the Care of that Multitude of Officers and Seamen unoccupied in the Royal Hospital at *Greenwich*; where a sufficient Number of proper Witnesses are always at hand; and from whence Notice might be immediately given to the Royal Observatory. Now if there be about 100 Comets; their mean Revolution being supposed of 300 Years, I reckon that by a *Medium*, a Comet may be seen in the Disk of the Sun, once in about 800 Days.

43. How precarious then, upon the whole, considering the intire Theory of Comets, is the State of Mankind! How dependent upon God's immediate Goodness, Foresight and Providence! And how easily, how suddenly and naturally, may this Globe of our Earth, and some other Celestial Globes, with the Creatures that are in them, be made severe Examples of His Justice; as well as the Globes of the Comets themselves! For nothing seems to hinder the Comets from being inhabited: Since in the Perihelies of those that come nearest to the Sun, such a Cloud or Chaos of mixt or even watry and incombustible Vapours may be raised, as may obstruct wholly the Sight of the Sun; and prevent not only his vitrifying or melting, but even his heating immoderately the Surface of the Globe. Thus, near our Tropics, the Winter or cloudy Season is, when the Action or Power of the Sun is strongest there.

44. In Process of Time, as the Orbits and Periods of Comets may be discovered and settled more and more; the whole Number of observable Comets contained in the Solar System will or may in like manner be discovered more and more exactly: Till, after about 1500 or 2000 Years, the whole Multitude of those Comets, that may be easily seen from the Earth, becomes compleatly or very nearly known. Which mournful Knowledge Astronomers have had sufficient Time to make themselves Masters of, but seems to be reserved for Posterity.

Revised and amended: *Worcester*, March 1, 1742.

Nic. Facio Duillier
PQST.

P O S T - S C R I P T.

I think it necessary to add to my Discourse about Comets, a certain Criterion, by which it may commonly be known, which Comets are dark Bodies like the Earth or the Moon, having no other Light but what they reflect, after having received it from the Sun : Or else which Comets may be fiery Globes, or at least Globes shining by their own proper innate Light, tho' not altogether of a fiery Nature. For it is only by Observations, that these different Kinds can be distinguish'd.

And indeed, upon second thoughts, I must conclude that the Comet which appeared in 1680, did shine by its own proper Light not borrowed from the Sun. For I have been myself a Witness, that it appeared like an entire Globe of Light, when otherwise it ought to have appeared with *Phases* like *Venus* or the Moon.

Likewise, on the 21st of *March*, when the Comet which has appeared this Year was seen very near the North Pole, it seemed Globular, to some Persons who saw it from our Garden with a four Foot Telescope : And it darted its Tail, sparkling by fits like a fixed Star; as also Mr *Douharty Junior* did observe. From whence we may probably conclude That it was a Globe of Fire; or at least a Globe shining by its own proper Light.

Worcester,
April 10, 1742.

Nic. Facio Duillier.

O n S U I C I D E.

From the French of M. De Voltaire.

COL. Philip Mordaunt, Cousin-Germain to the famous Earl of Peterborough, (who used to boast he was the Man who had seen the greatest Number of Courtiers and Kings) was a young Man of Quality of about 27, well made, whose Birth and Genius gave him room to expect the greatest Advantages. He had placed all his Happiness in a Mistress, by whom he was passionately beloved. Yet in these Circumstances, he took a sudden Distaste to Life, writ several Letters to bid his Friends farewell, and compos'd some Verses, † expressing his Determination to die by his own Hands. Accordingly he shot himself through the Head, for no other Reason, but that his Soul was tir'd of his Body ; and he thought, when a Man was weary of his Lodging, it was

† I have never been able to see a Copy of these in English, the Meaning of the last Stanza run thus — " Opium may be serviceable to the Wise on this Occasion ; but in my Opinion, a Brace of Balls and Resolution will do much better." — In one of his Letters he had this Expression. " Life has given me the Headach, and I want a good Church-Yard Sleep, ——— to set me right."

was time for him to leave it. He seemed to chuse Death, only because he had no longer a Relish for his Happiness.

The deplorable Case of *Richard Smith* (another Suicide) arose from a quite different Cause. This Person was tempted to destroy himself, by the Reflection on his Misfortunes. He saw himself reduced from Wealth to Poverty, and the Calamity of this Reverse heighten'd by Sickness. He beheld a Wife whom he lov'd, involv'd in remediless Misery with himself; all that Fortune had left them, was a helpless Infant in the Cradle. * In this Condition the unhappy Couple came to a joint Resolution of ending their Troubles at once. After a sad Embrace, they first killed the Child, and then hung themselves (kneeling by each other) to the Top of the Bed. I don't remember any Instance of Suicide attended with such tranquillity of Execution as this. Their Letter to Mr B--d-y, their Cousin, was as remarkable. Amongst other Passages it contained this. ——— “ We believe (say they) God “ will pardon us, we have quitted Life because we were ruin'd, past all “ Remedy; and we have killed our Child, lest he should be as wretch- “ ed as ourselves.”

It is odd, that after taking away their Child's Life, thro' a pretended Pity, these People writ to a Friend to take Care of their Dog and Cat. It is probable they thought the Charge of the one of more Consequence than the Care of the others.

All these tragical Stories which fill the *English* News Papers, have given Strangers room to think, that Suicide is more common in *England* than elsewhere. I question, however, whether *Paris* does not afford as many Instances of this Kind of Folly, as *London*? — at least if our *Gazettes* kept an exact Register. But by the Wisdom of our Government the publick Papers are better regulated, and the Calamities of private People concealed from the View of Scandal. All that I will venture to say, there is no great Danger this Infatuation should ever become epidemical: *Nature* has taken Care to keep it in due Bounds. *Hope* and *Fear* are two powerful Agents ready to stop the Hands of *Suicide*. It is to no purpose to tell us of Countries, where a Council was established, to grant the Citizens a Permission to kill themselves, on hearing their Reasons for it. I either doubt the Fact, or believe those Magistrates had very little Business.

There is one Thing appears a little more extraordinary on this Subject, which in my Opinion, merits an attentive Enquiry. The antient Heroes, both *Greek* and *Roman*, in their respective Civil Wars, frequently practised *Suicide*; and yet in the modern Commotions of *Europe*, I mean those of the *League* in *France*, and the *Guelph* and *Gibeline* Jars in *Italy*, we don't find one Chief that kill'd himself. I own, that these last were Christians, and that the Principles of a Catholic Warrior, and a Pagan Hero, are widely different; but I want to know why these Christian Generals, whom their Religion with-held from destroying their own Lives, made no Scruple of poisoning, assassinating, or be-
heading

* See this Catastrophe with the Letters at large, in the *Gentleman's Magazine* for April, 1732. p. 722.

heading their Enemies. Are not such Actions as contrary to Christianity as *Suicide* itself?

To resume the Argument. — How comes it, that *Brutus*, *Cato*, *Cassius*, *Anthony*, *Otho*, and so many other great Men of Antiquity, have dy'd so resolutely by their own Hands, while our modern Heroes have patiently been led to Execution, or languished out Life in tedious Imprisonment? Some pretend to say, that these Antients wanted true Courage, that *Cato* acted like a Coward, and that it would have been more heroick for him to have submitted to *Cæsar*: These Thoughts may do in an Ode, or serve to embellish an Oration. — But it is certain, that a violent Death calmly determined upon, is so far from being a Mark of Pusillanimity, that it is a Victory over Nature. Such an Action is a Proof of Rage, not of Weakness. When such a Man falls into a Frenzy, we don't say he is feeble, but that his Strength is supernatural, and the Effect of his Disease.

The Pagan Religion forbade *Suicide* as expressly as the Christian. By their Mythology, there was a particular Place of Punishment in Hell assign'd to those who were criminal this Way, as appears from this Passage in *Virgil*.

*Proxima deinde tenent mæsti loca, qui sibi lethum
Infantes peperere manu, lucemque perosi
Projecere animas;—quam vellet æthere in altò
Nunc & pauper em, & duros perferre labores!
Fata obstant, tristisque Palus innabilis undâ,
Alligat & novies Styx interfusa coercet. ——— Virgil.*

*The second Place of these sad Realms of Night,
Is kept for those, who rashly quit the Light;
Who ere they reach their Life's appointed Date,
Pour out their Souls—— and cut the Thread of Fate!
And sick of Sorrows, sent by Heaven's Decree,
Presume with impious Courage to be free;
Now doubly lost;—— and doom'd to endless Pain,
They wish to bear the Load of Life again!
Fain would they to rejected Day return,
Tho' sure to suffer, and tho' fix'd to mourn!
Fruitless Regret! remediless Despair!
Heaven dissipates the wild Request in Air!
Their dread abode eternal Darkness bounds,
And Styx with ninefold circling Wave surrounds.*

Such was the Fate of *Suicide*, according to the Pagan Religion, and yet in spite of these infernal Penalties it denounced, it was reckoned a Point of Honour to die this Way, so contradictory are the Manners of Men sometimes to their Principles. — Thus *Duelling* is unhappily creditable amongst us, tho' equally repugnant to our Religion, and forbid by Reason and by our Laws. If *Cato* and *Cæsar*, *Antony* and *Augustus*, did not decide their Quarrels this way, it was not because they had less Courage,

Courage, than our *French* Heroes : If the D. of *Montmerency*, the *Marfchals* of *Marillac de Thou*, or *St. Mars*, chose rather to be led to Execution, like Highwaymen, than to kill themselves, as *Brutus* and *Cassius* ; it does not follow they had less Fortitude, or Sense of Honour than the *Romans* ? The true Reason is, that *Suicide* was then the Fashion at *Rome*, and *Beheading* was the Mode at *Paris*. The Women on the Coasts of *Malabar* and *Coromandel*, burn themselves on their Husbands Funeral Pile. Have they more Resolution than *Cornelia*, or the *Roman Matron* ? No, --- but it is the Custom of that Country for the Women to expose themselves to the Flames that consume their Husbands.

*Opinion, Custom, o'er Mankind preside,
Thro' Life they rule us, and in Death they guide !*

ODE fait le 30 Juin, 1742. Par M. de *Voltaire* :
A la Louange de la REINE de HONGRIE, &c.

(See Gentleman's Magazine, Vol. XII. p. 383).

I.

FILLE de ces Héros que l'Empire eut pour Maîtres,
Digne du Trône Auguste où l'on vit tes Ancêtres,
Toujours près de leur chute, & toujours affermis,
Princesse Magnanime,
Qui jouit de l'estime
Des tous tes Ennemis.

II.

LE François généreux, si fier & si traitable,
Dont le goût pour la Gloire est le seul point durable,
Et qui vole en aveugle où l'Honneur le conduit,
Inonde ton Empire,
Te combat & t'admire,
T'adore & te poursuit.

III.

PAR des Nœuds étonnans l'altière Germanie,
A ses puissans Rivaux malgré soi réunie,
Fait de l'Europe entière un objet de pitié,
Et leur longue Querelle
Fut cent fois moins cruelle
Que leur triste Amitié.

IV.

Quoi ! des Rois bienfaisans ordonnent les Ravages ;
Ils annoncent le Calme, en formant les Orages ;
Ils prétendent conduire à la Félicité
La Nation tremblante
Par la route sanglante
De la Calamité !

V.

O Vieillard vénérable, à qui les Destinées
 Ont de l'heureux Nestor accordé les années,
 Sage, que rien n'allarme, & que rien n'éblouit,
 Veux-tu priver le Monde
 De cette Paix profonde
 Dont ton Ame jouit ?

VI.

Ah ! s'il pouvoit encore, au gré de sa Prudence,
 Tenant également le Glaive & la Balance,
 Fermer, par des ressorts aux Mortels inconnus,
 De sa Main respectée,
 La Porte ensanglantée
 Du Temple de Janus !

VII.

Si de l'Or des François les Sources égarées
 Ne fertilisoient plus le lointaines Contrées,
 Rapportoient l'abondance au sein de nos Remparts,
 Embellissoient nos Villes,
 Arrosoient leurs Azyles,
 Où languissent les Arts.

VIII.

BEAUX Arts, Enfans du Ciel, de la Paix & des Graces,
 Que Louis en Triomphe amena sur ses Traces,
 Ranimez vos Travaux si brillans autrefois,
 Nos Mains découragées,
 Nos Lires négligées
 Et nos tremblantes Voix.

IX.

De l'Immortalité vos Travaux sont le Gage :
 Tous ces Traitez rompus & suivis du Carnage,
 Les Triomphes d'un jour, des Momens célébrez,
 Tout passe, tout retombe
 Dans la Nuit de la Tombe ;
 Et vous seuls demeurez.

X.

Le Ciel entend mes Vœux, un nouveau Jour m'éclaire ;
 L'Ame du Grand Armand qui vous servit de Pere,
 Pour animer vos Chants reparoit aujourd'hui ;
 Rois, suivez son exemple ;
 Vous, Prêtres de son Temple,
 Soyez dignes de lui.

EXTRACT of *M. Maupertuis's Letter, in Relation to the Comet, of March 1742.*

— *Tu ne quæsieris—scire nefas.*

HOR.

ON the 2d. of *March* *M. Grante* discover'd at the Observatory Royal a Comet, which for some time engrossed the whole Conversation of *Paris*. It appear'd indeed, an Age too late to give any Consternation; and yet perhaps, no Epocha could be more seasonable for its being respected this Way, if we consider the important Revolutions which have preceded, or those which may follow it. Thanks to good *Descartes*, our Times are more enlightened, than to imagine that the Aspect of a Comet has any Influence on the Destiny of Monarchs, or the Affairs of *Europe*. Those who were most troubled about it, were only uneasy, it took up so great a Share in the publick Conversation. In return it has produced this Letter, which is more than sufficient to balance their Complaints. It is address'd to a Lady, who had ask'd it of Mr *Maupertuis*, and whose Commands he thought it his Duty to obey.

Our Author begins with mentioning the high Esteem Comets have been regarded with in all Ages. ' Not a Century ago, says he, Astrology was the prevailing Taste at Court and City. The Astronomers, Naturalists and Divines of all Ages, agreed in looking on Comets as the Signals of the most important Events. The celebrated *Tycho* (*Brabè*) treats all who disbelieve this Article as guilty of Impiety.

' Strange! that Comets after being so long the Terrors of Mankind, are fallen into such Disreputation, that we don't suppose them fit for any thing but giving People Colds.

' To prove that Comets have really a secret Influence over terrestrial Affairs (our Author who does not enter into a metaphysical Disquisition of the Point) thinks it necessary, that this Influence should be authorised by either Revelation, Reason, or Experience, which is by no means the Case.

' Nor have the Opinions, relating to the Nature and Origin of Comets, been less strange than the Effects ascribed to them.

' *Kepler* conceiv'd them to be a Kind of igneous Monsters that sported in the Air, as Whales do in the Ocean; others supposed them celestial Messengers to foretel some approaching Calamity. Others believe them only transient Appearances, or Phenomena caused by the Reflection or Refraction of Light.

' *Aristotle* asserts, they are Meteors form'd by the Exhalations of the Earth and Water, and this Sentiment prevailed as long as the Peripatetic School had its Reign.

' The *Chaldeans* (according to *M. Maupertuis*) had juster Notions of Comets, which they regarded as perpetual Stars, or rather a Kind of planetary Bodies, of whose Courses they had formed some Calculations. *Seneca* (as quoted by him) is of the same Sentiments, and speaks of these celestial Luminaries in a Manner so agreeable to the present

‘ present Theory, that one would be apt to think he had presaged all that later Experience and Observations have discovered.”

We shall now Examine what M. *Maupertuis* himself says of Comets, from his own Knowledge in Astronomy and Geometry.

‘ In order to illustrate this Subject, as Comets form a Part of our general Solar System, the Author gives us a short View of it, in a clear and distinct Light. We shall only take that Part of it, which is necessary for understanding the Subject in Question.

‘ We will suppose the general System of the World, known to most of our Readers, even those of the fair Sex, many of whom have acquired the Knowledge of the abstrusest Parts of natural Philosophy and Physick.

‘ The Planets then describe Ellipses about the Sun, who does not fill the Centre of their Orbits, but is placed in a Point we call the *Focus*, *i. e.* which is nearer the Extremity of one part of the Curve than the other, and is so much nearer in Proportion to the Elongation of the Ellipsis. On this Account it is, that the Planets in certain Parts or Points of their Orbits, which we term their *Perihelion*, approach nearer the Sun, than in other Points, which are called their *Aphelion*. But as the Ellipses which our Planets, viz. *Mercury*, *Venus*, the *Earth*, *Mars*, *Jupiter* and *Saturn*, describe around the Sun, differ but a little from Circles, we never lose sight of them in the Course of their periodical Revolutions.

‘ Comets differ from Planets only in this, that in their Courses round the Sun, who is their common Focus, they form Ellipses extremely oblong of various Degrees. Consequently they take up in their Revolutions a much longer Space of Time than the Planets, and this in Proportion to the Length of their Ellipses.

‘ This Elongation of the Comets with regard to their Orbits, joined to the Slowness of their Revolutions, has prevented, hitherto, our coming to any Certainty as to the exact Time of their Returns. We never lose sight of the Planets, because they never go beyond such a Distance; whereas the Comets are only visible to us during that short part of their Course which lies near the Earth, the rest being spent in the most distant Regions of the Heavens, during which they are entirely lost to us. So that when a new Comet appears, we have no other way to know it again, than by examining what Comets have appeared before at such certain Periods of Time, and comparing their Course with that of the new Comet, if we can make any certain Observations upon it.

‘ It is by this Method, that we have probable ground to believe, that the Comet of 1682 finishes its periodical Revolution in 75 Years, for we find in 1607 there appear’d a Comet, which seem’d to have the same Motion, another in 1531, and a fourth in 1456, so that it is likely all these Comets were one and the same. This will be yet more certain of it should re appear in 1757 or 1758.

M. *Maupertuis* instances the Example of two other Comets, whose Revolutions have been calculated, but the Proofs do not seem so strong.

It is only from Observation and Time that we can hope to bring the Theory of Comets to Perfection, but as to the Course of any particular Comet,

Comet, we may be more certain. Subject to the same Laws that direct the other planetary Bodies, no sooner a Comet appears and has mark'd its Orbit in any known Point of the Heavens, but we may by Theory determine its Progress, and with regard to those Comets that have hitherto been carefully observed, the Event has verifi'd the Calculation.

Of this we have a remarkable Proof in the Comet of 1664, Mr *Cassini* after a few Observations exactly foretold the Rout it held, which we shall relate in the Words of our Author himself.

' He (M. *Cassini*) was so sure of his System, in respect to Comets, ' that after his first two Observations taken the 17th and 18th Nights in ' December, he boldly mark'd out, to the Queen, on the celestial Globe, ' the Course it would take; after a fourth Observation, made on the 22d, ' he asserted it was not yet in its nearest Proximity to the Earth, which ' on the 23d, he predicted would happen on the 29th, and tho' at that ' Time it exceeded the Moon in Swiftnes, and seem'd likely to make ' the Tour of the Heavens in a short Time, he asserted that it would ' stop in *Aries* from which it was then but two Signs distant, and after ' resting there, would move in a retrograde Direction to that which it ' had held. Many laugh'd at these Predictions, and were incredulous ' enough to maintain that the Comet would cheat the Philosopher, but ' when they saw it fulfil his Calculation, they were glad to recant their ' Error.

We have already remark'd with our Author how much Comets are fallen into Disesteem with respect to their Influence, in return M. *Mau-pertuis* is willing to make them some Recompence for this Loss by giving them Credit another way. According to him, as physical Causes, they are capable of producing the most important Events. The celebrated Mr *Halley*, who has calculated the Orbit's of 24 Comets from astronomical Observations, has concluded from thence, that they move in all Directions, some in the Order of the Signs, others in a retrograde Course, their Circles intersecting the Earth's Orbit in all Points, and having nothing in common, but being described around the Sun as their mutual Focus.

' In such a Variety of Motions, it is easy (says our Author) to see ' how possible it is for a Comet to meet some Planet, or even our Earth ' in its way, and produce the most terrible Effects. The bare Ap- ' proach of two such vast Bodies would occasion violent Alterations in ' their Motions, either by the Attraction they would exert towards each ' other, or by the Compression of their Atmospheres. The least that ' could happen in this Case, would be no less than to change the Situa- ' tion of the Axis and Poles of our Globe. That Part of the Earth ' that now lies under the Equator, would be turn'd to the Poles, and ' vice versa.

Nor have we less to fear from the Tails of Comets than their Bodies themselves. These are probably only immense Torrents of fiery Exhalations or Vapours, which the solar Heat forces from their Bodies. Now a Comet may pass so near the Earth, as to overwhelm us in this igneous Train, which it draws after it, or in an Atmosphere of the same Nature which surrounds it.

The

The Motion of the Earth may otherwise, by these means, be so chang'd as to convert it into a Comet itself. Another Accident which if not so fatal, would be at least as humbling to our terrèstrial Planets, would be, if some large Comet, by coming too near it should force it from its Orbit, and subject it to make its Revolution round it. In this Case the Earth becoming the Satellite of this Comet, would be constrain'd to attend her to the Extremities of the Heavens. By the same Means a Comet might rob us of the Moon, and happy if we escape so cheap. The worst would be if a Comet by its shock should crush us to Pieces.

Thus we see that *Mr. Trissotin* had been less ridiculous if he had plac'd a Comet instead of a *World* in these Lines *Moliere* makes him speak, Scene 3. Act 4. of the [*Femal Pedants*] learned Women.

Je viens vous annoncer une grande nouvelle,
Nous l'avons, en dormant, Madame, échappé belle:
Un Monde prs ède nous a passé tout au long,
Est chû tout à travers de notre Tourbillon,
Et s'il eût, en chemin, rencontré notre Terre,
Elle eût été brisée en morceaux comme verre.

* If our Earth (proceeds *M. Maupertuis*) has as yet suffer'd none of these dreadful Catastrophies, it has at least felt some Effects of the Force of Comets. The Marks of petrify'd Fishes and Shells, found in Places vastly distant from the Sea, and even on the Tops of Mountains, are incontestable Marks of some of these Events.

An ingenious *English* Author (*Mr Whiston*) advances, that the natural Cause which God made use of to produce the Deluge was the same Comet which appear'd in 1680, which approached so near the Sun that it received a Heat 28 Millions of Times greater than what the Earth had from the Sun. In tracing back from the Appearance of this Comet in 1680, he finds another appear'd in 1106, another in 531 or 2, and another at the Death of *Julius Cæsar* 44 Years before *Christ*. All these Comets, which he concludes the same, keep a Period of 575 Years, and the 7th Period upwards, from 1680, falls exactly in with the Year of the Deluge. *Mr Whiston* thinks that the mutual Attraction of the Earth and this Comet, changed the Figure of the former, and, by lengthening it towards the latter, broke the external Crust or Surface of the Earth, and made way for the Waters contained in the great Abyss to overflow the Earth. The same Author imagines that a Comet, perhaps the same in its Return from the Sun, will occasion the Conflagration that is to consume the Earth at the Day of Judgment.

Some may call these Ideas of *Mr Whiston* *Vigilantis Somnia*, or learned Reveries. The Reader may see what *M. Mairon* has said on this Subject in his Treatise on the *Aurora Borealis*.

According to *M. Maupertuis*, these physical Powers of the Planets demand some Respect to be paid them, yet we don't find they are very formidable at present, except to such Philosophers as *Mr Whiston*. Were they really so, it is impossible to perswade the Bulk of Mankind, that Bodies so minute to the naked Eye, can ever produce such great Events. Men easily swallow Things contrary to Reason, but it is hard

to persuade them their Senses deceive them. *M. Maupertuis* however thinks proper to dispell our Fears on this Occasion by these Reflexions.

The Duration of Life, says he, is so short, and the Knowledge we have from Experience, that no such Accident has happened for so many thousand Years, are sufficient to prevent our Dread of being either the Witnesses or Victims of such a Calamity. Terrible as Thunder is, its Fall is less to be apprehended by each Individual from the small Space he occupies in the Extent where it descends. In like manner the short Portion of Time we enjoy in that Eternity in which these great Events happen, annihilates to us the Danger, tho' it does not alter the Nature of Things.

M. Maupertuis is not satisfy'd only with comforting his fair Correspondent, and dispelling her Apprehensions. He finishes his Letter yet more agreeably by giving her Hopes; he tells her that a Comet by a slight Shock may so alter the Axis of our Globe, as to procure us a constant Spring, or, by gently changing its Orbit, make it describe an exact Circle round the great Source of Light and Heat. We have observed a large Comet may deprive us of the Moon, but if it be small, it may in its turn serve us as a second Moon. Perhaps the one we enjoy at present was originally a Comet, who by approaching too near us, was press'd into our Service.

To conclude, even the Tail of Comets is a Plunder may enrich us. We may happen, without any ill Consequences, to appropriate one of these as a Ring, like that of *Saturn*, which (according to our Author in his Treatise upon the Planets) is only the Remnant of a broken Comet's Tail.

In this Letter *M. Maupertuis* has abridg'd the Theory of Comets in a Manner so agreeable, clear and easy, that the Piece appears to be the Work of a Philosopher, who is equally known for his Genius and Politeness, as for his profound Knowledge as an Astronomer and Mathematician.

F I N I S.

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10. The Commission has also received information from the Government of the United States of America that the United States has been providing military assistance to the Government of the Republic of the Philippines.

Q 1 7 1 3

Miscellaneous Correspondence:

CONTAINING

ESSAYS, DISSERTATIONS, &c.

ON

VARIOUS SUBJECTS,

Sent to the AUTHOR of

The Gentleman's Magazine,

Which could not be conveniently inserted at length,
in that Work, or properly abridged;

INCLUDING,

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| I. Baptism by Dipping. | VII. Account of <i>John Smith</i> , the first
<i>English</i> Anabaptist. |
| II. View of the <i>Levant</i> , by <i>C. Perry</i> . | VIII. <i>Buchanan's</i> and <i>Johnson's Latin</i>
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L O N D O N :

Printed for EDWARD CAVE, at St *John's Gate*.

M.DCC.XLIII.

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NUMBER II.

Of BAPTISM by DIPPING:

IT is a Peculiarity of the *English* Anabaptists, or a Shibboleth of their Party, to minister Baptism by laying Men and Women on their Backs under Water with convenient Garments upon them, and saying, I baptize thee in the Name of the Father, &c. or I baptize thee in the Name of the Lord *Jesus Christ*. This they confidently assert, is plainly contained in the Holy Scripture, is the Ordinance of *Christ*, and an essential Part of the Sacrament of Baptism: So that Baptism administered otherwise, is not duly administered according to *Christ's* Ordinance, but is void and of none Effect. To prove this odd and singular Opinion of theirs: *Benjamin Keach* instructs his ignorant and unlearned Readers, that learned Men who understand *Greek* tell them, that the *Greek* word *Baptizo* properly signifies to *drown*, *plunge*, &c. but he dishonestly conceals from them, their likewise Saying, it properly signifies to *wash*, *cleanse*, &c. which is done without *dipping* or *laying the whole Body under Water*. Thus we wash or clean our Heads and Faces by pouring Water upon them. In several Translations of the New Testament the word *Baptizo* is commonly left untranslated; but in the first *English* Translation it is render'd *fullubie* or *foulwhite*, and *John* the Baptist, *Johannes se fullutere*, the foul-whiter. This is agreeable to the Scripture Notion of Baptism; that it is an outward and visible Sign of our being obliged by it to *cleanse* ourselves from all Filthiness both of *Flesh* and *Spirit*. But now 'tis well known, that *Linnen* is cleaned or whited by being laid on the Grass and sprinkled with Water, or hung on Pins and having Water flung against it. The Baptism of the Holy Spirit is always represented in the New Testament as done by *pouring out*, *shedding forth*, and *falling upon* those who were baptized with it; the two Evangelists *St Matthew* and *St Luke* tell us, that when our Lord was baptized with the Holy Ghost, the Heavens were opened to him, and the Holy Ghost descended in a bodily Shape like a Dove upon him; this bodily Shape, or visible Form, was Fire which hover'd about our Lord's Head as a Dove does when he lights, or pitches upon the Ground. After the same Manner are the Apostles represented as baptized with the Holy Ghost and with Fire, on the Day of Pentecost: *There appeared unto them cloven Tongues like as of Fire, and it, the Fire, sat upon each of them, and they were all filled with the Holy Ghost*. It is further observed, that *St Mark* says, *Jesus* was baptized of *John* in *Jordan*; but he does not say, that *Jesus* was laid on his Back of *John* in *Jordan*. The History of *Christ* written in *Persic* relates the Manner of his Baptism thus: *The Lord Jesus entered into the Sea, and John with all Humility baptized him with his Hand, and washed him by casting Water on his Head*. This *Sebastian Serradius* observed, was more respectful than handling his Body. *Acts ix. 22*. The Account given by *St Luke* of the Baptism of *St Paul* by *Ananias*, in *Judas's* House at *Damascus*,

favours this; that when *Paul* had received his Sight by *Ananias's* putting his Hands on him, *Ananias* said to him, why tarriest thou? arise and be baptized, and wash away thy Sins calling on the Name of the Lord, and he arose, or stood up, and was baptized, and received Meat. The learned *John Gregory* informs us, that the Rites of Baptism, in the primitive Times, were perform'd in Rivers and Fountains, where the Persons to be baptized stood up and received that Sacrament; that therefore it is, that in the Arabic and Syriac Gospels, the word *Anada* to stand up, is used to signify Baptize; that this Manner of baptizing the antient Church entertained from the Example of our Saviour, who was baptized by *John* in *Jordan*. Thus it is more probable the Eunuch was baptized by *Philip*, and the 3000 mentioned by the same Historian, than that they were all laid upon their Backs under Water with convenient Garments upon them. *Abdias* in his *Apostolical History* tells us, that the Apostle *James* baptized one *Josias* just before his Martyrdom, by pouring Water on him out of a flagon Pot, to which the Executioner had holpen him at his Request. The same Manner of baptizing was in Use by the Greek Church, as appears by their still setting their Infants upright in a large Basen of Water and pouring the Water on them. By the Apostles and Disciples of this Church, who converted the *Picts* and *Britons* to the Belief of Christianity, were the Rites of it introduced here; accordingly we are assured the *Britons*, &c. differed in many Things from the Church of *Rome*, particularly as to the Time of keeping *Easter*, and their Manner of baptizing. By the Council of *Cealchyth*, the *English* Clergy were forbid to baptize any by pouring Water on their Heads; a plain Intimation, that they were used thus to baptize. I only add, that this is the Manner of baptizing used by the foreign Anabaptists, with this Difference, that the Men and Women whom they Baptize kneel in a praying Posture, and do not stand. The learned *de Dieu*, indeed, who translated the above mention'd History of *Christ* into *Latin*, and wrote Notes on it, observed, that it is certainly a doubtful Thing how *Christ* was baptized; but the ignorant and unlearned Fathers of the Council of *Cealchyth* positively asserted, that *John* dipped *Jesus* three times in *Jordan*, but they do not say, that *John* laid him on his Back under Water three times. In the History of *Naaman*, *Elisha* is reported to have bid him wash in *Jordan* seven times; and *Naaman* is said to have gone down, and dipped himself seven times in *Jordan*: Can any one think, that he laid himself on his Back under the Water seven times? however, it was the Manner of the Church of *Rome*, to dip or plunge three times in the Water those whom they baptized. This Manner of Baptism was introduced by *Austin* the Monk, into *England*, contrary to the Sense and Judgment of the *British* Bishops and Clergy; but this dipping was not laying Men, Women and Children on their Backs under Water with convenient Garments on them, but dipping first one Side of them, secondly the other, and thirdly the Face or Forepart. Thus ran the Rubric of the Manual, according to the Use of *Sarum*. *Mergatur semel, versa facie ad aquilonem, et capite versus orientem, et iterum mergat semel versa facie ad meridiem, et mergat tertio recta facie versus aquam.* But they had more Knowledge as well as Charity, than to make this Manner of Baptism an essential Part of it; in Case of Necessity, Infants were ordered to be baptised *aquam super parvulum Spargendo, vel in aquam mergendo ter vel saltem semel*: By
sprinkling

*sprinkling Water on the little One, or dipping him into it three times, or at least once. At our happy Reformation was this Manner of Baptism continued; thus was the Rubric of the first English Liturgy expressed; Then the Priest shall take the Child in his Hands, and ask the Name: And naming the Child shall dyppe it in the Water thrile; First, dyping the right Side; Second, the left Side; The third tyme, dyping the Face towards the Font, and if the Childe be weake it shall suffice to power Water upon it. And letts them not doubt, but, that the Childe so baptized is lawfully and sufficiently baptized, and ought not to be baptized again in the Church. Compare this now with the following Assertions of the English Anabaptists, The Way and Manner of the dispensing this Ordinance of Baptism, * the Scripture holds out to be dipping, or plunging the whole Body under Water: The right and only Way of gathering Churches, is to baptize, that is in English to dip, immersion or dipping of the Person in Water is necessary to the due Administration of the Ordinance of Baptism; and judge, if it be probable, that this is plainly contained in Holy Scripture. The two learned Doctors Bucer and Wiclif spoke the common Sense of Christians when they said, That our Lord Jesus Christ prescribed unto us in his Word the Substance only of the Holy Ministry of his Word and Sacraments, and granted to the Churches, the Ordinance of all other Things which belong to the comely and profitable Administration of them: That it matters not whether the Persons baptized are dipped once or thrice, or have Water poured on their Heads, but, that we must do according to the Custom of the Place where we live.*

ANONYMUS.

P. S. The two Evangelists, St Matthew and St Luke, tell us, that John the Baptist assured those who came to his Baptism, that *he indeed baptized them in Water, but, that JESUS CHRIST who was to come after him, he would baptize them in the Holy Ghost and in Fire, Autos humas baptisei en pneumatō hagio kai puridi*, now it is certain, that they who were baptized in the Holy Ghost and in Fire, were not laid on their Backs under them, but the Holy Ghost is said to be poured out upon them, and the Fire to light on and sit upon them; is not this a plain Proof, that these two Evangelists did not use the word Baptize to signifie laying Men on their Backs, or thus dipping them all under Water, but to pour Water upon them. Accordingly, tho' St Matthew expressed the Baptist's Words, *I baptize you in Water, en hudati*, St Luke expresses them, *I baptize you with Water, Ego men hudati baptizo humas*. Is it not as natural now to understand the Evangelists as meaning, that they had Water poured on them who were baptized in or with it, as, that the Holy Ghost and Fire were shed or poured on those who were baptized in them?

The English Common-Prayer-Book orders Baptism to be administered by once dipping or pouring Water upon the Persons baptized. But the Puritans, who were afterwards called Presbyterians and Independents, used only pouring on Water or sprinkling, and most commonly the latter. In Opposition to them, not to the Church of England, whose Baptism he never renounced, the learned Mr Joseph Mead observed, (in a Discourse of his to prove, that by Water in Baptism is figured the Holy Spirit, not the

* In the second Edition of this Confession, these words, the Scripture holds out, and the word Whole, are omitted.

the Blood of Christ), that *there was no such Thing as sprinkling used in Baptism in the Apostles Times, nor many Ages after them, and, that therefore it is no way probable, that sprinkling of the Blood of Christ in St Peter should have any reference to the Laver of Baptism.*



Mr URBAN,

IN an entertaining * Tract, lately printed for Edward Cave, I see a Letter directed to you dated Sept. 4, 1739, by Thomas Crosby. The occasion of it, it seems, is his being charged with a Mistake in saying, in his *History of the English Baptists*, Vol. I. Preface p. 20. that Bugenhagen succeeded Luther in the Ministry of Wittemberg. Now Melchior Adams, who wrote the *Lives of the German Protestant Divines*, which were printed at Meydelberg, by John George Geyder, Printer to the University, 1620, informs us, that Simon Heinsius or Benckius, applied himself to the Study of Divinity, in which he was so successful, that he was chosen *Ecclesiastes Wittembergenfis Primarius*. *Sed cum ingenium male habitaret, & cum adversa valetudine quotidie fere ipsi consistendum esset, Functioni suæ difficulter profuit. Itaque cum, viribus exhaustis, concionandi laborem subire amplius non posset, Lutherus, tunc vir triginta trium annorum, diebus Dominicis Evangelia ejus loco pro concione explicavit. Ipse Heinsius, Anno 1522, postremum vitæ suæ diem clausit: Cui in Pastoratu successit D. Johannes Bugenhagen, qui 36 ipsos annos ei Ecclesiæ deinceps præfuit & profuit, ut in ejus vita dicitur.* In his Life of Bugenhagen are the following words; *Reverso ex Pathmo Luthero, suffragiis & Academici & Oppidani Senatus [Bugenhagen] successit in locum Simonis Benckij: & Pastor Ecclesiæ Wittembergenfis designatus; quam Deo juvante, pie & feliciter in magna temporum † varietate annos 36 gubernavit.*

In the next Page he tells you, that the Rev. Mr Lewis of Margate in his History, after the Recital of the mad Rebellion of a frantic People in Germany, says, 'that this is sufficient to shew, that Infant Baptism had been the Custom and Practice of all the Christian Churches from the very Beginning.' But it appears by that History, that this inference is not made from the Rebellion of the Boors, who, it is there said, were suspected to be a mix'd Multitude of Jews, Pagans, &c. and who did not rise upon a religious Account, but from the first Rise of a Sect at Zuicaw, 1521. who taught, that they who became their Proselytes were to be admitted into their new Communion anew by Baptism, or renouncing their former Baptism and being baptized again, from whence they had the Name of *Anabaptists*, who called themselves *Prophets*. But this is no more than had been observed many Years before by the learned, candid and conscientious Dr William Wall in his *History of Infant Baptism*, first published 1705. That 'there is no certain Evidence of any Church or Society of Christians who opposed Infant Baptism, till those in Germany about 1521.' To the same Purpose the learned

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* Miscellaneous Correspondence. No. I. p. 23.

† Adams mentions particularly the Rise of the new Prophets or Anabaptists, who, he says, *cum Deo colloquium esse jactitabant & in mandatis se habere, ut, impiis internecione occisis, novum instaurarent mundum, in quo pii solum viverent & rerum potirentur.* See Camerarius's Life of Melancthon. But these and their other Enthusiasms, Mr Bayle observed, are now pretty well worn off among the Anabaptists abroad, and I hope, were never indulged by any of the English of that Perswasion, tho' there are some Expressions in their Confession, 1660, which favour it in Sound.

Le Blanc assures us, that *Baptismus Infantium* perpetuo *Ecclesiæ Orthodoxæ consensu probatus*,—and is *secundum perpetuum Ecclesiæ Christianæ morem*. So the learned *Robert Lord Brooke*, 'I could never find, said he, the Beginning and first Rise of this Practice, whereas it is very easy to track Heresies to their first rising up and setting foot in the Church.' Now, as *Dr Courayer* has observed in his Answer to *Card. Tencin*, *Toute le monde fait, qu'en matiere de faits une deposition constante & uniforme forme une demonstration.* However, 'tis on such Demonstration which Christians have depended, in their owning or receiving the Books of Holy Scripture: Because of their Authority *there was never any Doubt* in the Church, and as they are commonly received.

Your very knowing and learned Correspondent further observes, that both *Scapula* and *Stephens*—do tell us in their Lexicons, that *Baptizo* from *Bapto* signifies *mergo, immergo, &c.* that *Mr Leigh*, in his *Criticæ Sacra*, lays the native and proper Signification of the Word is to dip into the Water, and also says, some would have it to signify washing. I have not *Stephen's* Lexicon, but in *Scapula's* I read thus: *βαπτίζω mergo, seu immergo ut quæ tingendi aut abluendi gratia aquæ immerginus. Item, abluo, lavo* *Marci 7. & Luc. 11. apud Christianos autem βαπτίζω de solenni illo Mysterio initiationis dictum, qua Christi initiamur, nomen suum retinet. Nam baptizare dicimus. βαπτισμός & βαπτισμα mersio, lotio, ablutio, ipse immergendi item lavandi seu abluendi actus.* *Marci 7.* where the Evangelist mentions baptizing of Cups, and Pots, and Tables.

Mr Leigh's Words are, 'The word *Baptize*, though it be derived from *βαπτω tingo*, to dip or plunge into the Water, and signifieth primarily such a Kind of washing as is used in Bucs, where Linnen is plunged and dipt: Yet it is taken more largely for any kind of Washing, rinsing or cleansing, even where there is no dipping at all, as *Matt. iii. 11, xx. 22. Mark vii. 4. x. 38. Luke iii. 16. Acts i. 5. xi. 16. I Cor. x. 2.* It is put, I. generally; for washing, *Luke xi. 38. Heb. ix. 10. Mark vii. 4. βαπτίζονται*, they baptized themselves. *Christ* nowhere requireth dipping, but only baptizing; which word (as *Hesychius, Stephanus, Scapula* and *Budæus*, the great Masters of the Greek Tongue, make good by very many Instances and Allegations out of Classic Writers) importeth no more than ablutio or washing, which may be done without dipping. II. Figuratively; to plunge into great Afflictions. *Matt. xx. 22. Mark x. 38. Luke xii. 50.* III. The word *Baptize* is put to sprinkle or wash ones Body sacramentally. *Matt. iii. 11. IV.* It is taken for the whole Work and Action of the Sacrament of Baptism as *Matt. xxviii. 19.* V. To wash the Conscience spiritually. *Matt. iii. 11. Acts i. 6.* VI. The native and proper Signification of it is to dip into Water, or to plunge under Water. *John iii. 22, 23. Matt. iii. 16. Acts viii. 38.* But neither of these Places or Texts of Scripture prove this; the Baptist and *Jesus's* Disciples might baptise those who came to their Baptism standing in the Water without dipping them. But this great Man informs you, that *Erasmus* opposed Baptisms signifying washing. But this is a Blunder owing to his not understanding what *Beza* said; *St Mark* observes *vii. 3.* that the Pharisees and all the Jews, except they wash their Hands oft, eat not: And, that when they come from the Market, except they wash, they eat not. The Word here rendered wash is in the Greek baptized; and so it is in the Latin Vulgate. But *Beza* trans-

translated it, *were washed*; and to justify his so doing, he observed in a Note, that *Erasmus* rightly thus alter'd it, *cum de solenni illa ablutione non agatur cui longa jam consuetudine Ecclesiarum omnium dicata & consecrata est Baptismi appellatio*. Don't you think now, that this learned Correspondent of yours had not much Reason to pronounce so peremptorily as he does, that *Immersion* or *Dipping* is the very thing of Baptism, not an Accident, but an Essential so absolutely necessary, that it cannot be the Act or Ordinance without it? So true is the Observation, that *Doubts lie in knowing Breasts*.

PHILO CROSBY.

P. S. *Philo-Mag.* tells you, that 'if *J. L.* another of your Correspondents, be acquainted with the History of those Times, in which sometimes sick or dying People were baptized by having Water sprinkled or poured on them in their Beds, he can't but know, that the Validity thereof was much questioned, and it was greatly doubted, if the *Virtue, Force and Energy of the Sacrament* attended those Aspersions, &c. and, that it was not fair in him to suppress this.' But here is Darknesh which may be felt. To what Purpose were they thus baptized in their last Moments, if their being so, signified * nothing? But the Occasion of this Blunder seems to have been *their* being denied Ordination who were thus baptized: The Reason given for which was, that their Faith was not *voluntary*, but as it were of *Constraint*. Such were not to be trusted with the Ministry of the Word, who had shewn themselves so far *ashamed* of the Gospel of *Christ*, as carelessly to defer their Baptism to such a critical Moment as a dangerous Sicknesh, when they might have had it sooner, had it not been their own Fault; especially at a Time when God had set forth the Ministers of the Church last, as it were, appointed unto Death: When they were made a Theatre unto the World, and to Angels and unto Men: When they were treated as *Fools* for *Christ's* Sake, as weak and despised: When they both hungered and thirsted, were naked and buffeted, and had no certain dwelling Place. These were Trials not to be overcome, but by a hearty Desire to have and enjoy what *Christ* has promised, and a sincere Love of what he has commanded; and a strong and vigorous Resolution by any Means to attain to the *Resurrection of the Dead*. However, there was this Exception to this general Rule, unless his subsequent Faith and Diligence, who was thus baptized in Time of Sicknesh, recommended him, or else the Scarcity of Men made it necessary to Ordain him.

* They believed one Baptism for the Remission of Sins.

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A VIEW of the LEVANT, &c.

By C. PERRY, M. D.

Folio, Pages 524. besides Preface, List of Subscribers, Cuts and Index.

IT has long been the Complaint of inconsiderable and unsuccessful Authors, that their Labours have not met with due Encouragement;

*Ploravere suis non respondere favorem
Speratum meritis.*

But

But the Work now before us is a remarkable Instance, that a Writer of real Genius and Erudition need not despair of a favourable Reception from the Public: Witness the splendid and learned Names of both Sexes *, which crowd the List of Subscribers prefixed to these Travels; a List scarce equalled by any of late Years, since that to the celebrated (tho' prohibited) Tragedy of *Gustavus Vasa*. Such illustrious Suffrages in its Favour secure it from the Attacks of nibbling Critics, or at least place the Author above the Necessity of attending to them.

His great Modesty appears from the Title Page, where he only professes to attempt to treat of the Antiquities and other Contingencies of *Constantinople, Syria, &c.* and tho' the Contents of his Chapters embrace, we may say, the whole Circle of Science, his running Title is no more than of *the Ottoman Empire*.

Dr Perry, towards the beginning of his Preface, contradicts, tho' with due Deference, our Countryman Mr Professor Greaves, upon the Subject of the Pyramids. And indeed that learned Author has mistaken the true Shape of the largest of them, (which the Doctor has discovered to be a *square Cone*) and has likewise missed a most pertinent Observation, that the Egyptian *Architects*, contrary to those of *Laputa* (and others the same), *begin to build from the Bottom, regularly and gradually, ab imo ad summum*. The Doctor seems to have been favoured, (we presume from the Secretary,) with an unpublished Volume of the *Memoirs of the Academy of Sciences*, whence he gives us a long Extract of Father *Sicard*; whose View of *Egypt* the Curious have only been able to find in the *Letters of the Missionaries*.

He designed to visit many other Places as *Samos, Delos, Delphos, Argos*, to all which we suppose, *Euphonia gratiæ*, he chuses to give the same Termination.—but two Motives prevented him from complying with the Impulses of his Curiosity; First, the Badness of the Roads and Danger of Robbers in the Winter Season; and Secondly, the Heat and Ardour of his Desires was cooled and assuaged by some Accounts, which he received from one of his Retinue, that there was nothing to be seen there.

Another Instance of his Modesty and Judgment appears in submitting his Manuscripts to several Men of Sense and Letters, some of whom read over some Part of it and some others; and at the same Time in not acquiescing to tally, tho' he did in some Measure, in their Objections to some rapturous and extatic Expressions, which, he informs us, were well relished by some others, some of whom we desire to be esteemed. In mentioning the Egyptian Hieroglyphics, our Author bestows a singular Commendation on the learned Mr Warburton, (who, we doubt not, will be pleased with this Testimony a *laudato viro*) where he says, *we expect abundantly more from that Rev. ingenious Gentleman, than we ourselves or any other Persons we have met with seem capable of performing*. He concludes the Preface by expressing his Gratitude to some noble Personages by Name, for their *MEDIATION and INTERCESSION*; and as to the Rest, contents himself with paying them the Tribute of his secret and mental Acknowledgements only.

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* We are the less to wonder at the Number of the Fair Sex in his List, when, in the midst of his Theological Discourse upon *Isis*, he takes Occasion to pay them so handsome a Compliment: "Woman is acknowledged universally to be the most excellent and perfect Kind of Being upon Earth." P. 450

Note by the Journalist.

With Regard to several of the Subjects contained in this Book *e. g.* the Constitution of the *Turkish* Government, his chronological Deduction of the *Ottoman* Kings, his Chronicle of the *Mamluks*, the *Egyptian* and *Abbaside* Caliphs, we have (to use our Author's Words upon a like Occasion,) for the Sake of the *Connoisseurs*, whose Libraries are, generally speaking, furnished with Books in that way, chosen to leave them entirely out.

We shall proceed to satisfy the Curiosity of the Public, and enable it to form an Idea of our Author's Taste and Manner, by laying before it some Specimens under four general Heads, his Descriptions; Reflections; Religions, Political and Natural;—Erudition, and Style.

We cannot set out better, than with the Picture the Doctor gives of a remarkable Curiosity in the Way to *Tripoli*. It is a Rock in the Dog River, which, as *Fame* goes, was once *de facto* a Dog, but was miraculously transubstantiated, or, as some say improperly, metamorphosed into a Rock of the same Form, P. 138. But the Part, wherein he displays his masterly Talent, is amongst the Ruins of *Old Egypt*; and those we presume may be some of the Passages objected to by the Doctor's Friends, and so judiciously preserved by him. Speaking of the Temple of *Carnac* or *Luxor il Kadim*, he says, *We went a Shore, and marching along, with great Avidity, directly to it, we found the most stately, magnificent and surprising Temple, that ever Eye beheld. 'Tis impossible to think, speak, or write of this Edifice without Transport and Rapture; for, its Splendor, Glory, and Magnificence are such, as are truly unspeakable, and perhaps unconceivable.* P. 341. and lower—*Good God! How were we astonished, ravished and transported at the Sight of this! This surely was emulating, if not equaling celestial Glory and Splendor.* P. 342. The *Egyptian* Sculpture particularly affects our Author; upon that Subject (to use a favourite Word of his,) he thus explores; P. 350. *You see in divers Places, Persons mounted on Cars of War lashing the Horses, and driving on with unspeakable Fury, and some Distance before them you see the vanquished Foes agonizing and dying in an infinite Variety of most moving Postures. We must confess never to have seen Death (says he, as much a Physician as he is,) in so many exquisite, and such affecting Shapes. This alone would afford an ample Field for the Painters to take Lessons from; and this perhaps is the best School they could go to. In this Temple were several large female Statues, as appears from their Fragments, &c.*

A Traveller, who has the Faculty of describing in so lively and picturesque a Manner, makes us not regret, that, as he confesses, he had no Painter with him, nor was himself skilled in the Art of Drawing. Those Qualifications may be of Use in a *Le Bruyn*, or a *Nording*, but are superseded by the Imagination and Vivacity of our Author: He has however, given us one Design, which is a *correct Chart of the Nile*. It is indeed an Original. He has placed *Alexandria*, *Rosetta*, and *Damietta* (contrary to the erroneous Opinion of vulgar Geographers) entirely within Land, and gives the *Nile*, instead of the seven Mouths of the Antients, none at all; so that when ever the crusading Humor is revived to recover or rather to gain this Land, as the Doctor piously wishes, P. 6 and 7, it is to be hoped the *Christians* will restore the Communication between those Places and the Sea.

Our Author seems to be an equal Master of the *Christian* and *Egyptian* Theology. Of the former he says (P. 390.) *that the Resurrection of all Bodies,*

Bodies, as insinuated in Holy Writ, and as typified, or rather specified by our Blessed Savior, is to happen and must be compleated on one certain Day, &c. The latter, he confesses, degenerated by Time into a little innocent Superstition, for Men's Opinions are as liable to Excrescencies, as the Bodies of Animals, Trees, and Plants; and though God held them in Abomination, as not being of the Type and Essence of strict Purity and Truth; yet since he had not been pleased to manifest himself to those People, as he did to the Jews, so that may plead in Apology for them. P. 391, 393.

He goes further than an Excuse, and even shews a Resemblance between the two Religions. Those Notions (says he) and Practises of the ancient Egyptians seem to have been typical of the blessed Trinity. P. 454. And in this he is authorized by the deeply-learned Dr Stukeley, who not only demonstrates the most orthodox Form of this Doctrine to have been known and embraced by the Druids here; but also that it was brought originally from Egypt by Abraham's Friend, Hercules Tyrius, and his Son, that Patriarch's Godson. *

As for political Reflections, we do not find any in Machiavel, or Cardinal de Rets of equal Depth with the following. 'Tis owing to these mutual Jealousies, Animosities and Divisions, that the whole Country is kept in Peace, Quiet and Subjection. P. 158.

Of political Arithmetic take this Specimen; a curious Calculator has ventured to give an Estimate of the Number of their Asses and Mosques, both morally, tho' not equally, impossible to be known. P. 232.

Natural Observations are the peculiar Province of a Physician; nor has our Author been sparing of them. Let the Wind, says he, P. 273. blow where and as long as it list, if it is not charged with Clouds, it will never produce Rain; a Truth no Naturalist will pretend to controvert. The following may admit some Doubt; if the keen northerly Winds with us serve to attenuate and irritate the rational Faculties, and so promote the Exertion of them, the southern Gales of this Clime, on the other hand, serve to maturate and ripen them; without which Help many bright Thoughts, and Flowers of keenest Wit, might have remained in Embryo, or have been buried in Oblivion to all Eternity. Few Persons have enjoyed the Benefits of both Climates; the Faculties of our Physician by a singular Felicity seem equally irritated and maturated.

Our third general Head was Erudition, and his Intelligence in Matters of the highest Antiquity is very extensive and particular: We are well assured (says he, possibly from some Hierogrammatic Gazette of Pharoah's Court) that in the Time of Joseph there were seven Granaries, each like unto what we now see. P. 230. He likewise ascertains, P. 480. the Study and Dormitory of Hippocrates.

He discovers P. 492. many Cities of the Name of Athens. But however, says he, the Athens in Question was stated, by way of Eminence, Athena Attica, (a Writer, who had never been upon the Place, would have given it a plural Termination) so that in past Ages, as well as the present, whenever Athens was spoken of without any explanatory Epithet, this was always understood. In P. 122. he has an Anecdote of no less Consequence relating to our own History; that St George's Church at Lydda was built by King Edward the Confessor in a Pilgrimage to the Holy Land. All our Historians are unpardonable in having passed over so re-

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* See Stukeley's Abury,

markable a Particular in the Life of that pious Prince, and having only sent two of our Monarchs, *Richard* and *Edward* the First, to the Holy Land.

He gives a Derivation of *Jupiter Ammon*, P. 353. which has escaped all the Etymologists; "*We set out for Arment to visit the celebrated Temple there, which, as some say, was dedicated to Jupiter.*" Hence *Jupiter Arment*, or, according to the modern corrupt Expression, *Jupiter Ammon*.

The Doctor, like other great Authors, has a Peculiarity in his Spelling; what our vulgar Italian Travellers call the *mal Aria* (the bad autumnal Air about Rome) he calls the *mal Arcum*; what common Books of Antiquity write the *Panathenæa* [the Athenian Games] his critical Nicety corrects into *Panathenæse*; and for *Quadriga*, [the four Horse Chariot] he, *suo periculo*, reads *Quadrigrum*.

Though the Doctor professes not to enter minutely into the Consideration of Medals and Intaglias, yet he shews his Taste and Value for them in a Digression, which is one of the most curious Parts of his Work; we shall reduce it to a short Calculus. He observes the great Use of metallic Coins is from the Physiognomies of antient Heroes in general, or their several Lines and Features in particular.—To form a Judgment how far these outward and visible Characters may be supposed to indicate their great Actions and Virtues, P. 515. he exactly enumerates, P. 517. the chief People among the Antients, who struck Medals, viz. the Hebrews, the Punics, Greeks and Romans, to whom some add the Barbarians. He is no less exact in distinguishing the different Sorts of Rings, worn by the different Ranks of Men in primitive Times; Priests had their Gods, Princes and Heroes their Paramours, Citizens their Founders, People in common their Fathers, Grandfathers, &c. P. 516.

This Extract has already grown so large under our Hands, that we can by no means do Justice to the Doctor's Style; should we cite every shining Turn of Expression, every *Verbum ardens*, we must transcribe from every Page. His favourite Figure is Amplification, P. 154. *They [the Egyptians] generally unite and are unanimous in opposing the Views, Designs, Power and Authority of the Basbaw. Again, many and great Commotions, Intrigues, Troubles and Treacheries.* P. 164.

Sometimes he descends, *leviøre Plectro*, to the Familiar; as, *the whole is a damned Lie.* P. 219. *Mr Lucas is a Lyar, and the Truth is not in him,* 363. *As great as John of Gaunt, and as big as Bull-beef,* P. 224. At other Times he raises the meanest Things; *a fine Path way, just recovered from the Dishonours of a Shower of Rain.* P. 225. *Was obliged to stand under the Adoption of scurrilous Language.* P. 222.

He no less excels in the Metaphor; we shall give but one Instance, and that taken from his own Profession. Speaking of the Depravities and Distemperatures in the Government of Egypt, he says; *tho' the redundant Humors being thus discharged, the Plethora is asswaged, for a Time; yet as the original Stamina, leven, or morbidic Principle, yet remains inherent in the Constitution; so it will daily vegetate and increase, till a Sufficiency is heaped up to form and produce another Fit,* P. 155.

This Work is defective only in two Particulars, some Pages of commendatory Verses at the Beginning, and a compleat Index at the End. The former was supplied to a celebrated Traveller of the last Age, *Tom Coryat*, by some of the most shining Wits and greatest Personages of the Time; those of our Days have ushered in these Travels with a more substantial

flantial Encouragement; and we have attempted a Supplement to the Index.

We cannot take leave of our Author without the Reflection, that since learned Men, as he has most judiciously observed of Physicians, may be divided into *real* and *nominal*, notwithstanding all the Cavils of those, who spending their Time idly at Home, envy Travellers that Fame, which they have so dearly purchased and so justly deserved, it will easily appear from this faithful, though short Abstract of his Work, to which, alas! the ingenious Author belongs.

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N. B. To the Errata at the End of the Doctor's Preface add the following.
Page 16. of the Pre. for *Seigniore Quarissimo*, read *Seigniore Quererissimo*.



Mr URBAN,

May 3, 1743.

AS I was, the other Day, casting my Eye carefully over your *Miscellaneous Correspondence*, I perceived some Person of *Aberdeen* (a Lady I suppose, by your Advertisement in the *Magazine* for March p. 168.) had remarked on an Expression of mine, which you thought proper to publish, (*Gen. Mag.* Vol. VII. p. 344.) wherein I had asserted, that *Clemens* had certainly puzzled those that bold, that the civil Magistrate derives all his Authority from the People. Now this ingenious Lady says, she believes I should be more puzzled, to shew at what Time, or Manner,
God

God has given any Authority to civil Magistrates distinct from that which I own they receive from the People.—But she is mistaken, I do not own, that the Magistrate receives his Authority from the People. If God gives Authority to do a Thing, and leaves it to others to choose who shall do it, surely the Authority is wholly from God, and the Choice of the Agent belongs only to Others. This Mistake therefore happens for want of distinguishing between the Authority, or Power, of Magistracy, and the Appointment of him, or them, that shall execute it; the Former is from God immediately, the Latter is from the People, by his Appointment.

Let me clear this up by a parallel Case,—All Parties of Christians hold, that the Authority of Gospel-Ministers is immediately from our Lord Jesus Christ; yet all hold that the Designation of Persons to execute this Ministry is from Men; and the only Dispute among them is, what Men have the Power of choosing, ordaining, &c.—Well, but says Mrs C. when God says, who so sheds Man's Blood, by Man his Blood shall be shed; this is not an Authority given to Magistrates, but a Law given to the Sons of Noah, and in them to all Mankind.—I am satisfied this Lady does not see the Danger of this Assertion, and therefore I will here discover it.

First then, this makes all Men Magistrates originally, and upon this Footing every wicked Wretch that has murdered another may assert, that he never assigned over his Authority to the Magistrate, and from hence what Evils might not arise? But the Text only says, *By Man his Blood shall be shed*, and from hence it is plain such Power is given; it does not say by *what Man*, therefore the People must have the Power of choosing where God does not name one himself; now as God has directly fixt upon some Persons and not all, to exercise this Authority in a Theocracy of his appointing, and has elsewhere declared, that he approves of those chosen by others, and that they have *their Power from him for this very Purpose*; and as he has forbidden all other Persons whatsoever to avenge themselves, the Civil Magistrate's Authority is established beyond all manner of Contradiction, and if other Persons meddle with the Sword they will certainly perish by it. But

Secondly, To say the Magistrate's Authority was originally given to all Men will give Occasion to wicked Wretches (of which Number there is some in all Ages) to despise their Governors,—*We give them their Authority, and they are our Servants*.—But this is false; God gives them their Authority, and they are his Servants in so high a Post, that even *the Angels who excell in Power and Might never bring a railing Accusation against them*.

But the main Difference between Mrs C. and me lies in this,—She holds, that God has given this Authority by the Law of Nature, and deduces it from the prime Law of *Self Preservation*.—But I think the Foundation is too weak to support the Superstructure; Let *A, B,* and *C* be three Men and *D* the common Judge of all; then, I say, if *A* rises up against *B*, and *B* kills *A* in his own Defence, here *B* acts consistent with the prime Law of Preservation and cannot be deemed a Murderer: But if *B* kills *A* without Cause and *C* rises up, without Authority from *D*, and kills *B*, because he killed *A*, tho' he never attempted any Thing against him; How does *C* act consistent with this Law? Does he not usurp the Authority of *D*? and ought he not to answer for it?—If it be said that *D* could not possibly be appealed to, as being at a Distance, &c.—I answer

swer, that no such Case can happen between God and Men; and therefore no Man can defend such Conduct by such a Plea.

On the Contrary, I hold, that the Civil Magistrate has his Authority given him by a positive Law, and these are some of the Reasons I have for it.—First, The very Authority of Magistrates implies Evil-doers to be punished, and that implies a State of Sin; but this was not the primitive State of Mankind, and therefore no Law of Nature can be the Rule of Action in this Exigence. Secondly, The Laws of Nature are eternal and immutable, and no Man can justly be punished for acting agreeable to them; but Mankind were threatened with a Punishment seven Times worse than *Cain's*, if they kill'd him, though he was a Murderer and had killed his own Brother. Dares any one assert, that God threatned to take this Vengeance when no Fault could be committed?—I believe this ingenious Lady dares not. But you need no Information, and I have filled up my Paper.

Your humble Servant

R. YATE.



The Story of WILLIAM LONGBEARD, in the Reign of King RICHARD I. A. D. 1196. from John Brompton's Chronicle, Col. 1265. and William de Newburg's History, Vol. II. p. 559. Edit. Oxon, 1719.

WILLIAM LONGBEARD was born at *London*, and had his Name from his long Beard, which he therefore nourished, that he might appear more distinguished and remarkable at Church and in his Preaching. He was a Man of good natural Parts, of some Learning, uncommonly eloquent, and of an innate Forwardness and Malepertness of Disposition and Manners, and desirous of making his Name great; and therefore began to contrive and attempt great Things. He had obtained the Favour of some of the Magistrates of the City of *London*, and by secret Workings, and envenomed Whispers among the common People, in which he suggested to them how unworthily the * Poor were treated through the Insolence of the *Rich*, so enflamed them with a Love of *immoderate Liberty*, that, as if they had been bewitched with Charms, they were so entirely joined to him, that there were of the Natives of *London* † *fifty two Thousand* who were at his Beck, and obeyed him as the common Provider for the Poor. Having thus got so great a Number of Followers, as one zealous for the poor People, he began in every Congregation to oppose the Nobility, pretending, that their Wealth did much Hurt. He called himself the Saviour of the Poor, and loudly thundred that the Haughtiness of the Mighty should soon be bridled. On this Account he took the following Text. *Isaiah xii. 3. Therefore with Joy shall ye*

* The Poor receive the Gospel; I desire to have no greater Portion than the Prayers of the Poor. *Whitefield's Journal I. p. 15, 21.* When Christ said, the Poor have the Gospel preached to them he seems to have meant not only the Poor in Estate, but the Poor in Spirit, or those who are of an humble and teachable Mind.

† I really believe no less than 20,000 were present. *Blessed are the Eyes which see the Things which ye see. Journal III.*

ye draw Water out of the Wells of the Saviour; and thus began: 'I am the Saviour of the Poor. Ye Poor, who have experienced the hard Hands of the Rich, draw ye now out of my Wells the Waters of saving Doctrine, and that with Joy, because the Time of your Visitation is now come: For I will divide the Waters from the Waters. For the Waters, are the People; I will therefore divide the lowly and faithful People from the Proud and Perfidious: I will divide the Elect from the Reprobate as the Light from the Darknes.' The King being out of the Land, the Archbishop of *Canterbury* was left Guardian of the Realm. He therefore, by the Advice of the Peers, summoned *William* to answer to the Things objected to him. He accordingly made his Appearance at the Time and Place appointed, but so entrenched by the Mob, that the Archbishop was so terrified as to dismiss him. On this two *London* Citizens, having informed of his being to be found alone, an armed Force was sent to take him, but one of the Citizens, who had detected him, *William* himself killed with a Pole-ax, and the other his Accomplise slew. However, *William* himself immediately fled to the neighbouring Church of *St Mary le Bow*, where he had a Mind to defend himself as in a Castle, for a Time, hoping, tho' in vain, that his People would seasonably appear in his behalf and rescue him. But though they were sorry for his being in so much Danger, yet on Account of the Hostages which the Archbishop had obliged them to give, as a Security of their keeping the Peace, and for fear of the Soldiers which they saw, they did not run together for his Deliverance. *William* was therefore, summoned to come out of the Church, and, on his refusal, was forced out of it by the Application of Fire and Smoke. As he was going out a Son of that Citizen, whom he had killed, wounded him in the Belly with a Knife. Being thus taken, he was, according to the Judgment of the Court, first torn to Pieces by Horses, and then hung upon a Gallows with nine of his Associates who would not leave him. But they who were concerned with him, not only defamed the Archbishop as a Murderer, but, that they might wipe off the Disgrace of his Conspiracy, and prove his Judges wicked Men, by Art and Craft sought, that *William* might have the Name and Glory of a Martyr and Worker of Miracles. For this Purpose, it was reported, that a certain Priest, a near Kinsman of his, had put the Cord wherewith he was bound under one sick of a Fever, and, that he immediately recovered. On this Report the People by Night stole away his Gallows, and scraped up the Earth besmeared with his Blood as somewhat sacred, and of Use to cure Distempers: And, on its being dispersed further abroad, Multitudes of foolish and inquisitive People flocked together. A mad Multitude always kept Watch there in the Night-time, who reviled and abused the Archbishop, as they honour'd the Party deceased: And to such a Height was the Error, thus begun, a-growing, that it was like to have bewitched some prudent People, if they had not more cautiously remarked the Things, which they had known to be done by *William*.—However, the Archbishop excommunicated the Priest, who was the first Author of this unhappy Delusion, and placed a Guard of Soldiers at the Place, with Orders to drive away by Force any who came thither on the above-mentioned Account. And thus, within a few Days, the Engine of the forged Superstition fell, and the popular Opinion was appeased and quieted.

as useless. | 16. 4. For O | 20. 5. Planes: | 24. 6. is also | P. 66. l. 2. Comets, whether since or before | P. 68. l. 3. always | 39. 11. (or 105) | P. 70. l. 15. to me and to some Persons |

1. As to the Comet of 1680 I cannot but think the Inference of Mr *Whiston* to be very probable, when he concludes that its Passage near the Earth was the Physical Cause of the Deluge. And the singular Care of the Spirit of God in mentioning not only the Year and the Month, but also the very Day of the Month, upon this Occasion, seems to have designedly paved the Way for that wonderful Discovery, and for a Confirmation of Divine Revelation; whether that very Comet, or any other, occasioned the Deluge.

2. Hitherto I know of no Comets that did ever appear with Phases like *Venus* or the Moon. And so they seem to me all of them to be so many fiery Globes, or Globes shining by their own proper Light, and not by a Light borrow'd from the Sun. Therefore the Comet of 1680 in its Return or Descent towards the Sun may possibly occasion the Conflagration of the Earth. But in its Return from the Sun, it will always pass very far from the Earth. Accordingly the 38th Line of the 78th Page of the *Miscellaneous Correspondence* contains a manifest Error, which ought to be corrected.

3. If it be thought improbable, That so small a fiery Globe as the Comet of 1680, emitting every 575th Year so vast a Tail, should have lasted so many Revolutions: It may be answered, First, That this Comet may probably have decreased in each of its Periods. And secondly, That as the Sun seems not to decrease, though a prodigious Quantity of material Rays of Light flows continually from it; in like manner the fiery Globes of Comets may be nourish'd by the *Æther*, or by the decayed Rays of Light attracted by them. Of which decayed Rays there seems to be no want, throughout the Infinity of Space.

4. The main or over-ruling Power, in the vast System of the Sun, must be attributed to the Sun itself, in consequence of its being by much the largest Globe; and not to the Earth, though her Body be much more dense, and contains more Matter than does the Body of the Sun. Accordingly I did, some Years ago, determine the Stereographic Sphere, in whose Surface the Attractions or Gravities towards the Sun and towards the Earth are every where equal. Which Determination I am sorry cannot consist with some Things published by two Members of a Royal Academy. My Demonstration being short, clear, and universally confirmed by astronomical Observations; if you are disposed to print it, I will send it to you, Sir, and leave it to the Examination of Others.

5. It is granted by Astronomers, That the Center of any Comet, and of any Primary Planet, describes about the Center of the Sun equal Areas in equal Times, in an Elliptical Orbit, whose Focus is the movable Center of the Sun, and whose Axis is always directed sensibly to the same Point of the Heavenly Sphere. And this is found true in Fact, though the Centers of the Sun, or of any Primary Planet or Comet are at the same time attracted directly towards O the Focus of the Solar System; which Focus is owned to be different from the Center of the Sun, and, according to my Demonstrations, is seven or eight times nearer to the Center of the Earth than the Center of the Sun itself. Some of those Demonstrations are already printed. I have still by me not a few more. And all of

them are consistent with one another, and with the sound Part of Sir *Isaac Newton's* Theory. And in particular the Distance of G the Common Center of Gravity of the Earth and Moon from O, (that is, from that Center of the Solar System, about which both G and the Center of the Sun do revolve) is found in Feet, by the very same Rule which Sir *Isaac Newton* has established; as well as by many other Ways. Now that compounded Attraction or Gravity towards O imports also necessarily an equal Description of Areas about the Focus O. And the Possibility of such a Duplicity of Foci is plainly owned by Sir *Isaac Newton*. This Answer to the Objection drawn against me from the Theory of Comets, would be sufficient, without any further Demonstration.

I am, S I R, yours, &c.

April 27, 1743.

N. FACIO DUILLIER.



Extract of a Letter from a Gentleman in York in the County of York, to the Reverend Mr — in Boston, October 15, 1741.

I Am next * to inform you what has happen'd here since last Lord's Day was sev'nnight, when the Rev. Mr *W—d* of *Biddeford*, preached here concerning the *Miraculous Descent of the Holy Ghost, on the Day of Pentecost*. — He was very pathetick, and mov'd the People to expect and pray for the like *Descent*, in all its Effects; the *cloven Tongues* only excepted: And before the Exercise was over, sundry Persons said they experienc'd the *Rushing mighty Wind*, &c. and were filled so full of the *Spirit*, that they cried out, *it is enough Lord*, &c. this put the Audience into some Confusion, and sundry Persons were affected, but in different Ways; some with utmost Terror, fancying all the Terrors of the *invisible World*, were *visibly* set before them: So that they could describe the Shape and Colour of the *infernal Spirits*; the Tortures of the Damned, &c. — Others were struck dumb, and remain'd so many Days, under the greatest Distress — others were violently, as they said, assaulted by the *Devil*, who threatened to tear them in Pieces; others, as they thought, fell into Trances, and were transported to Heaven, and saw the Glories of it, and could give a particular Description of its Situation, Inhabitants and Exercises, and had full Assurances of their Title to that blessed Place. The Generality of them had a harder Task to go through; remaining under *Darkness* three, four, six or eight Days, before they received any Light or Joy, and some continue still in the same distressed Condition. They that have not *got through*, as they call it, generally complain of *Reason*, as their greatest Hindrance in coming to *Christ*: This would often contradict their *Faith* and *Visions*, and put them into utmost Distress and Perplexity; till they had quite cast it away, with all the Doctrines of Religion, that seem'd to be built upon it; — Then the Doctrines of *Election*, *Reprobation*, *irresistible Grace*, *imputed Righteousness*, *Justification by Faith alone*, &c. were, as they imagin'd, gradually clear'd up to them, and freed of their seeming Absurdities. Some would discourse on them with a little Freedom, but as soon as they were pressed

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* *Mecell. Corresp.* N^o I. p. 58. and see *Gent. Mag.* Vol. XI. p. 651. Vol. XII. p. 602.

in any Argument, they'd start, and with some Abhorrence tell you—That's carnal Reasoning—We are afraid of it—We have cast away Reason some Days ago—And are afraid, you are an Instrument of Satan tempting us to Unbelief—And tho' they expressed the greatest Respect and Concern for you, dar'd not hear you talk a Word of what they call Reason—They had the strongest Evidences, they said, of their Election, Justification, &c. Some were present with the Lamb, and saw him write their Names in the Book of Life, and could describe the Book, Character, Hand and Pen.—They are free and open in relating their Experiences, and strongly urge the Spectators to come and see this wonderful Work of God; they earnestly pray for the Conversion of all.—And encourage the greatest Sinners, to improve this remarkable Day of Grace, they appear heartily rejoiced at the Presence of any of their old Acquaintance, in Hopes they'll share with them, in this uncommon Effusion of the Spirit, such an one as, they fear, is scarce to be expected in any other Place; they lay aside their Farming and other Employments, notwithstanding the Season of the Year, so that the People of the neighbouring Towns were obliged to gather in their Harvest: Some of them profess to have all Things in common, and all cheerfully and constantly attend the publick Worship, and Preaching, that has been carried on among us, every Day since the Work began. The Number of the affected is now about 150, of all Ages and both Sexes, but chiefly Females, and of the younger sort; and is daily encreasing. They are, for the most Part, orderly at publick Worship, but as soon as it is over, give a Loose to their Passions and Affections, and express themselves in a very uncommon Manner—some groan—some cry—some scream—some pray—some sing—some laugh—some swoon—some leap and dance: And some of the Ministers officiating, have been so elevated thereat, that they have professed themselves at a Loss, to know whether they were on Earth, or in Heaven: And it is so very loud, it may be heard at a considerable Distance, and has affrighted many Strangers in their Approach to the Town: They soon withdraw to private Houses, or the Streets, and continue thus to vent themselves, 'till their Warmth is a little abated. While they are in Darkness, or as some phrase it, in the Pangs of the new Birth, they generally appear to be in the greatest Agonies imaginable, and by their Countenances, Groans and Shriecks, would move the Compassion of the most obdurate, and draw Tears from a Rock:—But as soon as they are born again or got through, as they phrase it, their Countenances change, and they appear full of Joy.—Young and old of both Sexes praise the Lord aloud in any Place or Company.—Sing Psalms.—And behave towards those of their Number, that are under Darkness, in a Way so mighty joyful, that to me it appear'd a little cruel;—For they laugh at 'em—Banter 'em—Clap 'em on the Back—And shew so many Tricks and antic Gestures, that were it not for their religious Talk, and the many Assurances they give of their Adoption; one would be apt to think them truly frolick or distracted. They readily answer almost any Question; but in a Way peculiar to themselves.—If you ask why they are so merry? they'll answer—They are full of the Spirit, and are glad in the Lord—How are they certain they have the Spirit? Or when it came? They felt the Rushing, &c. and still feel the Spirit.—Now they know that Christ is formed in them; they feel him—And feel the Love of

of God in their Breasts, glowing with spiritual Ardor, &c.——They in Distress, are frequently tormented, with the Imaginations of the Devil's attending them, in the most frightful Shapes, and describe him in the most horrid Manner. But as soon as they are got through, they treat him with utmost Contempt, and still the Power of seeing, or perceiving him in all his Approaches to 'em, they accost him more like a Toad, or a little ugly Dog, than the Prince of the Power of the Air.——Various are the Sentiments of People, concerning the Cause of these Things; some ascribe them to an over-heated Imagination, or enthusiastick Brain.——Others call it a plain Delirium, or proper Distraction, but the Ministers of this, and the neighbouring Parishes who daily carry on the publick Worship here, doubt not to assure us, it is the Work of the Spirit of God, and the most wonderful of the Kind that has been known in the Country: The Conversions they say, are quicker and clearer than those at *Northampton*, and the Joy of the Believers, much greater, and their extatic Flights much higher. Some say, nothing like it has appeared since the Apostles Days.——But these are Points somewhat mysterious to me, and which I shall not undertake to determine: I've therefore only given you a true, short, and general Account of Facts, and pray your Advice."——



Extract of a Letter from a Gentleman of unquestionable Veracity in Hopkington, to his Friend in Boston, dated March 1. 1742-3.

THERE has such extraordinary Things happened lately in an adjacent Town, and in this Town also, of which I have been an Eye and Ear Witness, that I thought it would be acceptable to you to have the Account of. Last *Thursday* at *Mendon* there was a Meeting, the Ministers that carried on the Service of the Day, were Mr *Prentice* of *Grafton* and Mr *Bliss* of *Concord*, and one *Byram*, a young Man from *Scituate*. *Bliss* preached in the Morning (which was the only part of the Day that I attended) He began in a low and moderate Strain, and went on for some Time in the same Manner; but towards the Close of the Sermon, as it was called, he began to raise his Voice, and to use many extravagant Gestures, and then began a considerable groaning amongst the Auditors, which as soon as he perceiv'd, he raised his Voice still higher, and then the Congregation were in the utmost Confusion, some crying out in the most doleful Accents, some howling, some laughing, and others hugging, and *Bliss* still roaring to them to come to Christ, they answering, *I will, I will, I'm coming, I'm coming*. I must confess it so shock'd me, that I was oblig'd to leave the Place, for the Surprise was so great, that I believe had I stay'd much longer I should have fainted; but those that tarried the Afternoon, and the next Day, say the Confusion was much greater. The last Lord's Day there happened much such a Confusion in the Time of publick Worship in this Town. While Mr *Barret* was in his Sermon, towards the Close, a Boy belonging to the New-light People began to cry out in a very extraordinary Manner, which as soon as Mr *Barret* perceived, he stop'd from preaching, and spoke to the Friends of the Lad, desiring that

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if he could not compose himself, that they would take him out, that he might not disturb the Congregation: Upon that the Boy hallowed out, *It is not I, but you, Mr Barret, that makes the Disturbance.* Upon that our Justice ordered the Constable to take the Boy away, and the Constable attempting to obey his Orders, several ran to rescue the Boy, and declared, that if he touch'd him, *he should have his Brains knock'd out:* And several more of the Congregation cry'd out, and a Woman jump'd up on the top of a Pew and began to *Exhort*, and scream'd out, that *she saw the Devil.* * A little Girl (who has lately been in a Trance) says to her Aunt, *you are mistaken, it is Jesus Christ!* And then in several Parts of the House they cry'd out, *The Glory of the Lord is come down, and Christ is come amongst us.* Mr Barret behav'd like a Christian in the midst of all this Confusion. When he saw it was not possible to persuade them to Order, he left the Meeting-House and retired to his own, with a great Number of the Congregation, where he concluded the Service of the Morning with Prayer; and for an Hour and half after we left the Meeting, there was nothing but singing, praying and exhorting. These Things you may assert for Facts.—

* The Girl hinted at to have been in a Trance, says, she was carried to Hell, and a Person whom she supposes was *Christ*, took her by the Hand, led her out, and carried her up to Heaven, and shewed her the Book of Life, where she saw a great many Names, among which were her Mistress's, and that the Book wanted but two Inches to be fill'd up, and that *Christ* told her, that if the good Work which was carrying on upon Earth succeeded, he should come to Judgment in a short Time.—*Oh! Wretched Delusion!*



Extract of a Letter from Rhode-Island, dated March 11.

WHAT follows is an Abstract of a Letter from *New-London*, which is confirmed by *Word of Mouth* by a credible Person.

“ Mr Davenport came lately to *New-London* (as was supposed to ordain Mr Curtis) and gave Thanks to God among other Mercies for his lame Leg, which obliges him to be carried about in a Chair. He warned a Fast—for only the Children of God, because *Jesus* was to be among them—Many were refused Admittance, even of the *New-Lights*, to their Great Mortification.—At last the Lord revealed to them, that they must publickly burn a Number of Books. This they performed with great Solemnity last Lord's Day, P. M. the Saints singing round the Bonfire, *Glory, Glory, Glory;*—and Monday Night last they would have burnt some more, but the Mob prevented them. —Davenport then told the dear Children of God, that some of them made Idols of their gay Cloaths; on which they sought the Lord whether those Idols ought to be burnt too.—After which one said it was revealed to him that they must not be burnt;—another, that his Things should be burnt.—A Strife arising, Davenport order'd all the Things to be brought to him, till the Lord should determine the Case. —Hereon the Women brought in their Scarlet Cloaks, Velvet Hoods, fine Laces, and every Thing that had two Colours; so that it is supposed the Heap of Women's Idols, and the Men's Wigs, Velvet Col-lars, &c. &c. is worth three or four hundred Pounds.” [There cannot be the least Reason to doubt of these good Women's Sincerity, since they have given up the dearest Enjoyments they had on Earth.]

Extract of a Letter from Connecticut, March 14, 1742.

I Hope the Extravagances of *Davenport, Allen*, and their Club at *New-London*, in burning a great Number of good old orthodox heavenly Books, such as *Willard's Body of Divinity, Shepherd's Sincere Convert*, &c. which perhaps you have heard of, will open some People's Eyes, and make 'em afraid of the Wilds of Enthusiasm. We are credibly informed, that they held a Fast three Days together not long ago at the *Shepherd's Tent*, in order to know whether a young Man, viz. one *Gun* from *Sunderland*, who offered himself, was converted, and so fit for their Society; but could have no Answer to their repeated Prayers, till they purged the House of *Achan*, one of their Number, whom they had before suspected; but as soon as this was done, and they began to pray, the Spirit was poured out upon *Gun* and his Father, though in another Room, and filled them with Raptures, and presently the whole House was full of the Spirit, which convinced them all, that *Gun* was such an one as belonged to them, &c.

*Extract of another Letter from Connecticut, March 16.*

MR *Davenport*, in my Audience, the last Week, before a considerable Number, has retracted those strange Opinions which he had lately unhappily broached, as Enthusiastical and Delusive, taking Shame to himself, and acknowledging the Justice of God in leaving him to himself, &c.

Joseph Croswell.



The following odd Preachment was communicated by a Correspondent in Boston, New-England, as it was printed and published there. 1743.

T H E D E D I C A T I O N.

Rav. Ser.

THE foregoing Preachment I never expected would see the Lite, or else I shou'd have taken more care both in composing and delivering of it; but it seems a Gentleman who heard it and took it down in Short hand insisted upon the Publication of it, so was obliged to publish it to prevent its being Printed without my Correction. And as you are a Gentleman which of late have taken of the force and Edge of the severe blows which have been disfign'd against Me, & which have given a Mortal stab to My Intelectuall & Moral karacter! I can doe no less then condole with you under the honor that is Done you: As for these Oposors I look upon them no others then Kitchen Winches who the more they scour brass Candellsticks the briter they are and I hope you will at last come out as gold purified seven Times, that is as brite as Nebuchadnazars Image which was made partly of Clay and partly of other mettial. As you have always been so good as to patronize Me I can doe no less

less than dedicate this Preachment to you, and doubt not you'll Forgive Me wherein I have used your own expressions stil hoping for your patronage Agreeable to your disinterested partiality and goodness.—I hope you'll excuse My loguacity & prolixity for I am in great haste.

Your obedient

bumbel servant,

J. P.

The Hidden Life of a Christian. A PREACHMENT.

Col. iii. and 3d. *You are dead, your Life is hid with Christ in God.*

THARE was an ORATOR for the Devil that prached from these Words a few Lecture days ago in this Towne, and he made such miserable Work with the Text that I should not doe justice to the subject, If I did not make a Preachment upon the same Text this Future part of the Day—He endeavoured to proven that a Christians Life was not only hidden from the observashon of others but in a great measure it was hidden from himself, which is as much as to say that a Man or Woman may be the Sons of GOD and not know it, which is damnable Doctrine, and leads to Hell & Damnashon, for prove of this satanical Doctrine he said, That the Children of GOD were some times under spirital dereliction and divine consolation whereby they were reduc'd to great dout about there spirital state and Condition, arising upon the hidings of GOD's face From Them, that they began to question whether they were really Elected or not, or to use other words whether they ware in a Justified Estate, or no: Which Doctrine is contrary to the Experience of the Generation of GOD's Children, and has a Direct Tendency to Drive Poor Soles to despare, & it is contrary to Many places of Holy Word. I think we rede in the scripture that whom GOD loves he loves to the end, now How can GOD love you and you not know it, do you think that and arthly Parent can have an affection for his Child and, he question and dout about, it, because for his Crimes he may correct him, now & then: Dont you remember my Brethren that JOB was Once under the hideings of GOD's face, when he said, *Oh, that it was with me as in Time past,* when the face of GOD's reconciled countenance shined upon his Soul, Now take Nottice he Observes that GOD's reconcil'd countenance once shine'd upon him, and that could not be unless he was elect, therefore he comforts himself I Say, with thinking that it will shine agen.

Besides does not David when in a dul Frame cry out, *Why art thou desquieted Oh my Sole, Hope thou in God &c.* Nay I doe asure you my Brethren, that if you are Elected & Justified you wil have allways as clear Evidence of it in this World as ever you wil have when you come to Haven it self, and if you are in any doubts about your spirital Condition, you may Infar that you are not the Children of GOD. So that this should be Improven as a Caution to the Saints how they here such Preachers who are so Ignorant as to tell a Man they may be converted and not know it, Indeed they may be Men of Learning, and Talk finely upon speculative & practical points, but it is not likely they will be used as the means to save One poor Sole.

But I have been so long upon the Supplemant of his Discourse that its high

high Time I should come to the Entroduction of the Words, *You are dead*, that is you are fallen with *Adam* in his First Transgression. *Your Life is hid with Christ*, that is no One can tell the Time of your Natral Life nor when it will End. *With Christ in GOD*, That is GOD preserves your Life—*thro Christ*. Having said thus much by way of Explanation of the Words I shall farther Illustrat them in the following Method.

And *First*, I shall show & Evidence that every Natral Man is Dead wile he Liveth.

And *Secondly* When he is Regenerated or Justified he may be said to be a live.

Thirdly, His Life is hid with Christ in GOD.

And here First I shall shew *That every Natral Man is Dead wile he liveth*—And this Will apparantly appear if we consider that the Life of a Natral Man will certainly come to an End, *It is appointed for all Men once to Dye*, He may be of a Robust Strong and Tender Constitution, and value himself upon the Strength and Buety and other Accomplishments of the Mind and think that his Days shall never come to an end, yet so sure as he is now a live, he will very shortly dye.

Again, The Natral Man is Dead if we consider he has not one spark of spirital and divine Life in him, nether can he do any one thing towards obtaining it, more than a Dead Man can rise himself to Life. But Lastly here, the Natral Man is Dead as he never shall obtain Eternal Life. Thus much for the first Proposition.—

I come now to the Second Proposition which is this, Viz.

When the Sinner is Justified or Regenerated he may be said to be a live: He than has a Principle of Life dropt up in his Sole, and to prepare him for this he must be in great A gony, so as to Cry out, *Fal Down & Fome* at the Mouth, like a Man in a Convulsion fit, but you have seen so many happy subjects of late of this Work in this place that I need not spend Time to say any thing further upon this Head, but shall preceed to the 3^d & last Head of Discorse,

His Life is hid with Christ in GOD. And here it is hid in the following Respects—(1) As he doth not know the Time of his own Death, this is a Secret intirely in the brest of GOD, *It is appointed for all Men once to Dye*, but the Time when is known to no Man, but GOD and Christ know the very Moment, so that in this sence there Life is Hid, and in this sence & this only it may be said to be hid from Themselves, that is there Natral Life.

2^{dly}. *This Spirital Life is Hid from the Observation of Man*, they cant See the Principals they act from, neither doth their Lite always shine before Men that they seeing there Good Works glorify there heavenly Father. But very often the Good Man is obliged to cover and Conceal his Goodness, lest he should be Laſſed at & Redicul'd by the Oposers of the present Work, who Scof at Every Thing Supersticious & Rashional, so that if a Good Man that has receiv'd New Lite shoud discover his Piety to the World he may hurt his Karakter & Business, for the Times are Now so Bad that the Rieous Man is dispised while the Wicked & Deibolical Men have there Abbettors, and those that wil Justify them in the most Flegrant Crimes. Thus much for the Doctrinol handling the Words. I now preceed to the

APPLI.

A P P L I C A T I O N.

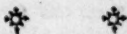
From what has ben said we may Infar the safety of the Riteous Man, notwithstanding the Attempts of Wicked Men, to deprive him of his Life. Those that have a Mind to be singularly Good have allways met with Oposithon, thus it is at this Day, and so it has ben from the airliest Days of Cristanity, even as far back as *Zorastes* a great Reformur of the Cristan Religgon among the *Perfbans*, who was caled a Impoitor, the same Treiment his Successours have met with in This Country, Witness the A bues that have ben to the Karacters of *W—d*, *T—t*, *D—t* & *C—t*, for there grate Zele in carrying on a further Reformallon; and sence these Holy & good Men have met with such Tratement it is no Wonder that I am singled out, for the Songe of the Drunkard. Nay the Mallace of the Oposers of the present Day is so great that if it ware equal to thare Strength thare would be Murder committed upon some of the Dear Servants of God if the Laws did not restrane them. For you cannot but remember that One Thursday Night a great Numbers of Ruffeans & Villans came with Clubbs and Stafts to embru thare Hands in our Blood. And thare bitter Speches and hard Words Scofs & Jeres would quite descourage me in my Duty, were it not that I am verly perswaded in a Judgment of Charity that they that are my Enemyes are the Enemyes of God also. I am acquainted with some of them and God's knows the rest. I would as soon converse with the Davil as I would with such Men, and whoever lives to see them u pon a Death Bed will see the Room full of Davils ready to hurl thare Damnd Soles to Hell.

And it cannot but raise Joy in the Breast of every considerate Mind to consider as the Old World was Destroyed by a Conflagration of Water, so this will be by an Enundation of Fire, when the Good Man shall drop up to Haven, and the Wicked strict Moralift shall fore below, then My Brethren will be the Time for your reward, and they will be convinced of their Folly when it is to late, Let this be Matter of Consaulashon to you wile you are in this Walderness and draw you above the Thrats of these Profane scoffers. Nay tho they may be Grate in this World, yet if they are not truly pious you may Trade them under your Futt.

And here I cannote but be thankful for the grate Vectomy I have obtained over them in detafting a Grate Vallin one of the Champons of the Posse, I am sure I have given the Davils Kindom a grater Bloe than has ben given to it this 100 years past, to the eternal confushon & unconfern of all his wicked and Deibolical Abetors.

Thus my Brethren wile I am puling down the Kingdom of Satan I am despised while those that are bulding of it up are careste & adorde.

To Conclude, let us All endeafore to get an Intreste in the Devine life and then it is Imposibel for Man or Davils or even the Oposers of this Work to deprive us of our Natral Life. AMEN.



*A VINDICATION of the Honest, Learned and Pious
JOHN FOX, and his Acts and Monuments of the Church,
from the Censures and Aspersions of some modern English Wri-
ters, particularly those of the Anabaptist Sect. In which Dr
Wiclif and his Followers are further vindicated from the false
Accusation of their being Anabaptists.*

LORD! who shall dwell in thy Tabernacle? Who shall rest upon thy holy Hill? Even he that leadeth an uncorrupt Life, and doth the thing which is right, and speaketh the Truth from his Heart: He that hath used no Deceit in his Tongue, nor done Evil to his Neighbour, and hath not slandered his Neighbours. He that setteth not by himself; but is lowly in his own Eyes, and maketh much of them that fear the LORD. *Psaln XV. 1, 2, 3, 4. of Cranmer's Tran. Edit. 1539, 1566.*

THE cruel Treatment of those who adhered to the Reformation of Religion in K. Edward VI's Reign, during the short one of his Sister Q. Mary, occasioned Q. Elizabeth to order, by her Injunctions at the very Beginning of her Reign, 'That the Ordinaries should exhibit to her Visitors their Books or Registers, or a true Copy of the same, containing the Causes why any Person was imprisoned, *famished*, or *put to death* for Religion; and, that the Visitors should enquire, what Books of holy Scripture were delivered to be burnt or otherwise destroyed, and to whom they had been delivered; what Bribes the Accusers, Promoters, Persecutors, ecclesiastical Judges, and other the Commissioners appointed within the several Diocesses of this Realm have received, by themselves or others, of those Persons who were in trouble, apprehended or imprisoned for Religion; what moveable Goods, Lands, Fees, Offices or Promotions had been wrongfully taken away, in the Time of Q. Mary's Reign, from any Person who favoured the Religion now set forth. Lastly, how many Persons for Religion had died by Fire, Famine, or otherwise, or had been imprisoned for the same?' What the Returns made to these Enquiries were, or whether they were put into the Hands of the learned and diligent Mr John Fox to digest and put in Print, is to me uncertain. However, four Years after he published a Book with this Title. * *Acts and Monumentes of these latter and perilous Days;—Gathered and collected according to the true Copies and Writings certificatorie, as well of the Parties themselves that suffered, as also*

* The Design of writing this History was first set on Foot among the Exiles abroad in Q. Mary's hard Days, and many of them were concerned in it, to supply Fox with Matter from England. The Chief of these was Grindal afterwards Bp of London and Archbp of Canterbury. From him Fox had the History of the holy John Eradford, and the Letters writ by him in Prison, besides many other things. It was agreed upon by them, that this History—should be writtea both in *Latin* and *English*,—and so it was. It was first printed beyond Sea in *Latin* at *Basil* 1559. *Strype's Annals of the Reformation*, &c. Vol. I. p. 250, 251.

also out of the Bishops Registers who were the Doers thereof. This was an Appeal to the Senies of Men, and a most evident Proof, that Popery cannot be the Religion of our merciful high Priest, who has Compassion on the Ignorant and those who are out of the Way; and who himself declared, That he came not to destroy Mens Lives but to save them, and, that they who act otherwise do not know what Manner of Spirit they are of.

Of this great and laborious Work of this excellent Man, the Bishops and Clergy of the Church of England in their Convocation held 1571, about eight Years after its first Publication, gave this good Character, that it is a full and perfect History, and ordered, 'That every Archbishop and Bishop, the Deans of Cathedral Churches, and Archdeacons, should have in their Houses that compleat History which is entitled, *The Monuments of the Martyrs*, and, that they should be placed either in the Hall, or great Dining Room, that they may be used or read by their Servants and Strangers.' This was observed so late as Archbishop *Tennison's* Time, who had them laid in his Hall at *Lambeth*. They were also placed in Churches with Bishop *Jewel's* Works, to be read and perused by those who resorted thither to worship God, and for their own Instruction, to enable them to defend their Religion, or vindicate the § Reformation against the Assaults of Popish Books and Missionaries.

Archbishop *Whitgift*, who personally knew Mr *Fox*, stiled him, 'That worthy Man who hath so well deserved of this Church of England;' and said of him, that 'he spoke as he thought, and was not a Man who would be corrupted with Praise.' The learned and judicious Mr *Camden* gave much the same Character of him and his learned Work. (b) 'Of the learned, says he, died, 1587, *John Fox*, an Oxford Man, who with great Applause, and an unwearied Study of Truth, compiled the Ecclesiastical History of England, first in Latin, and afterwards more largely in English.

By * Writers of our own Time, who have perused and examined this Work, has the following excellent Character been given of it, that 'Having compared it with the Records, they had never been able to discover any Errors or Prevarications, but the utmost Fidelity and Exactness; that he was a Man of Probity, learned and diligent, and, that as many of the Slips or Mistakes which came to his Knowledge he rectified himself.' *Anthony Wood* said of him, 'that he was a Person of good natural Endowments, a sagacious Searcher into historical Antiquity, incomparably charitable, of exemplary Life and Conversation, but a severe Calvinist, and a very bitter Enemy in his Writings against the Roman Catholic Party, exceeding the Rules of Charity, as 'tis conceived by some.' But this is different from exceeding the Rules of Truth.

However, it has happened to this good and honest Man, according to the Proverb, *Veritas odium parit*. The warm Men of the Roman Catholic Communion were highly provoked by it, and Father *Parsons*,

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§ See Mr *Strype's* Annals of the Reformation, Vol. I. p. 250, &c.

(b) *Hearne's* Edition of *Camden's* Annals, Vol. II. p. 558.

* *Burnet, Strype, Collier and Nicolson*.

an *English* Jesuit, about 16 Years after Mr Fox's Death, wrote three violent Books against him and this History of his which he called *A Treatise of three Conversions of England*, to defame and expose it. The late Thomas Hearne called it, for a great Part of it, (c) a *Fardle of Lies*. But this was the Man whose *Amor Veritatis* of party Spleen, pushed him to stile the great and learned Dr John Wiclif, *revera impius et rebellis*, and J. Collier, *egregius Historicus et Veritatis Cultor*. But see Mr Bilson's Account of him 1731, and his ungrateful Treatment of Bp Kennet, who had been a Friend and a Father to him, in his Preface to *Leland's Itinerary*. Thro' his Means Hearne was admitted of Edmund Hall, and was there used by him, more like a Son than a Pupil; Hearne himself owned, that the Bishop had done for him many kind and friendly Offices, and yet he sily accused him, as a Man well known to be of no Candor, Fidelity or Veracity. This was the Effect of learned Bigotry, or a little Knowledge without any Judgment and Manners.

——— *Ingenuas didicisse fideliter Artes,
Emollit mores nec finit esse feros.*

If, said a learned and judicious Man who had subscribed for Hearne's Edition of these Books, Mr Camden could have known, that his *Annals* would have been printed with such a Preface, he would certainly have suppressed it.

But a greater than he, the late Archbp Nicholson, observed in his Humour of criticising, 'That Mr Fox's hasty Zeal against the Papists, furnished him with a large Stock of Faith, and a Readiness to avouch any thing that might effectually blacken them and their Religion.' A poor as well as wrong Character! For how is this consistent with Fox's rectifying himself as many of his Slips or Mistakes as came to his Knowledge, which the Archbp owns he did? However to prove this, 'tis added, that 'One unlucky Tale of Fox's occasioned a great deal of Trouble to a Clergyman, who very innocently reporting from Fox, that one Greenwood had by Perjury, taken off a Martyr in Q. Mary's Reign, and came afterwards to a shameful End, the said Greenwood was, it seems, present at the Sermon, and brought an Action of Scandal against the Preacher.'

This Tale, as told by Mr Fox himself, is as follows. 'One Grimwood of Hitcham in the County of Suffolk, having sworn falsely at the Lent Assizes at Bury before Sir † Clement Higham against one John Cooper of Watsham in the same County, to prove him guilty of treasonable Words spoken against Queen Mary, in the Harvest after, as he was in his Labour staking up a Goffe of Corn, having his Health and fearing no Peril, suddenly his Bowels fell out of his Body, and immediately most miserably he died.'

Serjeant Rolle in his *Abridgment des plusieurs cases, &c. Tit. Action sur case*, reported, that in Fox's Book of Martyrs is an Account of one Greenwood.

(c) Dr Arthur Charlet, at that Time Master of University College in Oxford, assured Mr Strype, that they of the University, and himself in particular, were much offended at this injurious Character of the Acts and Monuments given by Hearne. *Annals of the Reform.* Vol. III. p. 504. But see Preface to Wiclif's Life p.v. 1723.

† Clemens Higham Capitalis Baro de Scaccario 4, 5. *Phil. et Maria* ad 15 Eliz. Dugdale Chron. Series.

Greenwood of *Suffolk* who was reported to have perjured himself before the Bishop of *Norwich* in testifying against a Martyr in *Q. Mary's* Reign, and, that after he came to his House, by the just Judgment of GOD, his Bowels rotted from his Belly for an exemplary Punishment of Perjury. One *Prit* being newly made Parson of the Parish where *Greenwood* dwelt, and not well knowing his Parishioners, preaching against Perjury cited this Story, and it chanced, that *Greenwood* was alive and at Church, and afterwards brought an Action on the Case against the Parson.

Sir *George Crooke* Justice of the King's Bench, tells us in his *Reports* Part II. p. 91, that 27 *Eliz.* *Coke* cited this Case; that Parson *Pricke* in a Sermon, recited a Story out of *Fox's* Martyrology, that one *Greenwood*, being a perjured Person, and a great Persecutor, had great Plagues inflicted upon him, and was killed by the Hand of GOD, whereas, in Truth, he never was so plagued, and was himself present at that Sermon; and he thereupon brought his Action upon the Case for calling him a perjured Person.

Anthony a Wood, the Antiquary, charged Mr *Fox* with committing a most egregious Falsity in reporting, that one *Grimwood* of *Higham* in *Suffolk* died in a miserable Manner for swearing and bearing false Witness against one *John Cooper* of *Watsam* in the same County for which he lost his Life.

Whoever reads these Accounts, cannot, I think, but observe how much they vary from that given by Mr *Fox* and from one another. Mr *Fox* calls the Name of the Man who was perjured *Grimwood*; whereas *Rolle*, *Crooke* and *Nicholson* call it *Greenwood*, *Fox* says the Name of the Place where *Grimwood* lived was *Hitcham*, *Wood* calls it *Hegham*; whereas *Hitcham* and *Wattesham* are both together or adjoining Parishes, and *Higham* is in the Hundred of *Samsford* at a good Distance from *Wattesham*. *Fox* himself tells us, that *Cooper* was accused of treasonable Words spoken by him against *Q. Mary*; *Rolle*, that *Greenwood* testified against a Martyr; and *Nicholson*, that by Perjury he had taken off a Martyr. *Rolle* likewise reports, that *Greenwood* swore falsely before the Bishop of *Norwich*, and that this Judgment overtook him after he came to his House, from *Norwich* I suppose. *Fox's* Tale is, that *Grimwood* swore falsely before Sir *Clement Higham* at *Bury* at the Lent Assizes, and was seized in the open Field the following Harvest, or five or six Months after: Nay the Accounts in the Law Books differ, *Rolle* calls the Name of the Parson who recited this Story in his Sermon, *Pritte*, and *Crooke* says it was *Pricke*. However, Mr (d) *Strype* has assured us, that Mr *Roger Morris*, a careful Enquirer after such Matters, told him, that this Relation of *Grimwood's* Judgment was true, that he had read it in a very authentic Paper, carrying so much Evidence with it, that he did not in the least misdoubt it, tho' it did not fall upon that Man who sued the Minister, but on another of the same Christian and Surname, as was well known afterwards.

Mr *Fox* has intimated, that the great Complaint which the Papists made of his *Monuments of the Martyrs*, was, that in them they were re-

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(d) *Annals of the English Reformation*, Vol. I. Chap. 21. p. 241.

presented as more cruel than they were ; that the Number of Martyrs was aggravated, and many reported to have died Martyrs who were then alive, to all which Mr Fox thus replied, ' Would to GOD, that the Cruelty of you Catholics had suffered all them to *live* of whose death ye say now, that I do lie. Although I deny not but in that Book of *Acts and Monuments*, containing such Diversity of Matter, something might overscape. Yet I have bestowed my poor Diligence, my Intent was to profit all Men to hurte none.'

About 1738 a new Writer of the *English* Anabaptists, falsely and ignorantly accused Mr Fox of '*concealing* what made against his Religion or was a Disparagement to his Martyrs.' This Reflection on Mr Fox's want of Honesty, Probity and Integrity, is owing, it seems, to his not mentioning any *English* Anabaptists among the Martyrs. But in 1572, but 15 Years before his Death, he assured *Q. Elizabeth*, that he knew no body of the *English* who was any wise akin to the Madness of Anabaptism. The same was observed by Dr *Tho. Fuller* three Years after, that the *English*, as yet, were free from that Intection. The first Congregation of *English* Anabaptists was gathered by one *John Smith* at *Leiden* in *Holland* about 1600, who (e) rebaptized himself. And the first here in *England* was that mentioned by Dr *Fearnly* in *Southwark* A. D. 1624, and even these, so far as it appears, did not hold, that laying Men and Women on their Backs under Water with convenient Garments on them is an essential Part of the Sacrament of Baptism. It was not, it seems, till 1633, that the *English* Anabaptists began to separate themselves from the Barronists or Independents, and form distinct Societies of about 20 or 30 Men and Women. Mr *Cartwright* called the *Dutch* Anabaptists a wicked Sekt, and stiled the Punishments which some of them received here in *England* 1535, 1538, a just Recompence of their Demerits.

But, to prove, that Mr Fox did conceal what he thought would be a Disparagement to his Martyrs, he is charged with concealing some of Dr *Wiclif's* Opinions ; and, to make the Reader stare the more, it is added, that this was done for some Design not known. These Opinions are said to be one of those 24 Articles condemned by the Council of the *Herth-din*, as *Wiclif* called it, held 1382. and three of the 45 condemned by the Council of *Constance*. The one of those condemned 1382 is the seventh, that God ought to obey the Devil, an Opinion so blasphemous and nonsensical, that it is a Wonder, that any Man in his Senses should be charged with it by those who had not lost or impaired their own. Accordingly it is observed, that this Article is omitted both by *William Wodford* and *Thomas Walden*.

As to Mr Fox's omitting three of the 45 Conclusions condemned by the Council of *Constance*, the Truth is, he has omitted 27. Those which he mentions are only Articles 25, 26, 27, 29, 30, 31, 32, 33, 34, 36, 37, 38, 39, 40, 41, 42, 43, 44, in all eighteen out of forty-five. But so far was his Design of doing this from being not known, that him-

(e) The Anabaptists rebaptizing themselves was no rare or uncommon thing. King *Henry VIII's* Proclamation 1534 represented the *Dutch* Anabaptists as having of their own Presumption and Authority lately rebaptized themselves. And — *Adams* thus describes the *German* Anabaptists.—qui primo Infantes baptizare vetabant, et seipsos rebaptizabant.

himself tells his Readers p. 108, edit. 1563 what it was in the following Words. ' Besides the Articles abovementioned, there were others ' also gathered out of his Books 45 in all, which his malicious Ad- ' versaries perversly collecting and maliciously expounding, did exhibite ' up to the Councell of *Constance*; which to recite all, tho' it be not ' here needful, yet to recite certaine of them as they stand in that ' Councell it shall not be unnecessary or superfluous.'

It is further objected to Mr Fox, that ' in relating the Errors of ' which *William Sawtre*, the Protomartyr of the English Nation, was ' accused by the Papists, he uses the same Partiality that he had done ' before in *Wiclif's* Case; for of the ten Errors of which he was con- ' victed by the Bishop of *Norwich*, he conceals the two last as may be ' seen in the (f) *Scroll and Recantation*.' Now here are the follow- ing Ignorances. 1. *Sawtre* was not the Protomartyr of the English Na- tion, or the first English Man who was put to the cruel Death of be- ing burnt alive for pretended Heresy. *Knighton* tells us, that A. D. 1203 the 4th of K. *John*, almost 200 Years before *Sawtre's* Time, ' *Al- bigenses* hæretici venerunt in *Angliam* quorum aliqui comburebantur vi- vi.' Our learned *Camden* refer'd to this when he said, that in King *John's* Reign, Christians among us began to act cruelly toward Christi- ans by committing them to the Flames. A Chronicle of *London* men- tions an *Albigensis* burnt A. D. 1210, and *Wikes's* Chronicle and *Brac- ton* a Deacon apostatizing to Judaism, who was first degraded and then burnt A. D. 1222. 2. Mr Fox has not concealed the two last of the ten Errors objected to him by the Bp of *Norwich*, a bare Inspection of the (g) Process of the Convocation against him, which is faithfully translated into English by Mr Fox, will convince any one, that the two Articles were not the two last of the ten exhibited to the Bp, but the 5th and 7th. 3dly These two Articles were omitted by the Convocation, not concealed by Mr Fox. Not one of the ten has any Relation to Baptism. Is not this now a Proof, that this confident Writer never saw the Acts of Convocation, nor ever read Fox's Acts? But is this to act like those who have by Baptism put on the Lord *Jesus Christ*, and renounced the sinful Lusts of the Flesh, Hatred, Variance, Emulations, Wrath, Strife, Sects, Envyings, and the hidden things of Dishonesty?

William Sawtre or *Chatrys* was parochial Chaplain or Curate of St *Margaret* of the Town of *Lenum* and *Tylney* in the Diocese of *Norwich*. In Apr. 1399 he appeared before *Henry* Bishop of the Diocese, and publicly held and asserted the ten following Conclusions.

(b) 1. He said, that he would not adore the Cross on which *Christ* suffered, but *Christ* only who suffered on the Cross.

2. He

(f) The Process of the Convocation files it a *Schedule*.

(g) *Concilia Magnæ Britanniae* Vol. III. p. 255, &c.

(b) Among abundance of other Instances of his Negligences and Ignorances, I beg leave here to take Notice of the following one, p. 360. ' *Samuel Fisher* obtained a pa- rochial Living in *Kent*, the Living of *Lidd* in *Rumsey* of 500 *l.* a Year.' Now here are these Blunders. 1. *Lidd* is in *Romney Marsh* in *Kent*. 2. *Fisher* was only Lecturer of it, as appears by the Parish Register 1643 ' October 15 *Samuell* the Sonne of *Samuell Fisher* ' Lecturer, buried by the said Lecturer not according to order prescribed in the Booke of ' Common Prayer.' *Josua Atgill* D. D. was at this time Vicar of *Lydd*, and sequestered for not taking the Covenant. Could *Fisher* by his Zeal and Forwardness in complying with the Men then in Power have obtained this Sequestration, very probably he would not have turned *Anabaptist* as he did the next Year, and *Quaker* some Years after.

2. He said, that he would rather adore a temporal King than the wooden Cross aforesaid.

3. ——— That he would rather honour the Bodies of Saints, than the true Cross of *Christ* on which *Christ* hung, supposing, that the true Cross was before him.

4. ——— That a Deacon and every Priest is more obliged to preach the Word of God, than to say Matins and other canonical Hours.

5. He also said, that he had many Days omitted Matins and the other canonical Hours, when he was in Health, because of different Occupations, viz. hearing Confessions, and Study, and, that on those Days he celebrated Mass; and said further, that a Priest in such wise occupied in Confessions, Prayers, or Study, is not obliged to say Matins and other canonical Hours.

6. ——— That if any one in foreign Parts vowed to take a Journey to the Tomb of St *Thomas* of *Canterbury* or elsewhere for obtaining any temporal Benefit, suppose, the Recovery of their Health, or the saving of their temporal Goods, or any thing of this Kind, he is not obliged to perform that Vow, but to distribute the Expences of it in Alms to the Poor.

7. ——— That he had very often changed such Vows by the sacerdotal Authority without the Authority of the Diocesan.

8. ——— That after the pronouncing the sacramental Words of the Body of *Christ*, the Bread remains of the same Nature which it was before, with the Body of *Christ*, and does not cease to be Bread.

9. ——— That he would rather adore a Man truly confessed and contrite, than the Cross on which *Christ* hung.

10. ——— That he would and was obliged rather to adore a Man truly confessed and contrite, than any Angel of God.

These Errors and Heresies, as they were called, *Sawtre* (i) abjured in *Latin* before the Bishop, and in *English* before the Clergy and People at *Lynn*, and did Penance.

On his being dismissed here he went to *London*, where he became parochial Chaplain of St *Sythe* the Virgin. But he had not been long here, when he was (k) complained of to the Convocation, towards the latter End of 1400, as a Relapse, and eight of the foregoing Articles exhibited against him, the fifth and seventh being omitted. On which he was declared a Relapse, and sentenced to be degraded and delivered over to the secular Arm, and was accordingly the first who felt the Severity of the bloody and cruel Act passed this very Year 1400, whereby it was enacted, 'That any Person relapsing should be burnt for the Terror of others.' But the Acts of the Convocation inform us, that the honourable Men the Lord *Henry Percy* Earl of *Northumberland*, *Thomas Herpyngham* the King's Chamberlain, and *Thomas Northbury* Steward of the Household, were sent on the Part of the King and some of the Peers and Nobles of *England*, to intimate to the Archbishop and Bishops, &c. their Sense of the Danger of the Errors and Heresies which now so much abounded, and to supplicate the Convocation to provide

(i) Acts and Monuments Vol. I. p. 671, &c. Edit. 1632.

(k) It is of this which Mr *Fox* gives an Account in the first Volume of his Acts, and accordingly he recites but eight Articles.

provide some Remedy against (1) them. This is widely different from T. Crosby's ignorant Account, 'That the Clergy suspecting Sawtre's Design, which, he says, must have been to get the established Religion reformed, or a Toleration for such as dissented, got the Matter wholly to be referred to them in Convocation; who soon condemned him as an obstinate Heretick, and procured a Decree from the King for his burning.'

That the Lollards were not against Infant Baptism, is plain enough from their Petition to the Parliament, printed by Dr Peter Allix, in which they thus expressed themselves — *Thow sleying of Children or [Ene before] they ben christened ben ful sinful.* So Walter Brute of Hereford, a learned and zealous Follower of Dr Wiclif, represented the Lollards, whom he stiles faithful Parents, as *wishing with all their Hearts to have their Children baptized.*

Mr Fox has been likewise reflected on by the same ignorant and dishonest Writer, as 'not fairly stating the Lollards Principles about Baptism, and taking no notice in his History of many among the Martyrs as Opposers of Infant Baptism, because he himself was a Pædobaptist.' And this Reflection is not confined to Mr Fox, but extended to all the English Church Historians, for want of a little more Knowledge and Candor. But Mr Fox informs us, that 'as touching their Articles which they, the Lollards, did maintaine and defend, he found in the Registers such Society and Agreement of Doctrine to be among them, that almost in their Assertions and Articles there was no Difference, the Doctrine of one was the Doctrine of all the other: That although it is to be thought concerning these Articles, that many of them either were *falsly objected* against them, or not *truly reported* of the Notaries, according as the common Manner is of these Adversaries, where the Matter is good there to make *Herese*, and of a little Occasion to stir up great Matter of *Slander* as they did before by the Articles of (m) John Wiclif and John Hus and others moe soe in like Manner,

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(1) This Act, it seems, was put in execution in the Kingdom of Scotland, tho' at that Time independent of England and governed by its own Laws. Thus John de Fordun in his *Scoticronicon* p. 1168, 1298 edit. Oxon. tells us, that James Resby an English Presbyter of Wiclif's School, and Paul Crower a Dutch Man, were both burnt there to Ashes for Heresy by the Order of Laurence de Lundons, Inquisitor of Heretical Pravity, unless it was the Law of Scotland to punish Heresy in this cruel Manner. Burning in England, before the passing this Act, was the Punishment of Apostacy. Bp Stillingfleet's Ecclesi. Cases. Fordun mentions none burnt in Scotland for Heresy till 1404, Four Years after the passing of this Act.

(m) Among the Articles of Dr Wiclif condemned by Archbp Arundel, and said to be taken out of his Book called *Dialogus*, the 4th was this, that *they who define or determine, that the little Children of the Faithful dying without Sacramental Baptism shall not be saved, are in this Fools and presumptuous:* When the Doctor's own Words were, 'that they are Fools, &c. who of their own Knowledge or Authority determine any thing in that Matter?' Or whether Infants in the Case of his putting shall be saved or damned if they die unbaptized. *Life of Wiclif* p. 390, 391. The Council of Trent anathematized those who said Baptism was free, that is, not necessary to Salvation; and by the Catechism is it declared, that 'the Law of Baptism is so prescribed to all Men by the Lord, that unless they are born again unto God by the Grace of Baptism, they are begotten by their Parents, whether they are Believers or Infidels, unto everlasting Misery and Death.' The Church of England has determined, That it is certain by God's Word, that Children which are baptized, dying before they commit actual Sin, are undoubtedly saved; but is quite silent concerning

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‘ it seemeth, they did in the *Articles* of these Men, either mistaking that which they said, or misunderstanding that which they meant, especially in these *two Articles* concerning *Baptisme* and *paying of Tithes*. For whereas they speaking against the *ceremonial* and *superfluous Traditions* then used in *Baptisme* as *Salt, Oyl, Spittle, Taper, Light, Crisomes, exorcising of the Water*, with such other, accounted them as *no material Thing* in the holy Institution of *Baptisme*, or not essential to it, the Notaries, slanderously depraving this their Assertion, to make it more odious to the Ears of the People, so gave out the *Article*, as though they should hold, that *the Sacrament of Baptisme used in the Church by Water is but a SLIGHT MATTER and of small Effect*, or a needless Ceremony. Again, in speaking against the *Chriftening* which the Midwives used in private Houses, against the Opinion of such as think such *Children to be damned which depart, or die before they come to their Baptisme*, they are falsely reported, as though they should say, that *Christian People be sufficiently baptized in the (n) Blood of Christ, and need no Water*; and, that Infants be suffi-

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cerning their State if they die unbaptized. Mr Fox transcribed from a Register of *Hereford* the following Words of *Walter Brute* of that Place A. D. 1393. ‘ I greatly marvel at that Saying in the Decrees, that little Children that are not baptized shall be tormented with eternal Fire, altho’ they were born of faithful Parents who wished them with all their Hearts to have been baptized. — How shall the Infant be damned that is born of faithful Parents that do not *despise* but rather *desire to have their Children baptized* ? *Walden* represented the Opinion of *Wicliff’s* Followers to be, that ‘ the ecclesiastical Baptism is useless to little Ones, since they are sufficiently clean and holy being born of holy and christian Parents; for which they constantly quoted the Apostle *Paul’s* I. Epistle to the *Corinthians*, Chap. VII. *Now are your Children holy*.’ This he calls an Error hitherto unknown. *Doctrinale Antiquit. Fidei &c.* But if this was *their Error*, they would have baptized none which is contrary to Fact.

(n) By this seems to be meant, that the invisible and heavenly Thing of Baptism is the *Blood of Christ*: That as Water washeth away the Filth of the Body, so the Blood of *Christ* cleanseth us from the Guilt and Pollution of Sin. Mr *Collier*, from *Harpfield*, tells us, ‘ that whereas we are assured by our Saviour, that *except a Man be born of Water and the Spirit, he cannot enter into the Kingdom of God*, *Wicliff* was so singular as to affirm, that by these Words we are not to understand *material Water*, but only the Water which flowed from our Saviour’s Side in Conjunction with the Baptism of the Spirit.’ Dr *Wicliff’s* own Words are, *Dialog. Lib. IV. Cap. 12, Et sic ulterius quantum ad fidem Scripturæ Joannis III. Nisi quis renatus fuerit &c.* probabiliter dici potest, quod *Christus* loquitur de Aqua quæ fluxit de suo Latere, et de Baptismo tertio, quia certum videtur, quod Homo martyrisatus pro *Christo*, licet non irroretur Aqua baptismatis noviter, est salvandus. Ideo videtur probabile ad illum sensum negativum *Christi* intelligere, scilicet, quod *Nemo potest introire in Regnum Cælorum, nisi baptizatus Aquæ effluxæ de Latere Christi*, et Baptizatus Fluminis baptizetur; cum Trinitas non posset salvare Lapsum ad Beatitudinem acceptando, nisi Persona secunda et tertia purgent. Et ita *Christus* Subtilitate et Brevitate Miraculi, docuit primum Baptismum in istis verbis evangelicis observari. Non enim licet Fidelibus, supponendo Baptismum Fluminis, Baptismum Fluminis omnino relinquere, sed necesse est, data Opportunitate Circumstantiæ, ipsum accipere. He had observed before of these Words of *Christ* to *Nicodemus*, that ex tanta Autoritate Fidei Scripturæ sunt fideles generaliter baptizati. If I understand aright Dr *Wicliff’s* Words, his Opinion was, that to such as suffered Martyrdom without being baptized, their want of Water Baptism was supplied by the Water which issued out of *Christ’s* Side on the Cross in Conjunction with the Baptism of the Spirit. And this might be a Singularity for ought I know. But this seems somewhat different from the learned and ingenious Mr *Collier’s* Representation of the Doctor, that he thought, that by the Word *Water*, *John III. 5* he did not understand *material Water*, but only the Water which flowed from our Saviour’s Side, &c.

'ciently baptized if their Parents be baptized before them.' Or, as it is expressed in the Register of *W. Gray* Bishop of *Ely* 1457. 'That a Child born of Parents baptized has no need of Baptism, nor ought to be baptized; since the Baptism of the Parents is sufficient for them.' By which they seem only to have meant, that their Baptism was not so absolutely necessary, that they should be thus irregularly baptized by Midwives, they being the Seed of the Faithful; and Heirs of the Promises, and consequently would not be damned, but rather had a Title to Salvation, tho' they could not be duly and lawfully baptized.

Dr *Wiclif's* Words concerning the *Baptism of Infants* and the *Manner of ministring Baptism* are plain and easy to be understood by any one of common Sense and Understanding. 'We think, says he, without any doubting, that Infants rightly baptized with Water are baptized with the *third* Baptism, that of the Spirit, since they have the baptismal Grace,' the Forgiveness of Sin, or are called to a State of Salvation: 'It matters not whether they are so baptized, are (o) dipped or plunged once or thrice, or have Water poured on their Heads, but we are to do according to the Custom of the Place where we live.' He plainly asserts, that 'whosoever is rightly baptized, Baptism blots out whatever Sin it finds in the Person baptized; but if the Baptism of the Spirit be wanting, however there be the Baptism of the Church and of Blood or of Martyrdom, Baptism does not profit to the Salvation of the Soul.' But, to shew, that there is no Remedy provided against Obstinacy, it is still urged, by one who seems to have never seen Dr *Wiclif's* Dialogues, nor to be able to read them, 1. that by Dr *Wiclif's* own Books, the Fact of his approving Infant Baptism &c. seems doubtful. 2. That it is not easy to know what Dr *Wiclif's* Opinions were: When it was long since observed by the learned Dr *Peter Allix* in his Remarks upon the Ecclesiastical History of the antient Churches of the *Albigenses*, that 'it was no difficult Matter for Dr *Tho. James* to justify Dr *Wiclif* against the horrid (p) Calumnies of *Walden* by consulting his Manuscript Works which are to be found in several Libraries in England.' Had *Fuller* and *Collier* acted thus ingenuously and not taken his Opinions from † *Walden* and *Harpfield* they would have given a truer Account of them. 3. That *Thomas Walden* and *Joseph Vicecomes* have declared *Wiclif* an Anabaptist. And, that *John* for *William Wodford* opposed 18 of his Errors, one of which struck at Infant Baptism. But I can't find that *Walden* declared *Wiclif* an Anabaptist; *Vicecomes* indeed does, and so he calls (q) *Luther*, *Calvin* and *Beza* to his own Shame and Reproach. The Article opposed by *William Wodford* he represents not as striking at Infant Baptism but at the absolute Necessity of Baptism to Salvation:

Or

(o) *Wiclif* uses the Word *irroretur*, bedewed, for Baptism.

(p) He thus reckoned the threefold Baptism: 1 of *Water*, 2 of *Blood*, 3 of the *Spirit*.
† Mentitur *Waldensis* de *Wiclefo*. Episc. *Andrews*.

(q) — *Joannem Wiclevum* Lib. 4. Trialog. Cap. 2. *Martinum Lutherum* lib. adversus *Cochlaeum* et de adoratione Sacramenti ad *Waldenses*. *Thomam Montanum* apud *Bullingerum* adv. Anabaptistas. Lib. 1. Cap. 1. *Calvinum* lib 4. Institur. Cap. 16. et defens. 2 contra *Westphalum* et *Bezam* de cœna Domini cont. *Westphalum* Cap. 36. Omnes porrenta et monitra Christianæ Reipublicæ. *Josephi Vicecomitis* Observationes Ecclesiasticæ impressæ *Mediolani*. A. D. M. DCXV. Lib. II. Cap. I.

Or the Opinion, that *Parvuli sine Baptismo sacramentali decedentes pro perpetuo perire.*——*Non sunt de numero salvandorum,——est de fide Ecclesiæ, quod tales Infantes æternaliter erunt damnati.* Lastly, it is urged, that Dr *Wiclif* might, after he had wrote his Books of *Dialogues*, be of another Mind in the Point of Infant Baptism, and write against it in some of his Books which were burnt. But in the fourth of these Books, he mentions the Court, or Council of the Earthquake, as he calls it, held by Archbp *Courtney* at the preaching Friars in London in May 1382, and he died in December 1384. Can any one in his Senses suppose, that the Dr should so late in Life alter his Opinions, much less write against them? To which, I add, that his Books, and very probably, all he ever wrote, are still preserved in Print and M. S. in our publick Libraries &c.

But, as a yet further Proof, if there needed any, that Dr *Wiclif* and his Followers were not Anabaptists, it is certain, that the *English* Puritans, who highly revered Dr *Wiclif*'s Memory and his Writings, strenuously opposed Anabaptism. Thus the learned *Thomas Cartwright* told Dr *Whitgift*. 'It is more, said he, than I thought could have happened unto you once to admitte into your Minde, this Opinion of Anabaptisme of your Brethren, which have alwayes had it in as great Detestation as yourselfe, preached against it as much as yourselfe, hated of the Followers and Favourers of it as much as yourselfe.' For it seems, it was then the known Character of this Sect as well as it is now, to revile the Ministers of the Word, and much more bitterly to inveigle against them, if they withstood their Errors, than against the Papists. See a Book entituled, *An Antidote against Anabaptism, &c.* by *John Reading*, B. D. p. 8, 9. Edit. 1654. *Vanity of childish Baptism* Part I, II. by A. Riter. *cum multis aliis quos nunc perscribere longum est.*



Some Account of JOHN SMITH, the first English Anabaptist Teacher at Leyden in Holland.

Felix quem faciunt aliena pericula cautum.

ONE of both these Names was educated in the University of Cambridge, and afterwards beneficed somewhere near Mr *Arthur Hilderham*, having taken the Degree of Master of Arts. But, favouring the People then called Puritans, in 1584, when the great Subscription, as it was called, was urged, he refused to subscribe but with this Addition (a) *so far forth as they, the Articles, are agreeable to the Word of God.* In 1585, he preached *ad Clerum* at St Mary's, and attempted to vindicate the Doctrine then newly broached by the Puritans, of keeping the Christian Sabbath according to the Law and Practice of the Jews. He likewise fell in with the Opinion of the Puritan Ana-

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(a) Written on the Back of a Leaf of a Copy of the 39 Articles printed by *Christopher Barker* 1586: I *Thomas Row* do here subscribe to this Booke of Articles of Religion according to the Equity of a Statute made Anno Eliz. reg. 13.

At *Leech*, March 8. 1593

Ego *Ro. Adie* ante Admissionem meam ad Officium Lectoris divinarum Precum in Ecclesia parochiali de *Colledewich*, his Articulis volens subscripsi ultimo Die Martij 1598.

By me *Thomas Row.*
Robertus Adie.

baptists in Germany, that as it was plainly written by St John, that *whoever abideth in Christ committeth not Sin*, and, that *whoever committeth Sin is of the Devil*, and St Paul adds, that *Christ* hath provided himself a Church *without Spot or Wrinkle, holy, and irreproveable*, that they who are Members of this Church abide in *Christ*, and are pure and without Sin, and have no need to pray themselves or to desire the Prayers of others unto God to forgive them their Sins. Accordingly, *Smith* wrote against the Use of the Lord's Prayer on account of that Petition in it, *Forgive us our Trespases, &c.* But of this Error, it is said, he was so thoroughly convinced by Mr *Hilderham* and others in a public Meeting of the Ministers, &c. that upon his Knees he professed full Satisfaction.

About the latter End of Q. Elizabeth's Reign 1602, he transported himself into *Holland*, and became a Member of the Congregation of *English Exiles* or *Barrowists* at — *Amsterdam*, who had — *Johnson*, for their Pastor, and the learned Rabbi *Henry Ainsworth* for their Doctor. But *Smith* did not long continue with them. *Ainsworth* tells us, that *he left the Truth to follow Leasing, and made open War with the Saints*. He protested against the Congregation of *English Exiles*, that they had a *false Worship* of reading Books. The reading out of a Book, he said, is no Part of Spiritual Worship, but the Invention of the Man of Sin. Books and Writings are in the Nature of Pictures and Images, and therefore in the Nature of Ceremonies, and so by Consequence the reading of a Book is ceremonial. The holy Scriptures therefore, he said, are not to be retained as Helps before the Eyes in the Time of spiritual Worship, and it is unlawful to have the Book before the Eyes in singing of Psalms.

He likewise protested against their having a *false Government* of a triformed Presbytery, or a three formed Presbytery consisting of three Kind, (b) Pastors, Teachers or Doctors, and Elders; whereas, he said, the Presbytery of the Church is *uniform*, or only Pastors, and, that the *threeformed* Presbytery is not God's Ordinance, but Antichristian and the Image of the Beast.

He further protested against their having a *false Ministry* of Doctors; and said, that it may be a Question whether the Church or People may not administer the Sacraments before there be any (c) Officers among them.

Soon after he found fault with the Constitution of that Congregation in baptizing Infants, and affirmed, that 'Antichristians converted, are to be admitted into the true Church by Baptism, and that there were two Covenants made with *Abraham*, the one with *him* and his carnal Seed, the other with *him* and his spiritual Seed: That Baptism

(b) In the Confession of the *English Exiles* at *Amsterdam* 1602, are mentioned, Pastors, Teachers or Doctors, Elders, Deacons, Helpers. The Anabaptists Confession of the Seven Churches omits Helpers: And that of 1689 determines that the Officers appointed by *Christ* are Bishops or Elders and Deacons.

(c) *Barrow* said, that none unbaptized may be a Minister, or baptize, neither have an unbaptized People Power to elect or ordain a Ministry amongst them. *Discovery*, &c. p. 178. Edit. 8. 1707. But *Blackword*, the *English* Anabaptist, was pleased to assert, that all gifted Members may preach and baptize, yea tho' they are not baptized themselves. *Catech.* p. 53.

* tism is not a Seal of the Covenant of the new Testament, and doth
 * not succeed in the Place of Circumcision: That there is neither Pre-
 * cept nor Example in the new Testament, of any Infants that were
 * baptized by *John* or *Christ's* Disciples: That Infants are no more ca-
 * pable of Baptism, than is a Fool, or a Madman or Pagan: That An-
 * tichrist's Baptism, or Baptism in the Church of *Rome*, is (*d*) false, and
 * none of God's Ordinance, no not in the Hands of the most faithful
 * Ministers: That all *Christ's* visible Ordinances are lost in that apostate
 * Church, and are to be recovered again by *two* Men's joining together
 * 'to make a Church.' To these he is said to have added the *German*
Anabaptists *Arrian* Opinions, and become a Boaster of his own perfect
 Righteousness. He added, that all the Fathers held Plenty of anti-
 christian Heresies. This odd and fantastical Behaviour of *Smith's*, was
 imputed to his great Fickleness and Inconstancy, to his being a Man
 of so much Instability and Wantonness of Wit, and of so unsettled a
 Judgment, as to desire himself, that ever his *last* Writing should be
 taken as his *present* Opinion. *Robinson* therefore said of him, That his
 Instability and Wantonness of Wit, was *his* Sin, and *their* Cross.

— *Ainsworth*, *Bernard*, *Clifton* and *Robinson*, all *Brownists* or
Barrowists, attempted to convince *Smith* of his Mistakes, but to no
 Purpose. The First of these mentions the following Books of *Smith's*
 writing and publishing after his Separation from the *English* Exiles at
Amsterdam. 1. *Principles*. 2. *The Character of the Beast*. 3. *The*
Differences of the Churches of the Separation. To this last, *Ainsworth*
 himself wrote an Answer, which he intituled, 'A Defence of the Ho-
 * ly Scriptures, Worship and Ministry used in the Christian Churches,
 * separated from Antichrist; against the Challenges, Cavils and Con-
 * traditions of Mr *Smith*, in his Book intituled, *The Differences, &c.*
 * 1609.' By the Heads or Titles of the Things handled in this (*e*)
 Treatise, we may judge of the Contents of *Smith's* Book. These are

1. Of Worship.
2. The Jews Worship scann'd.
3. Prophecy or Preaching, whether it be Worship.
4. Singing of Psalms.
5. Of Scripture, or Books in general
6. Of the Original Scriptures.
7. The Hand Writing of Ordinances.
8. Whether *Christ*, *Luke* iv. ended the Law of Reading.
9. Of the Law and Gospel given in Books and Tongues.
10. Of the Commandments to read the Scriptures.
11. Of Translations of holy Scripture.
12. Of the *lxxii* Interpreters in *Israel*, and whether they sinned in
 translating the Bible.
13. Arguments against the Use of Translations in God's Worship
 answered.
14. Arguments for the Use of Translations, &c. maintained.

15. O

(*d*) *Barrow* said, that such Baptism as is delivered in a false Church, is no true
 Seal of God's Covenant, and yet also, that such outward Washing or Baptism, de-
 livered after their superstitious Manner, ought not to be repeated unto such as after-
 wards forsake the false Church, and join unto the Church of God. *Discovery, &c.*
 p. 180. Edit. 1707.

(*e*) By some Mistake this Title-page and Contents are not bound with the Book.

15. Of the *Hellenists* or *Jews* that spake *Greek*.
16. Of the Ministerie and Eldership.
17. Reasons against *three* Sorts of Elders refuted.
18. Reasons for *three* Sorts of Elders defended.
19. Of the *Treasure*.
20. Observations upon Mr *Smith's* Censures against Church-Government by the Eldership, in his Answer made to Mr *Bernard*.

It does not appear by these Contents, that *Smith* opposed the Baptism of Infants in this Book of *Differences*, but disputed against the Worship and Discipline of the *English* Exiles at *Amsterdam*, their singing Psalms translated into *English* Metre, reading them in a Book, and having *three* Sorts of Elders.

However, this Behaviour of *Smith's* made the Congregation at *Amsterdam* so uneasy, that they excommunicated him, or cast him out of their Communion. On this, *Smith* put his Principles in Practice; he went from *Amsterdam* to *Leiden*, where was another Congregation of *English* Exiles, of which *John Robinson* was Pastor. Here he (*f*) baptized himself, according to the Manner of the *Dutch* Anabaptists, by pouring Water, or three Drops of Water, on his Head. For this he gave the following Reasons: 'That for the baptizing a Man's self, there is as good Warrant as for a Man's churching himself; for *two* Men singly are no Church, jointly they are a Church, and they both of them put a Church upon themselves; so *two* Men may put Baptism upon themselves.' Then gathered a small Congregation of *English* Men and Women, and boasted, 'that he had founded a new Church, and recovered the true Baptism, and the true Matter and Form of a true Church, which was now only to be found pure among his Followers.' But it was not long after when, as *Richard Clifton* tells us, *Smith* began to recall his baptizing himself in some respect, viz. That he baptized himself and others without lawful Calling, &c. However, this occasioned *Robinson* to publish, in 1619, what he called a *Justification* of himself and his Sect, which I have not seen.

Smith seems not to have lived long after this. It is said, that he died about 1611, when he was about sixty Years old, after living a Life spent in troubling himself and others. After his Death, it's said, a Confession of Faith, &c. of his drawing, was published by some of his Followers, some of whom returned into their native Country, and made the second Congregation of *English* Anabaptists somewhere in *Southwark* about 1624, who seem to have gone by the Name of *Free-willers*: Dr *Featly* took them to be Puritans. See *Dipper* dipp'd.

So just is the Observation made by Dr *Courcier* in his late Answer to Cardinal *Tencin*, that, in Matters of Religion, there is nothing so absurd which does not meet with Followers and Defenders.

(f) This was the common Practice of the *German* Anabaptists. Thus *Melchior Adams* tells us, that, *seiplos rebaptizabant*. The same was observed of them in *K. Henry VIII's* Proclamation 1534. 'That in contempt of the Sacrament of Baptism received by them in their Infancy, they had, of their own Presumption, and Authority, lately rebaptized themselves. Mr *Neal* tells us, that *Smith*, being at a Loss for a proper Administrator of the Ordinance of Baptism, he plunged himself. But for this he has produced no Authority. This was not used by the Anabaptists till above 30 Years after *Smith's* Death; when some of them dipp'd their Convert head foremost; others held them by their Hands and laid them on their Backs. Now they lay one Hand on the Breast or Stomach, and the other on the Back, and so lay them on their Backs in the Ducking-Cistern.

Buchanan and Johnston compared in their Latin Paraphrases of the Psalms; wherein is skewn, that Buchanan has vastly the Advantage of the other, in displaying the Beauty and Elegance of the Hebrew; and the Observations on Dr Johnston's Psalms made by the Authors of the Universal History, as lately published by Mr Auditor Benson, are particularly considered and disproved.

In a Letter to a Gentleman at London.

S I R,

I See by some late Pamphlets, that a Controversy has arisen, whether *Buchanan's* or *Johnston's* Version of the Psalms is to be preferred. Tho' both of them have excelled in their Way and Manner of Writing; the first being copious and diffuse, while the latter has studied to be short and concise: Yet when a Comparison is stated as to the Justness, Beauty and expressive Force of their different Translations, in my humble Opinion, the Palm is by far *Buchanan's* Due. And that I may not be thought to be carried away by the Force of Prejudice only, I shall examine some few Passages of both; and after comparing them with the Original, I hope it will appear to every unprejudiced Person, that *Buchanan* has had very great Skill in the Original, while Dr *Johnston* seems to have had very little Notion of it at all; for, he has either followed the Sense of *Buchanan* for the most Part, or where he has taken the Liberty to differ from him, has almost as often deviated from the plain and obvious Meaning of the Psalmist.

In the present Enquiry, I am chiefly to confine myself to this Question, viz. Which of the two Poets seem to have understood the Original best, and in their Versions have more frequently express'd its true Meaning, Force and Beauty.

And here I shall first examine those Passages, which have been adduced by the Authors of the *Universal History*, as a Specimen of Dr *Johnston's* surpassing Knowledge of the Original, and of his having given a much better Sense of the Psalmist, than any other Versions have done.

To proceed then;

PSALM X. 5. *Ex Voto dum cuncta fluunt, &c.*

Is this any thing else than what *Buchanan* says,

—*Felicitatis Somnio indulgent suæ
Quod cuncta cedant prospere.*

Buchanan.

יחילו דרכו *jachilu derachau*; these Words may admit of a double Sense, *his Ways shall be grievous, affect with Sorrow, or continue fix'd and steady*, insinuating his worldly Success and Prosperity; as in *Job xx. 21. lo jachil tubbo*, which *Buxtorf* renders, *his Goodness remaineth not*; in this last Sense *Buchanan* has rendered it, whom Dr *Johnston* chose to follow.

PSALM

PSALM xvi. 2.

Te, Deus, agnosco Dominum.

Johnston.

*Te Seruus Dominum libens
Agnosco.*

Buchanan.

Here our Poet *Buchanan* observed the true Meaning of the Psalmist; for I think the Sense is just the same, whether it be in the first Person, or second Feminine; *amarti*, I have said, is much of the same Import with *amart*, thou hast said, making it a Soliloquy with, or an Address to his own Soul; as the Psalmist has very frequently done in other Passages. The Seventy render it *ἐπὶ τῷ θεῷ*. St *Ferom*, *dicens Deo*, saying to God; but all the *Hebrew* Scholiasts render it in the second Person, understanding the word *Soul**. All the *Hebrew* Copies perfectly agree in the present Reading, the *Masoreths* support it, and the *Chaldee* Paraphrase has, *dixisti tu, Anima mea, coram Domino*. *Buchanan* thought proper to give the Sense and Import of the Words, in rendering them by the first Person, and Dr *Johnston* has done no more than followed him.

PSALM xviii. 44.

Tellus ultima Dona dabit.

Johnston.

— *Et blandis Verba assentantia Linguis
Fingunt.*

Buchanan.

Concerning Dr *Johnston's* Paraphrase, the Authors of the *Universal History* say, "Most Versions, by understanding the Verb *chachash* to signify deceiving or lying, have given it a Sense which is quite opposite to what goes immediately before. But our Author rightly judging, that the Word signifies to be emaciated or exhausted, as in *Psalms* cix. 2. *Deut.* xxxiii. 29. has justly understood it, of a true and general Submission, in which those Strangers should, as it were, exhaust themselves in their Gifts to the *Messiah*, here spoken off in the Person of *Davia* and his Posterity."

The Words of the Original are יַחֲשׂוּ לִי *jachachashu li*, which, literally rendered, are, *they shall be made Liars to me*, i. e. they shall be disappointed in their Attempts, or deprived of their Power, intimating, that notwithstanding their inveterate Malice and Obstinacy, they should be obliged to yield and submit, not out of Choice but Constraint, be forced to belye themselves, and act quite out of Character, in acknowledging their Submission to me, though much against the natural Temper and secret Inclinations of their Minds; the Force of the Words *Buchanan* very well understood, and has as happily express'd.

— *et blandis Verba assentantia Linguis
Fingunt.*

The true Meaning of the Expression will be easily discovered to be what I have said, by comparing two or three Passages more, where the very same Phrase occurs. *Psalms* lxvi. 3. *through the Greatness of thy Power* (speaking of Almighty God) *shall thine Enemies* (יַחֲשׂוּ לִי *jachachashu lecha*) *submit themselves to thee*, *Hebrew* be made Liars to thee; where it is evident, that the divine superior Power is alledged as the Cause of the Submission of his Enemies, so that their foolish Schemes be-

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ing disappointed, they were made Liars, and forced, though against their Temper and Inclination, as being his inveterate Enemies, to acknowledge his superior Power, and constrained to own their Submission. *Buchanan* renders the Passage thus:

*Quanta Virtus qua protervos
Mente fracta cogis Hostes
Supplices procumbere?*

Johnston thus:

Robore quam valido Colla proterva domas!

Here the Meaning must be, “ thine Enemies shall be made Liars, disappointed in their foolish Schemes, and forced to acknowledge a Submission.”

PSALM lxxxi. 15. *The Haters of the Lord should have submitted themselves, (יִכְבַּחְשׁוּ לוֹ) jechachashu lo) should have been made Liars, to him;* where it is evident that those Enemies of the *Israelites* were Haters of God, and if the People of *Israel* had walked in his Ways, he would have enabled them to have conquered those Haters of God, and forced them contrary to their Character and Inclination, to make a Profession of submitting, though in their Hearts they would still have hated both God and his People. These Words Dr *Johnston* has rendered thus:

*Hostibus illa meis, omnis secura Ruinæ,
Calcafset Domino Colla superba Pede.*

But in my humble Opinion *Buchanan* has much better express'd the Force, Beauty, and true Sense of the Words,

*Et supplices mendacibus
Vultibus Isacidum ambissent Verbisque Favorem.*

For *Buchanan* has justly taken the Word *lo, to him*, to mean, the People of *Israel*; he would have made them desirous of their Friendship and Favour, and forced them to acknowledge their Submission to the *Israelites*, though much against their Spirit and Temper.

It is evident from these Passages, that the true Meaning of the Phrase must be as *Buchanan* has taken and apply'd it; insinuating a Force and Constraint upon the Enemies of the Messiah, here spoken of in the Person of *David* and his Posterity, to yield to his superior Power, be made Liars to him, in being disappointed in their foolish Attempts, and obliged contrary to their Views and Inclinations, the natural Temper of their Minds, and Bent of their Wills, to acknowledge his Kingdom and Government.

It will not be easy, I believe, in the whole *Old Testament* to produce one Instance of this Phrase, taken in the Sense in which the Doctor has used it. As for *Psalms* cix. 24. The Phrase is, *my Flesh faileth of its Fatness*, where the Word כֶּחָשׁ *chachash*, is used metaphorically, as it is frequently *, for *fallere Spem, Votis non respondere*, to disappoint one's Hopes, or not to succeed to their Wish; my Flesh lyeth, *i. e.* denyeth its Fatness. *Habbak.* iii. 17. *The Labour of the Olive should fail* (*Heb.* should *he*) frustrate

* *Schindleri Lexicon pentaglott.*

strate my Labours, and dilappoint my Hopes. *Hosea ix. 3. The new Wine should fail in her (Heb. Iye) i. e. disappoint their Hopes.* In the same Sense, as *Horace* says, *Spem mentita Seges Fundusque mendax*; as for *Deut. xxxiii. 29. And thine Enemies shall be found Liars unto thee, (Iechabachshu lecha) mendaces fieri tibi*, be disappointed in all their Attempts against thee, quite humbled and forced in spite of their Hatred and Obstinacy to submit, court your favour and acknowledge you as their Lord and Conqueror, and then it is added, *and thou shalt tread upon their high Places.* In this Passage, I own, I cannot see how the Verb can signify to be *exhausted* or *emaciated*; but it ought to be taken in the same Sense, in which this Phrase must be used, in the several Passages I have adduced.

From all that has been said on this Expression, I hope it is evident, whether *Buchanan's* or *Johnston's* Sense, ought to be preferred, and which of them is most agreeable to the true Sense and ordinary Meaning of the Hebrew Phrase in other Passages.

PSALM XIX. 7. *Sed mage flexanima est Domini Lex.* Johnston.

Buchanan has not overlook'd the beautiful Opposition here, betwixt the material System and the divine Law, though so much seems to be insinuated by the Remarks of the Authors of the *Universal History*. *

*Sed Ordo Rerum & conspicuus Decor
Non Sic tuentum Lumina detinent,
Divina Ut arcanis Habenis
Lex Animos ad honesta flectit.*

Buchanan.

I would desire the Authors of those Remarks to take notice, that *Buchanan* has by no means overlook'd the Opposition, betwixt the Phenomena of the material System, and the divine Revelations, and that, *sed non sic ut* is as strong and beautiful as, *sed mage*.

PSALM XXII. 29. *Proximus & Tumulo supplex.* Johnston.

This is a close and elegant Version of the Words נָפְשִׁי לֹא חָיָה *naphshi lo chyah*, none hath quickned his own Soul, say the Authors of the *Universal History*, which I rather take to be the Translation of (*jicbrenu col joredai'gnaphar*) *incurvabunt se omnes descendentes in Pulverem.* For *naphsho lo hijah*, he has rendered by those Words,

Hoc sine nam frustra languida Membra levat.

For without him none can raise their fainting Limbs, or none can preserve his own Life.

Chijah חיה in the form *pibel*, must be translated *vivere fecit*, or in *vita conservavit*, all going down into the Dust shall bow themselves before him, and (all) who scarce make their Souls to live, i. e. who are at the Point of Death, or it may be as a Reason why they bow before the Lord, because their Life dependeth upon him, and then it ought to be rendered, and none is able to preserve his Soul in Life, all going down into the

the Dust, and who are not able to save their own Lives; as Deut. xxxii: 39. God saith, *I kill and I make alive*, i. e. preserve in Life. 1 Kings ii. 6. *The Lord killeth and maketh alive*, where the Words of the Original are the same as that used here; the former of these Senses Buchanan has chosen.

*Flectet illi Poplitem
Pauper Sepulchri in Limine,
Qui Membra fessis Artubus languentia
Sugiente vita vix trahit.*

Johnston has thought fit to follow our Translation.

Hoc sine nam frustra languida Membra levet.

For without him (meaning God) one in vain attempts to raise his fainting Limbs.

PSALM xxix. 7. *Crebraque disrupta Fulmina Nube volant.* Johnston.

It is very true, that the Word *Cboseb* signifies to cut, carve, or hew as a Workman, which Buchanan has very happily express'd in his Paraphrase.

*Ad Vocis Ictum Nubibus exsilit
Elisus Ignis.* Buchanan.

It is evident which of the two Versions is most worthy of Praise, in keeping close to the Allusion of the Stone-hewer imply'd in the original Word *כִּסֵּב cboseb*.

PSALM lxxviii. 18. *Ex Hoste receptas
Exuvias, Adytis intulit ille sacris.* Johnston.

“Here, say the Authors of the *Universal History*, our Poet has shew'd his masterly Skill and Judgment, in the elegant as well as exact Turn he has given to that Expression, *lischon jab Elohim*, by taking the Word, *lischon* not as a Verb in the Gerund, but as a Substantive with the Preposition *ב* (*lamed*) expressing the bringing the Spoils of those rebellious Nations into the dwelling Place of the Lord God, agreeable to the History, Context and Design of the Psalm.” Before ever Johnston wrote, Buchanan had paraphrased it thus:

*Paulo ante Rebelles
Poplite nunc flexo venerantur Templa Sionis.*

Which Version I believe led Johnston to translate it in the Manner he has done. *Veaph sorerim ואף סוררים* & *etiam Rebelles*, must be governed either by a foregoing Verb, or by the Preposition; so that it must be either, *thou hast captiv'd even the Rebellious*, or *received Gifts even from the Rebellious*; in that last Sense the Doctor has taken it; but then there is no Word of Spoils, but the Gifts (*mattenoth*): So that to explain the Passage thus, would be, *thou hast received Gifts even from the Rebellious*: Therefore this cannot be the Meaning of the Passage. The most natural

natural Order of the Words is (*thou hast captived even the Rebellious also*) The first Part of this Passage has been applied by the Apostle Paul to our Saviour Jesus Christ, as a Prediction of his glorious Ascension, *Eph. iv. 8. Thou hast ascended up on high, thou hast received Gifts for Men*, that is, to be given amongst Men, as the Apostle has explained it, and as the Hebrew Words will admit of. For it is usual in the Hebrew Tongue that for Brevity's sake one Verb is put for two. So the same Word here in *Gen. xii. 12. And the Woman was taken in to Pharaoh's House*. The Word taken is *lakach*, i. e. she was taken and brought into Pharaoh's House. *Psaln xxii. 22. Thou shalt bear me from the Horns of the Unicorn*, i. e. thou shalt hear and deliver me from the Horns of the Unicorn. *Jer. xli. 7. He slew them into the Midst of a Pit*, i. e. he slew and cast them into the Midst of a Pit, this is a peculiar Idiom of the Hebrew Tongue, in which the Verbs, as it were, have a double Signification from their Position, and the Force of the Preposition joined with them. So that, *thou hast received Gifts amongst Men*, is as much as if it had been said, thou hast received Gifts to be given amongst Men: As the Apostle has express'd the true Meaning of the Hebrew Phrase. And then it follows, and *even thou hast captived the Rebellious also*, by dwelling as Lord God, i. e. those who oppose thy Designs thou restrains and curbs, by dwelling as it were visibly amongst Men under the Jewish Oeconomy in thy Tabernacle and Temple, but much more so, under the Christian Dispensation, by thy gracious Presence in thy Church. Hence * *Glassius* renders this Verse thus: *Ascendens in sublime captivam fecisti Captivitatem, accepisti Dona (sciz. distribuenda) inter Homines, etiam Rebelles, habitando sciz. captivos tenes Rebelles*, i. e. eos qui licet victi sunt tamen oppugnant Opus tuum & Ecclesie tue adversantur, habitando, i. e. gratiose in Ecclesia. There is no such Word as *sebatben* שבתן taken substantively to signify a Dwelling or Temple, but *mischan* very frequently. What was said of the Rebellious in the first Part of the Psalm might be true, without being a Contradiction to the latter Passage, where God is said to keep them Captive by dwelling as Lord God. Though, amongst them, is not in the Original, yet the plain and obvious Sense of the Words, easily lead one to see the Necessity of supplying them. In so concise a Language as the Hebrew is, in all Translations from it a great many Words must be put in, which are not in the Original.

The 30th Verse *Buchanan* has rendered

*Tu freta Sagittis
Lethalibus Agmina fundis;
Tu fortesque domas dexteras Animosque rebelles;
Humiles tibi pendere cogis
Vestigal fractosque Duces.*

The Doctor thus:

*Perde truces Acies, quas passim Robore vasto,
Tristibus & Jaculis sternere cuncta vides;
Hos dele qui Bella crepant; argentea coge
Hos tibi submisso Munera ferre Genu.*

* *Glassii Philologia sacra*, p. 897.

The Verse runs, literally from the Hebrew, *rebuke the Company of a Spear, or the Beast of the Reeds, i. e.* either Spearmen or some ravenous Beasts that lurk'd amongst the Reeds, *the Assembly of the Bulls, with the Calves of the People*; his Enemies are named Bulls, from their Strength, and others of them Calves, for their stubborn and refractory Temper. As *Jer. xxxi. 18. Thou hast chastised me as a Bullock* (the very Word here) *unaccustomed to the Yoke.* All these beautiful Metaphors are express'd in *Buchanan's* Version.

*Tu freta Sagittis
Lethalibus Agmina fundis,*

The Assembly of the Bulls, *i. e.* strong Enemies, *Tu fortesque domas dextras*, with the Calves of the People, *Animosque rebelles*: Is Doctor *Johnson's* Version comparable to this, for preserving the Strength, the Sense and Beauty of the Original, who has contented himself with giving the general Meaning only. Then follows, *each submitting* (literally, *offering himself to be trampled upon*) *with Pieces of Silver*; this *Buchanan* has rendered

*Humiles tibi pendere cogis
Vestigial fractosque Duces.*

The Doctor thus,

*Argentea coge
Hos tibi submisso Munera ferre Genu*

Scatter the People, they wish for, delight in, or earnestly desire, Wars.

Buchanan

*avidique Cruoris
Vindex Populi Agmina perdis.*

Johnson

Hos dele qui Bella crepant.

I submit it to every one's own Judgment, to determine how much more happy, elegant and exact the Doctor's Version is, than *Buchanan's*; tho' it be said in the Remarks, that his Version of this Verse, is happy, elegant and exact, beyond all other Versions. As for my own Part, I humbly think, *Buchanan's* Paraphrase, more expressive of the force of the Original, no less beautiful and happy, and much more elegant and exact.

PSALM lxxii. 16. *Montibus in summis, parce Semente peracta.*

Here indeed Dr *Johnson* has followed our own Translation very justly, and has express'd the Meaning of the Original very beautifully; for *pissath* which comes from *passas*, to diminish, signifies any small Quantity, as a Handful, a very little, *pugillus*; *Buchanan* has express'd the Meaning of the Words, though not so particularly.

*Per feros Montes Segetem refundat
Terra, tam densis crepitans Aristis
Quam gravi Cedras Libani flagellant
Murmure Venti.*

PSALM

PSALM lxi. 12. *Qui Leges dat in Urbis Limine Judex.*

Every one knows, who has perused the sacred History with Judgment, that by, *those who sit in the Gate*, must be understood, the Rulers and Judges of the City. Lam. v. 14. *The Elders have ceased from the Gate.* Zech. viii. 16. *Execute the Judgment of Truth and Peace in your Gates.* Amos v. 12. *They take a Bribe, and turn aside the Poor in the Gate, i. e. they wrong them in Judgment, &c.*

PSALM lxxvi. 7. *Utricibus Iris
Quis queat, &c.*

Johnston.

Meazaphbeka are the Words in the Original; here the Authors of the *Universal History*, would have the Word *az* to be from the *Chaldee* word *aza* or *azah*, to heat or kindle, but this Word is no where used but in *Daniel*, as being mostly written in the *Chaldaick* Tongue, and there it signifies any thing, such as an Oven or Furnace, heated to a very great Degree. The Word taken in that Sense would very much diminish the Notion of God's Anger, which the Psalmist intended to convey. If God stirred up all his Wrath, it could by no means be withstood: This was not what the Psalmist seems to insinuate, but rather something like that which the Apostle says, *The Weakness of God is stronger than the greatest Strength of Man*. As if the Psalmist should say, who can stand the lowest Degrees of thy Anger, who can stand before thee, from that very Moment of Time, in which it can be said, thy Anger begins? and therefore the Verse begins with a sublime Expression of his awfulness and dread Majesty. *Atta nora atta, thou art terrible and to be feared, thou.* As for the Ungrammaticalness of it, I scarce perceive any; it is no uncommon thing for adverbs to supply the Place of Nouns, in other Languages as well as in the *Hebrew*. * *Terence* could say, very beautifully, *tua semper Lenitas*; might I not say after him very well, *metuebam ab tua semper Lenitate*? Which is much the same with the *Hebrew* Expression, *ab tua tunc Ira*, only the affix'd Pronoun, from the Nature of the Language behov'd to be joined to the Substantive, *meaz apbeka, ab tunc Ira tua*. The prefix, *mem* is, though join'd to *az*, supposed to affect *apbeka*: As if it had been said, *from thy Anger then, i. e.* when once it begins, as is very usual in the *Hebrew* Language, *Jer. xxviii. 3. Begnod shenathajim jamim, in adnuc duobus Annis*, where the Prefix, *beth*, affects *shenathajim*, tho' joined with the Adverb *gnod, adnuc, Within two Years after this, &c.* as *gnod* expresses the Duration of any thing, *Gen. xlviii. 15. Megnodi, ab adnuc ego, from the Time I have been*, during the whole of my Life, so *az* expresses the Beginning of any thing. *Gen. xxxix. 5. And it came to pass, from the Time (Heb. meaz) that he made him Overseer of his House, &c.* these Words are sometimes taken to denote an infinite Duration of Time, meaning that no Part of Time could be assigned, in which it could not be said that, *then*, those things existed, as *Psalms xciii. 2. Thy Throne is established of old, meaz, ab tunc*, meaning, no Point of Duration can be conceived or expressed by, *then*, in which it was not true and might be said that God's Throne was established. So that if I could very well say, *megnod apbeka, ab adnuc Ira tua, or, begnod apbeka, in ad-*

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buc Ira tua, what ungrammaticalness can there be in *meaz apbeka, ab tunc Ira tua*, from thy Anger then, or when it begins? as the Word therefore taken as an Adverb of time seems to convey a more noble and grand Idea of the divine Majesty, then if taken as a Substantive expressing great Heat or Fury, especially as there is no such Substantive to be found in the whole sacred Writings; but only *aza* or *azab* as a Verb in the *Chaldaick* Tongue. I think it can never be proved from this, that Dr *Johnston* intended to take the Phrase in the Sense the Authors of the *Universal History* alledged, but that he only added the Epithet, *ultricibus*, from the Sense of *Buchanan*, who, before him, had rendered it, thus:

tuae
Quando Æstus Iræ incanduit,
Quis obviam aufit ire?

Buchanan.

Who, if the Words were to be taken in their Sense, hath express'd it by *Æstus Iræ*; but, I believe he meant no more than to add *Æstus* as an Epithet to *Iræ*.

PSALM lxxxiv. 7. *Instaurabit Iter Vires.*

Those Versions, say the Authors of the *Universal History*, that translate this Verse, *they go from Strength to Strength*, do not clearly enough express its Meaning, which is plainly this, that the Thoughts of beholding God's dwelling Place in *Zion*, renews their Strength as they go, and encreases it, the nearer they come to the wished for Place. Those who translate it, *eunt de Turma ad Turmam*, are still wider from the Psalmist's Scope. *Mechajil el chajil*, may be rendered either, *de Victoria in Victori- am*, or *de Robore in Robur*, or *de Turma in Turmam*, and every Interpreter has chosen one or other of these Senses, as he thought proper, and all of them denote the Pleasure, Satisfaction and Delight they had in marching towards *Zion*; and their earnestness to accomplish that Journey supported them, and enabled them to overcome gradually the Hardships and Difficulties of it. The *Hebrew* Phrase denotes the Encrease and Continuance of the Thing spoken of; as *Psalms* cxliv. 13. *That our Garners may be full affording, missan el jan, from aliment to aliment, i. e. continual Food.* *Jer. ix. 2.* *They go from Wickedness to Wickedness, i. e. they are continually worse.* So that if we take the Words, from Victory to Victory, it plainly signifies, they gradually overcome the Hardships and Difficulties of their Journey; if from Strength to Strength, it denotes their gradual Encrease of Strength and Vigor; if from Company to Company, the Number and Multitude of those who crowd to pay their Devotions before God in *Zion*, or that those, who are most vigorous out of earnestness, pass from one Company to another, or the Throng of Companies succeeding one another; in my weak Opinion, the two first Senses seem to be as natural and easy Meanings as can be put upon the Words.

PSALM lxxxviii. 15. *Et tua me trepido perculit Ira Metu* Johnston.

As the Epithet *trepido* doth elegantly express the original Word, *apbunab*, in Doctor *Johnston's* Version; I hope it may be allowed to have the same Force and Beauty in *Buchanan's*.

Me

Me trepidi exanimant Corde micante Metus.

Buchanan.

especially if we consider, that *Buchanan* was the first of the two, who express'd it with such Elegancy.

PSALM CXXXIX. 16. *Molle Rudimentum vidisti.*

Johnston.

Hence it is said, that *golem* signifies the Sperm in an Egg, just as it has received its first Change, by the genial Heat of the Hen, &c.

I have not been able to find any Passage, where this Word is so used; I find the *Rabbins* have used it to denote any rude or unpolished Piece of Matter; or some times metaphorically, a stupid and ignorant Person; its proper Signification I take to be any thing wrapt up close in form of a Clue, as being plainly deriv'd from **גלגל** * *galam*, to wrap together, as 2 Kings ii. 8. *Elias took his Mantle, and rolled it up (vajiglom)* Symmachus rendered this word ἀμορφωτόν *informe*, and *Aquila ἀναλεγεῖν* *imperfectum*; and surely if the Doctor's Paraphrase of this Word is to be admired, *Buchanan* who used the same Force and Beauty of Expression before him, may be thought justly worthy of Praise.

PSALM CXXXIX. *Massæ recentis rudia adhuc Primordia*
Rudisque Massæ Semina.

Buchan.

For he not only says *rudia Primordia Massæ recentis*, but he goes, as if were, a Step higher, making God not only Witness to the Beginning of his Substance, but even of the *Semina*, the very first Principles of it.

After comparing so many different Passages of the two Poets with the Hebrew Text: I shall leave it to every one to determine for himself, which of them has best understood, and express'd in their different Versions the Force, Meaning and Beauty of the Original. *Buchanan* seems to have understood the Force and Strength of the Hebrew Words so well, that it obliged him many times to render them by a Paraphrase, when it was not possible to reach their proper and extensive Meaning by a single Word or two, as any one, who will take the Trouble to compare his Version with the Original, will easily discover. Whereas on the other hand Dr *Johnston* not seeming to understand the Hebrew Language so well, and affecting a great Brevity and Conciseness, could by no Means so well reach the Force and full Sense of many of its Words and Phrases, as might be made to appear from many Instances; but the following will be sufficient to illustrate and confirm the Truth of what I assert.

PSALM i. 1. where the Hebrew Expression is **אשרי האיש** *Aspre haish*, of great Force; as it were, only blessed is that Man, to whom the following Character is applicable. *Buchanan* has preserved the Strength and Beauty of the Phrase, and of the demonstrative prefix **ה** which is quite lost in Dr *Johnston's* Version, by expressing the whole by simple *felix*.

felix ille Animi.

Buch.

PSALM XXIV. 4.

—nescia Fastus

Mens—

Johnston.

S

wh.

the Hebrew Words are **לֹא נָשָׂא לִשְׂוֵא נַפְשׁוֹ** *lo Nasa luskave naphsho*, i. e. *non levavit Animam suam ad Vanitatem*, who hath not desired, or set his Heart upon vain Things. *Hosea* iv. 8. *they set their Heart* (Heb. *jisseu naphsho*) *they lifted up their Soul, on their Iniquity*. *Deut.* xxiv. 15. *at his Day* (speaking of Servants) *thou shalt give him his Hire, neither shall the Sun go down upon it, for he is poor and setteth his Heart upon it*, Heb. *lifteth up his Soul to it*. *Jer.* xxii. 27. *but unto the Land whereunto they desire to return* (Heb. *on which they have lifted up their Souls*) *thither shall they not return*, So that the true Meaning of the Phrase, is, to fix their whole Attention upon, or set their whole Hearts upon, any Object; which *Buchanan* has express'd very fully and elegantly

_____ *nec vana volutat*
Animo _____ *Buch.*

whilst the Doctor seems to have quite mistaken the Meaning of the Phrase, in rendering it _____ *nescia Fastus*
Mens _____ *Johnston.*

אַרֶּץ פְּרִי לְמַלְחָה *aretz pri limlechab*, *Terram Fructus in Salsuginem*, a Land of Fruit into Saltness. So likewise, *Jer.* xvii. 6. *in the Desert, in a Land of Saltness*, (*Melecha*) which is not inhabited. By the Hebrew Phrase, a Land of Saltness, is meant, without doubt, Barrenness, because such Saltness occasions an entire Barrenness, and produces neither Bushes nor Briars. As *Pliny*, Chap. xxxi. 7. *omnis Locus in quo reperitur Sal, sterilis est nihilque gignit*. Hence *Virgil* in his second Book of *Georgicks*.

Salsa autem Tellus & quæ perhibetur amara
Frugibus infelix, ea nec mansuescit arando,
Nec Baccho Genus aut Pomis sua Nomina servat.

This is likewise confirm'd by the Authority of the divine Writings themselves, *Deut.* xxix. 23. *the whole Land thereof is Brimstone and SALT and burning, that is not sown, nor beareth, nor any Grass groweth thereon, &c.* when one has examined the true Import, the extensive Force and Meaning of the original Words, he cannot fail to admire *Buchanan's* Version of it, which keeps so very close to the very Ideas convey'd by the Hebrew Phrase.

Arva jubet salis subito sterilescere Glebis. *Buch.*

But the Doctor's Version, in my humble Opinion, neither reaches the Strength nor Meaning of the Original,

_____ *pro ditibus Arvis*
Exhibent hirsutis horrida Tesqua Rubis. *Johnston.*

for in such Ground as the Psalmist means, one was to expect neither Bushes, Briars nor Thorns, *that beareth nothing, nor any Grass groweth therein*. *Deut.* xxix. 23.

PSALM

PSALM lxxvi. 4.

*Tu præpotentes fortior Tyrannidas
Virtute frangis : Tu feram
Compescuisti fortium Superbiam
Regum potenti Dextera.*

Buch.

*Tu Deus ! immanes superas Virtute Leones
Quos tegit in tetricis Silva remota Jugis.* Johnston.

These are the different Translations of what is rendered in our Version, *thou art more glorious and excellent than the Mountains of Prey*, the plain Meaning of the original Words *נָאוֹר אַחַת אֲרוּר סְהַרְרֵי טָרֵף* is, *thou art more illustrious and powerful than the Mountains of Prey*, i. e. than the Kingdoms of the Wicked, who tyrannize in the World, and like wild Beasts, tear and devour the Righteous and Innocent, PSALM xxx. 8. O Lord, by thy Favour, thou hast made my Mountain to stand strong. Heb. *thou hast placed Strength in my Mountain*, i. e. thou hast made my Kingdom strong and peaceable. Habb. iii. 6. *he drove asunder the Nations, and the Mountains of perpetuity were flattened*, i. e. the Kingdoms of the Heathens, which stood so long, were of a sudden shaken and broken. Sometime again by Mountains are meant the proud and haughty Enemies of God or his People. Isaiah ii. 14. *for the Day of the Lord—will be upon all the high Mountains, and upon all the Hills that are lifted up.* Zechar. iv. 7. *who art thou, O great Mountain? before Zerobabel thou shalt become a Plain*, i. e. Ye in Comparison of Zerobabe! think yourselves great and strong Mountains, far superior in Strength, but ye shall soon be humbled, and overthrown by the Power of Almighty God. From those Passages it is evident what we are to understand by the Hebrew Phrase, the *Mountains of Prey*; viz. the Kingdoms of the Wicked, who tyrannize in the World, and how well Buchanan has understood the Force and Beauty of the Original, when he translated it thus,

*Tu præpotentes fortior Tyrannidas
Virtute frangis :*

Buch.

which every one must allow to be far more just and beautiful and expressive of the Force of the Hebrew Phrase, than Dr Johnston's Version of this Place,

*Tu Deus immanes superas Virtute Leones
Quos tegit in tetricis Silva remota Jugis,* Johnston]

7th Verse of the same Psalm, *tu verendus, tu, אַחַת נּוֹרָא אַחַת attā nora attā*, which is of great Beauty and Force in the Original.

Tuum verendum Nomen & Numen

Buch.

But the Doctor's is quite different from the Hebrew Text.

10th Verse *Te tremit accenso Tellus.
Te canet hostili nuper quæ ferbuit Ira
Turba ferox, &c.*

Johnston.

Johnston.
Ultricis

*Ultricis Iræ Scelera Pænis obruta
Humana Gens quum cerneret,
Boni efferebant Laudibus te, conscius
Premebat Horror Impios.*

Buch.

I cannot but think *Buchanan's* Version of this Passage the most beautiful and agreeable to the Sense of the Psalmist, *surely the Wrath of Man shall praise thee*, i. e. when the Fury and Rage of thine and thy People's Enemies, are punished, it affords an Occasion of praising thee, and celebrating thy Justice and wise Government of the World. For it is usual in the Hebrew Language, that a Verb which signifies any Action or Effect, is sometimes to be understood only as giving an Opportunity, or Occasion for that Action or Effect, of which there are many Instances, as *Jer. xxxviii. 23.* the Prophet speaking to *Zedekiah*, *thou shalt be taken by the Hand of the King of Babylon, and thou shalt burn this City with Fire*, i. e. thou shalt be the Occasion and Cause of this City's being burnt. *Ezek. xix. 7.* *and he knew their desolate Palaces, and laid waste their Cities*, i. e. he gave Occasion to the Destruction of their Cities by his Sins,* *Exod. v. 22.* *and Moses said, Wherefore hast thou so evil entreated this People? why is it that thou hast sent me?* i. e. why hast thou been the Occasion of greater Affliction to this People by sending me to *Pharaoh*, and by that means exasperating him the more against thy People? So that the true Meaning and Import of the Phrase, *the Wrath of Man shall praise thee*, is, the Wrath of thine Enemies gives Occasion to celebrate thy Praises, when thou arisest to Judgment, to save all the Meek of the Earth, which *Buchanan* very well understood, and has as happily express'd, while the Doctor's Version seems to me, to be very low and quite different from the Scope and Meaning of the Psalmist. For it can by no Means be thought, that the Doctor's manner of expressing this Verse, conveys to us the same Thought and Sense which *Buchanan's* does.

PSALM CXXVI. 2. *Then said they among the Heathen, the Lord hath done great Things for them, הגדיל יהוה לעשות עם אלה bigdil Jehovah legnasoth gnim eleh; Jehovah magnificavit faciendo cum illis*, the Lord has rendered himself great by his Doings towards them. If Dr *Johnston* had understood the Hebrew Language well, he never would have rendered this Passage in the Manner he has done; for his Version means no more than that the God and Deliverer of the *Israelites* is most strong and powerful.

———— *Gens accola, quanto
Isacidum Vindex Robore pollet, ait.*

Johnston.

Whereas, the plain Meaning of the Psalmist is, God has performed many great and glorious Things for them, and discovered many signal Proofs of his Affection, Care and Concern for them, for *gnim eleh, cum illis*, or *erga illos*, implies God's being present with, and working many signal Deliverances for them. How much more exact, just and elegant is *Buchanan's* Version of this Verse.

En

* Kimchi in locum. Operibus suis malis fuit Devastatio Civitatum in Terra Israel; quia non ipse quidem destruxit Manibus suis, fuit tamen Causa seu Occasio Destructionis.

*En Pater ille Deum quot Signa ostendit Amoris,
Hujus Saluti Gentis usque ut prospicit.*

Buchan.

PSALM li. 3, 4. *Against thee, thee only have I sinned and done this Evil in thy Sight, that thou mightest be justified in thy Speeches, and be clear when thou judgest, or rather, when thou art judged.* Where the Psalmist undoubtedly meant, that God was a true and faithful Judge, and that all his Determinations were most holy and equitable, though Men frequently judged of them amiss. This Verse is explained by the Apostle Paul. Rom. iii. 4. *ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε, ut justificeris in Sermonibus tuis & vincas cum judicaris: κρίνεσθαί σε* is in the *Vox media*, and the Sense requires it to be taken passively. The Apostle had said, *that God was true but every Man a Liar*, both of which he proves from this Verse, that God was acknowledged just, and always prevailed, when he was judged of by Men, and declared to be true and faithful in his Words; and the latter Assertion is proved from this, that Men, particularly the Wicked, arrogantly claim'd to themselves a Privilege of judging concerning his Speeches and Actions; and that all Mankind, as corrupt, and Enemies to God, foolishly did this, and were found to be, in the Event, Liars, as judging amiss of the Words and Judgments of that faithful one who always prevailed when he was judged. The Word *Lemagnan*, *ut*, is here not to be taken as a causal Particle, but as showing the Effect and Consequence, as it is frequently used in Scripture. So Amos, ii. 7. *and a Man and his Father will go in unto the same Maid, to profane my holy Name*, the Heb. is *lemagnan challel, ut profanetur*. The Consequence is, that my Name is profaned among the Nations: So that this seems to be the Sense of the Psalmist, because I have sinned so egregiously, and must acknowledge my great Guilt in my own Conscience; hence it follows, that thou only art true and just, and every Man a Sinner and Liar before thee; and that when they judge thy Conduct, in vain Men censure thy Words and Actions; for their own Consciences will bear Testimony against them, and acknowledge thee just in thy Speeches, and clear thee when thou art judged. As this seems to me the Meaning of the Psalmist, I cannot think the Doctor's Version of this Verse just and true.

*In te deliqui, te solum Crimine læsi,
Et scelus ulcisci Jus tibi Fasque foret.*

Johnston.

But Buchanan seems to preserve the just Sense and Scope of the inspired Writer.

*Nam meam agnosco, pudet heu pigetque,
Ab miser, Labem: Vitiique fœda
Mentis obversans Oculis Imago
Semper oberrat.*

*Unus Arcani es mihi Testis, unus
Arbiter verax, temerario Ausu
Improbas Linguas tua judicantum
Facta refutas,*

Buch.

PSALM

PSALM liv. 4. ———tutaris et illos,
Quorum ego Consilio Subsidioque juvor. Johnston.

*Periculis me liberatum fulciet,
 Et sospitem tuebitur.* Buchan.

Adonai besomche naphcfhe. *Deus est in sustentantibus Animam meam.* The Doctor makes it, *God is with my Assistants*; but Buchanan, *Only God himself is my Supporter.* And in my humble Opinion the Psalmist means no more than that it was GOD who sustained him in Life, and protected him from his Enemies, As Judges xi. 35. *Jephtha* says to his Daughter, *Thou art in my Troublers.* i. e. Thou very much troublest me. Psalm cxviii. 7. *The Lord is in or amongst my Helpers.* i. e. The Lord is my chief Help. Which the Seventy have justly rendered Κύριος ἐμοὶ βοηθός. So Euripides, in Hyppol. καὶ ἐν σοφῶσι νῦν, in Sapientibus esse. i. e. Sapiens essem.

PSALM cxviii. As the Doctor translates the Verse,

Ille meas Partes juvat auxiliaribus Armis.

But Buchanan

Ille mihi Auxilio fit solus.

Literally the Verse runs, *Deus mihi in Auxiliantibus, God is for me amongst my Helpers.* i. e. God is my chief and only Assistance. The Force of the Hebrew Phrase Buchanan understood very well, whilst the Doctor too closely followed our English Version, which renders the Words literally, *The Lord taketh my Part with them that help me, and God is with them that uphold my Soul.* They who are well acquainted with the Idiom of the Hebrew Tongue will best know which of the Versions is to be prefer'd, and which of the Poets seems to have been most skillful in the Original.

PSALM lviii. 7 *When he bendeth his Bow to shoot his Arrows, let them be as cut in Pieces.* כִּמוֹ יִחְסַלְלוּ Chemo jithmollallu, either sicut in Spicas abeant, or sicut præcisæ sint, let them turn, as it were, into Ears of Corn, which soon bow, before they make any Impression, or let them be as if their Points were cut off. In the first Sense the Word may be derived from מְלִילֹת Meliloth, Deut. xxiii. 25, signifying, resembling Ears of Corn, or from מָלַךְ Mull, to cut around. Both these Ideas has Buchanan very elegantly preserved in his Version.

*Emissa fracta Cuspide Spicula
 Intercidant,*

Let their Points be broken off, let their Arrows be as if they had been cut around.

Vulnera nec perferant

Like Ears of Corn which bow before they pierce. The Doctor has contented himself with barely representing, that GOD would be pleased to make their Bow useless, and break their Arrows.

Sit

— fit inutilis illis
Arcus, & ultrici Spicula frangere Manu.

Johnston.

PSALM lxxii. 17. *His Name shall be continued as long as the Sun, speaking of the Messiah under the Person and Character of Solomon. The Hebrew Phrase is יְנִיחַ שְׁמוֹ jinnon Shemo, filiabitur nomen ejus, he shall not want a Posterity to continue his Name for ever. Tum ipse in sempiternum vivet, tunc de Nomine suo Filios Dei & Christianos a se dictos gignet. Junius & Tremellius §*

Doctor Johnston has translated it barely

Illius in Regnis fulgebit Gloria.

While Buchanan has preserved the Force and Beauty of the Original thus.

*Nomen aeterno juvenescat Avo:
Filii Nomen, Fubar usque Solis
Dum vagæ fundet radiata Terris
Lumina Flammæ.*

PSALM cxxxix. 16. last Part of the Verse, and in thy Book all my Members were written, which in continuance were fashioned, when as yet there was none of them. יָמִים יָצְרוּ וְלֹא אַחֵר בָּהֶם Jamim jatzaru, velo ehad bachem; or it may be rendered, Day by Day were they formed, while as yet there was not one of them compleated. So that the Sense is evidently this, that the supreme Being not only knew the Principles of his Substance, but was Witness to the gradual Formation of his several Members, while as yet there was not any one of them quite fashioned.

The Dr has translated the last Part of the Verse,

*Membraque victuris tibi sunt inscripta Tabellis,
Ante mihi Facies quam foret ulla Viri.*

Johnston.

Buchanan has preserved the true Sense and Force of the Original, which the Doctor does not.

*Rudisque Massæ Semina,
Ceu scripta haberes, Corporisque Lineas,
Motum Statumque noveras
Et Membra nondum quum forent quid adderent
Dies sciebas singuli.*

PSALM cxliv. 13. That our Garners may be full, affording all Manner of Store, that our Sheep may bring forth Thousands and ten Thousands in our Streets, &c.

Dr Johnston has much limited the Beauty and Strength of the Original in his Version, as any one who takes the Trouble to compare them will easily see.

Ampla

§ Glassii Philolog. sacra;

*Ampla Penus, fœtura Gregis numerosa Segesque
Fertilis, & fortes sint ad Aratra Boves.*

Johnston.

While Buchanan expresses its Force with great Elegancy.

*Stipentur gravibus Horrea Frugibus
Pleno cuncta Penu Copia suggerat:
Fœcundi Pecoris non capiant Greges
Lætis Pascua Saltibus.*

Pingues Plaustra Boves & nitidi trabant:

Buch.

PSALM cv. 28. He sent Darknes and made it dark, and they rebelled not against his Word, ולא מרו אֶחָד דְּבָרָיו *velo maru eth debara*. et non rebellarunt Verba ejus. This cannot be properly meant concerning Moses and Aaron, the most faithful Servants of the Lord; for what need could there be of saying, after that, ver. 26, 27. he had sent Moses his Servant and Aaron whom he had chosen, to shew his Signs amongst them, and his Wonders in the Land of Ham; that these his Servants rebelled not against his Words. Yet the Doctor has taken the Words in that Sense.

*Illius Heroes alacres dum Jussa facessunt,
Tristibus est Tenebris undique septa Pharos.*

Johnston.

So that the Words must be either taken interrogatively as, *velo* is sometimes used and meant of the Egyptians, did they not still resist or rebel against his Commands or Words? or apply'd to the Wonders and Signs mentioned before, nor did they rebel against his Orders. In which Sense Buchanan has, in my Opinion, very justly taken them.

*Ergo Natura, Imperantis non rebellis Jussibus
Vestit Polum Tenebris, & Solum Caligine
Condidit.* —————

Buchanan.

PSALM lxi. 15. The Doctor only says

*Agna tibi Vitulusque cadent & corniger Hircus,
Nec deerunt sacris mascula Thura Focis.*

The Hebrew Words, עלות מִיָּחִים *gnoloth mechim*, *Holocausta medullatorum*, imply more than barely *Agna* or *Vitulus*. For *mechim* comes from מֶח ** muach*, Marrow, and denotes Fatness. Hence Buchanan has used so many Epithets to express the Force and Sense of the Original, as here.

*pinguis Agnus,
Cornigerque Agni Parens
Bos & Hircus Sanguine Aras
Imbuent.* —————

The Sacrifices here mentioned, were to be *Holocausts*, whole burnt Offerings.

* *Vid. Kimchium in Psalmos. R. Selomo. & Aben Ezra. in Isaiah.*

ferings, as in the 13 Verse, *I will enter thy House with whole burnt Offerings*; so here *agnale gnoloth*, *I will offer burnt Offerings*, which were appointed of five Kind of Creatures only, Oxen, Sheep, Goats, Turtles and Pidgeons; the first three behoved to be Male, as in *Lewit. Chap. I. 3 and 10 Verses**. *Josephi Antiq. 3. 10.* Ἀγνεα ὁλοκαυθισαί παύα. If Dr *Johnston* had understood the *Hebrew* Language so well as is pretended, he would never have translated this Verse in the Manner he has done. *Agna*, a she Lamb offered for a Holocaust, is a thing never heard of †. For amongst the *Jews* it is a common Saying, *en gnoloth nekeba*, *nullum est Holocaustum femellum*.

PSALM ci. 5. *Him that hath a high Look and a proud Heart, will I not suffer*, *rechab lebab*, *tumentem Animo*, *elatum Animo*, *swell'd with Pride*. So the Phrase is used *Prov. xxvii. 25.* *he that is of a proud Heart stirreth up Strife*, *Heb. rachab nephefsh*, *tumens Animo*; this Part of the Verse the Doctor has translated

*Nec mihi vel Socius vel Pars censebitur Aula
Transversum Populi quem rapit Aura levis.*

swell'd with popular Applause; which is but a low Version of the *Hebrew* Words, *elatus Oculis* & *tumens Corde*, which *Buchanan* has translated in the Sense of the Psalmist, with all the Beauty, Force and Elegance of the Original.

*Nec meæ Mensæ Dapibus fruetur
Mentis elatæ Tumor, arrogansque
Vultus, & Cunctos veluti minores
Lumine spernens.*

Buchanan's Version always expresses the true Sense and Force of the Original, and for most Part keeps up to the noble Simplicity and Beauty of it. I shall only adduce one Passage, Psalm lxx. 5, the Dr has

*Ah premor adversis, te solo Vindice nitor,
Nunc ades, invisas & mihi pelle Moras.*

The Original runs, *but I am afflicted and poor, O God! hasten to me. i. e. to my Support, my Helper and my Deliverer art thou, Jehovah, make no Delay.*

*Sunt meæ Vires & Opes pusillæ;
Sed Tu me, Deus, adjuva:
Tu meæ Vires, mea Spes, Opesque,
Festinus fer Opem mihi.*

These Instances, with a great many others that might be adduced, may suffice to shew the Truth of what I asserted; and I believe every fair and unprejudiced Person, who will take the Trouble to compare *Buchanan's* and Dr *Johnston's* Versions with the Original, and with one another, will allow *Buchanan's* to be far superior for its Expressiveness of the Force, Beauty and true Sense of the *Hebrew* Text; nor

T

do

* Rhelandi Antiquit. Hebræorum. p. 342.

† Bucharti Hierozoicon.

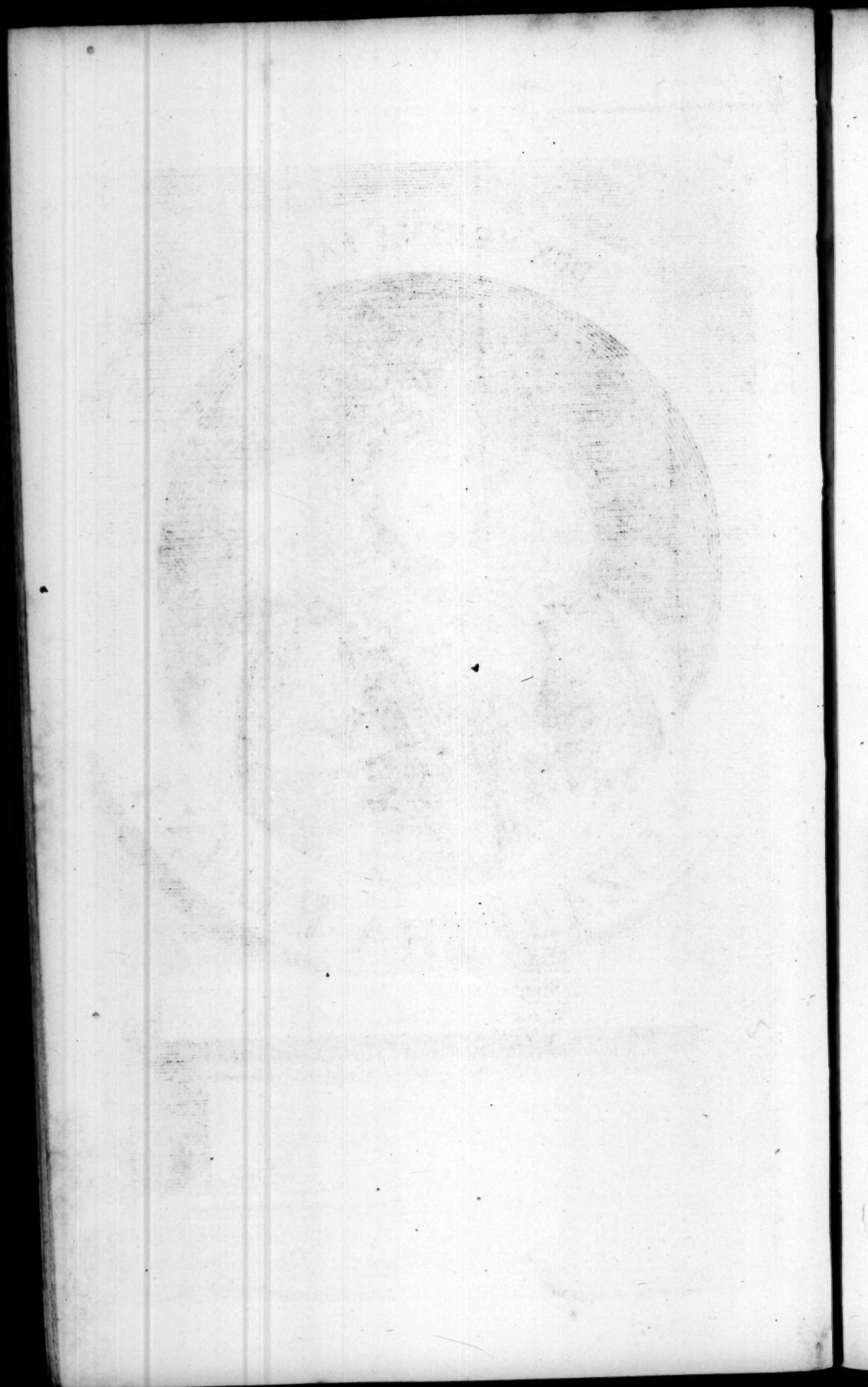
do I thereby intend to throw any Reflections upon Dr *Johnston's* Version, but only to do Justice to *Buchanan's* Merit, and the Cause of Truth; for *Buchanan* has not only had great Skill in the Original himself, but taken great Pains in consulting the best Commentators on many difficult Passages, and for most Part chosen that Sense which was most agreeable to the Nature and Idiom of the original Language, the Scope of the Psalmist, and the Opinion of the best Divines; and tho' I have a very great Regard for Dr *Johnston's* Version, for its Simplicity, Easiness and Conciseness, yet in many Places he overlooks the greatest Beauties of the Original, and falls short of the Force, true Meaning and Elegance of the *Hebrew* Text: And therefore, without any Injustice to him, I'll venture to assert, that *Buchanan's* Version of the Psalms, for Purity, Justness, Force and Beauty is as complete and good an One as has ever yet been, or, perhaps, ever will be, in the *Latin* Tongue.

The following Piece, which is a Translation made by Queen ELIZABETH and in her own Hand-writing, having been communicated to us as a great Curiosity, we shew'd it some Virtuosi acquainted with Manuscripts, who make no doubt of its being genuine, and very much admire the Beauty and Strength of the Style, considering the Time it was written in: Wherefore we not only resolved to print the whole Treatise, but to give the Publick an engraved Specimen of her Hand-writing, by a lineal Transcript of the last Page: And we have also added a Print of her Majesty. The M. S. consists of 80 Pages in 4to, in the first of which the Title runs thus.

A short treatise or dialogue about the
difference between the lyffe of the
Prynce and priuat person
don out of *Xenophon* in
Greeke into *english*.



J. Lightbody sculp.



A
DIALOGUE
out of *XENOPHON*,
in *GREEK*,
BETWEEN
HIERO a King
yet som tyme a priuat Person,
AND
SIMONIDES a Poet,
As touching the *LIFFE* of the *PRINCE*
and priuat man.



SIMONIDES the Poet resorted on a tyme to King *Hiero*, and being both at leasure, *Simonides* disposed to find som talke, made thys rousing question or request unto hym: might it please your hyghness (most excellent Prynce) to instruct and satisfy me in that, wherein it behooueth you to know more than I. And what is that, *Simonides*, said *Hiero*, wherein I should be better seene than you, a man of such wysedom and learning.

I have known, quoth he, as well when you were a priuate person as also now a king therefore it stands very well with reason that you should rather then I be able to decypher the difference between a pryncly, and priuate lyffe as touching greysse or pleasure which men find in them, standing so experienced in them both.

Nay then (said the King) if you wyll needes thrust upon me the decyding hereof in myne own name, without calling other warrant: can you (living styll privately) first remembre me of such things as are incident to your state and condition? For so (I think) best I shall suffice to set downe, both how
much,

much, and wherein your lyffe and myne do disagree. Whereunto *Simonides* made thys answere: Trewly, *Hiero*, as far as I can symply gather, I have found thys most generall with vs priuate men, that we commonly encrease in delight or resolute into sorow by reason of our eyes, with sights and things we see, of our eares with noyses, and that we heare; of our nostrells with sauours such as we smell; of our mouthes with meattes and drinks, whereof we taste. And as for the suggestion of our instinct to loueward, it is by reason of other parts, known sufficiently to all men in them selves. Now hotte and cold, hard and softe, light and heavy thyngs, all these, me thynks, we discern, with our whole body and thereof, as in effect they be, take greysse or delectation. But with good and euyl somtyme wee seem in mynd well pleased, and disquyetted again somtyme; now and than in both, as well body as mynd. Morouer, I haue sensibly perceyued that sleepe is very sweete and pleasant vnto vs: but how it is so, or when, or why it should be so, verely I am all to seeke. and no maruayll neyther, syth those thyngs which chance vnto vs waking we discern more playnly, then which do happen in our sleepe.

Here at the King brake of hys silence, and thus gan speake: Trust me, *Simonides*, I know not how in the world a Prynce should be affected otherwyse, then you haue already named; so that as yet I see no difference at all between them.

Yes by your leave, sayd *Simonides*, they differ in thys, that as the king of the good thyngs before rehearsed receyueth more pleasure and delight than other; so of the euyl is he not trauaylled so extremely with sorow and anguyshe as the rest.

It is nothyng so, *Simonides*, seyde *Hiero*: but in all aforesayd, assure yourself that kings are less delighted, and distressed far more deeply than other men. Me thynks you seeme to leade me into a strang construction touching your condition, quoth *Simonides*, for were it so in deed, as you in words pretend; how then cometh it to pass, that so many be desierous of sole rule and gouernment, yea and such as seeme already for their hugh mass of wealth to haue the world at wyll? How is it that not any in particular, but all in generall esteeme Kings as happiest men alive?

Surely, sayd *Hiero*, because standing inexperienced in both trauaylls, they take vpon them to iudge of the one, according to their imperfect fancies. But I will do my deuoyr to draw you out of suspence hereof; that you shall see and say they are euyl acquainted with the nature of a Prynce hys lyffe, who dispose the same alltogether vndre pleasure: and I wyll begynn with the benefytte of our sight; for thence (to my remembrance) you descended to the rest. And first examining and wayeng with myself what thyngs are to be seen (albeit my opinion runn directly against myne own con-

condition) I find that kings are in woorse case for such, then priuate men. In diuers places there be diuers and sondry shewes sett foorth woorthy the looking on. now to every of these do priuate persons go as well into what cytties they will to view the same, as also to triumphs, and common assemblies, where men make just accompt to see som woorthy spectacle and goodly fight. But Kings of all others haue least commodious interest in these. for neyther is it wysedom for them thither to repayre where the people present shall be able to encounter them: neyther is theyr state at home so firme and sure, that making ouer vnto others theyr full authoritye, they may in the meane season trauayle themselues abroad: vnless wyllfully and wyllingly they wyll incurr the hazarding of theyr crown, and altogether diffur wyth themselues of power or faculty to put the reuenge of injuries in execution. But it may be you wyll choak me here, and say that fights and goodly shewes com home to Prynces, tho' they styrr not out of doares to see them. there com in deede *Simonides*, but very few notwithstanding, of so many, and those yet so dearely bought, that whoso setteth foorth in our presence a matter never so symple, wyll for so lyttle tyme, so base a thyng, so highly looke to go rewarded, as the like agayn he shall not be, while he lyueth, with the benefyts of the commonalty.

But, that you be not so well for seeing, sayd *Simonides*, yet are you in bettre state for hearing well, then wee. For you want no prayse no commendation then wich what I pray doth more tyckle or delight the eares. all that are about you, rayse you with prayses euen to the hyghest heauens, whatsoever you say or do, and which is woont to inrage and replenish the mynd with fury, to fyre the stomack with fretting and fuming sigthes, you neuer haue rebuke or reprochefull woord of any: give me one, that dare dispraise or displease a King to hys face.

What pleasure think you (said *Hiero*) can it be to vs, to haue giuen vs no disdaynfull language, when it is euident and playn, that such as say least commonly thynk woorst, and imagyn most? what do they delight vs with their prayses and good reports, which are suspected for flattery to do, that they do?

Whereunto *Simonides* thus made answer in good south, *Hiero*, I yeild and graunt you thys, that the commendation which proceedeth from the substantial sort, from men of greatest countenance, and such as we haue least to do with, are best welcom and accepted best. Neuer the lesse, so far can I not consent with your sayengs as not to reserue a liberty to contend afresh with you: and besydes, I dare auouch, you yourself see, that no man wyll euer beleieue but in nouritures you participate with much more pleasure and delitesom joy then we.

I am not ignoraunt in deede (quoth *Hiero*) how the common sort do throw many nice errors on vs, after they

vmellowed fancyes; as that we eate and drink more sweetely then any other; and why? forsooth, because they could be pleased and better in theyr opinion satisfied with our seruice, then with theyr own. for look what is more then ordynary, that same delighteth most. and therefore all men hearken after festiuall dayes, to theyr great ease and comfort, only Kings excepted: for theyr dayly fare is royall and plenteous fare, neyther doth the highneis of the day better or mend theyr fare. so that of such pleasure as hope of future joy doth minstre, more is imparted with the subject then with the Prynce. And you I know well haue had experience hereof, that when most meate was afore you, then most commonly least appetite was in you, to the same. So that euen then when your cheere was greatest, your delight in feeding was not so great, as theyrs of sparer dyett.

But surely (sayd *Simonides*) I persuaide myself, that they liue best, and like best, wich fare best, as long as appetite doth serue.

And are you not as well persuaided thys that whoso is delighted much with any thing, doth inwardly also burn with seruent desyre of the same? Yes

verely (said *Simonides*)

And do you see kings haste themselves to meales more ægerly then other? No trewly, quoth he, but quite contrary rather, as it seemeth to many.

But what say you (quoth *Hiero*) dyd you mark at any tyme the deynty delicates, wherewith Kings be serued, as sharp in tast, byting, tart, and such lyke? Yes mary (sayd *Simonides*):

and albeit I know not in what fort you direct your opinion, yet in my mynd and common reason, they agree not so well with our nature as other meates.

What then can you make of these curious dyshes more, then vain concupiscences of a quæsy stomack languishing and ouercom as it wer, with superfluity. For this I am sure of, and so perhapps are you, that a good stomack needeth not, nor requireth such curiosity: and such is the nature of hungre, that it had rather be well satisfied, then dallied with.

But as for the sweete smells and precious oynctments (quoth *Simonides*) wherewith you are enbalmed, I thynk verely those that be abowt you, reape of them more commodity then you yourselues; euen as rank and vnsauory saouours perceyueth not so much which is infected with them, as they that com fresh vnto hym.

And so in meates (quoth *Hiero*) he that hath enough continually and more then enough, tys impossible for hym to haue a very good stomack thereunto, but take me one that is hard kepte, and he shall make no bones of hys meate, he shall make a good meale indeed.

It remaineth then belike (sayd *Simonides*) that you like so well of thys empyre and souereignty ouer all, in respect to aduaunce the inward motion of loue, because herein you may use and enjoy your cheyff desyre, and

what-

whatsoever sheweth fayrest in your sight, Now fyr
 haue you named (quoth *Hiero*) wherein without all contro-
 uersy you haue the prerogatiue ouer us. For first in thys the
 happiest happ that may behappen is to mary a wyffe rych and
 wealthy, one that is able to make a man, for she maketh a glad
 man also. the next good chaunce is for hym that marryeth,
 to meete with hys equall yet, if with no better match. but he
 that shall settle hys affection with one of baser condition, and
 through a suggestion of nature proceede with hyr in mariage,
 that man runneth into popular obloquy, and is compted a very
 sott, an abject, one good for nothing. Now the King must of
 necessity mingle hys discent with meaner state, vnless he
 chaunce to contract and match with a stranger. so that the
 full and sweetness of loyal loue he doth not enjoy. And al-
 beit the courteous dewtyes, and dewtyfull courtesyes of noble
 dames delight vs greatly, yet the diligent seruice of the mayds
 and waighting women do nothing moue vs, notwithstanding
 the maruayllous displeasure we conceyue, against them, if they
 neglect theyr office, or absent themselues. And be it I con-
 fess that where is vnfeigned and mutuall loue in deed, much
 and very much pleasure redoundeth of the fruycts thereof: yet
 I must contest against myself, that this sweetness of loyal loue
 is far from Prynces, who taste but the outward rynde, and
 haue not the trew sense and vertew of the same. Loue (I may
 say to you) is not desierous of common things, things easy to
 com by, and at hand: but loue wyll liue in hope styll, and
 looke for thyngs that may com. As therefore drink to hym
 that thyrsteth not, is nothyng acceptable; so *Venus* sporte to
 hym that loueth not, is not so delectable. Again the subject
 may boldly assure hymself, that, whatsoever pleasure is
 shewed hym herein the same proceedeth from meere good wyll
 in hys friend, especially seeing no necessitie compelleth thereto.
 But the king may not presume so much. for how wyll he dis-
 cern hys louers and well wyllers, when such as giue attendaunce
 for feare of displeasure do feygne and counterfayt as much as
 in them lyeth, the fauourable lookes, the outward shew and
 tokens of deare allegiaunce? whereas Prynces are inuegled by
 none so soone, nor so priuily layd waite for by any, as those,
 who profess to pretend by their seruice a tendre care and deep
 regard of them, and yet lye in ambush to entrappe them
 when tyme and plaice shall serue. Here offering to pass
 further *Simonides* intercepted hym sayeng, tush Sir, these are
 but tryffles, which you haue comprised hitherto. for you shall
 haue many good and vertuous men, wich of their own accord
 voluntarily impart not so much with these: but often refrayn
 from meates, drinks, and fleshly sensuality. Howbeit herein
 you far surpasse the ordinary sort, that you attempt matters of
 great

great waight, and finish them with all speede. To this you haue but all the helpes that may be, and but all the pleasures in the world mustering and swarming afore your eyes: you haue courfers of the best, armour of the brauest, choyce of a world of women: the most sumptuous and stately howses that may be furnished I warrant you and bestowed euery where through out with cost and great ryches. And hither, besides your officers so many in numbre, so excellent in theyr sciences: you are of powre and hability at all tymes to pleasure your freind and offend your foe. (whereat the Poet ended giuing liberty of speech to the king, who thus replied.) No maruayll said he if most men do err and iudge amifs of empyre and gouernment, seeing in giuing out theyr verdict of mysery or good estate they lay them selues wholly vppon the outward shew and appearance to the world a foundation so corruptly grounded, that the censure and buylding must be necessarily reuersed, and fall to ruine. For the nature, and woonted custom of the kingdom is to unshrine and lay open the riche possessions, the soyson and massy wealth, the best things for euery man to behold and see: but pensue cares are shrowded and loct vp within the king's mynd; where in very trewth the full substance of man his misery and fælicity cheyffly doth consist. so that I maruail not, because the common sort are so ouer forward in iudgment, being not ouer well, nor well informed in the matter: but that you a Philosopher, a Poet, which see into most things further with the eyes of your mind, then with your bodely eyes, that you should be of nō deeper insight into the cares of kings I greatly maruayll. But I have found by experience and tell you *Simonides*, that very few of the best commodities, and most, or many, if not all of the greatest euyls do kings participate withall. for if quietness seeme a pleasaunt and profitable thing, neyther often nor long do kings enjoy it. if war and dissention an euyl as detestable, why kings are neuer almost without it. The priuate man may go safely and boldly wheresomeuer and whensomeuer, but in the tyme of ciuill warr: Whereas kings pass by in feare, as bestowed amydds the tente of theyr enemyes, and therefore think it good not only to be armed themselues, but to be likewise accompanied with a band of men. Agayn the subjects, although they be sometymes prest to serue in warrs. yet if they once gett home, as men in spiritts reuiued, redowbled in better hope, they address themselves to recouer the arrerages of theyr troublesom tyme past ouer, with present mirth and solace: but we albeit we be within our own liberty, know right well, that euen then and there we be enuironed with many foes. And notwithstanding they seeme to be in daunger, which are without the city walls, when seige thereunto is laid by a moore mighty powre, then they

they are able to resist and encounter with: yet hauing once gott with in the town bulwarks and defence, theyr distress is well qualesied, theyr feare abated, though they not fully yet restored. Now the king is not without daunger and feare, no not entered hys pallace, and priuy chambre, but euen there hath he watch and ward especially. More ouer they be oftentimes released from these dreadfull battaylls, through leagues and peace concluded: whereas we haue continual warr, with such and disquyett, as we are to repress, and dare neuer repose much confidence in leagues. But being here to dispute not according to popular fancy alltogether, but more exactly vppon things: we must confidre, that war is two fold, eyther common such as whole countreyes, or ciuill, such as the King or Ruler maketh with rebellious subjects. In wich whatsomeuer payn is to be susteyned, and what daunger som euer to be incurred, it is aswell imparted with the King as subjects, for he and they bothe must be in complete harness, both must watch, and both hazard themselues. so that if lott prooue euyl and they miscarry, it bringeth likewise sorow vnto both, and hytherto are they indifferently dealt with of either side. Notwithstanding if you descend from the labours to the pleasures, which those that fight in defence of theyr country do receiue: Kings do not communicate therewith, Kings haue no part therein. for the battayll once finished, and victory obteyned, it is very difficult and hard to declare the woonderfull pleasure they take in putting theyr enemyes to flight, how great ioy in persuing them. What delight in daunting and wounding deadly theyr mortall foes. How they bragg and vaunt of theyr manhood, how famous renowm they purchase, how they exult and leape for ioy, as though the country were made for ever by it. Not one but will bragg of hys pollecies, twas, twas I, that did the deed, thys my deuice hath wrought. and it shall go hard but som wyll amplefely herein, affirming a greater numbere, then in trewth were slayn, to haue lost theyr liues. so woorthy a thing they compte it, that the country should vanquish and giue the ouerthrow. But to com to the king again from whom occasion and authority of talke did mooue vs, if he shall put to death any of hys subjects eyther vppon suspicion or for treason itself, he is not sure to please all thereby, but hereof is he sure, that so he shall haue fewer vnder hys dominion, and therefore cannot be mery nor seeme to glory of hys fact. nay rather he maketh the best of it with som excuse, pretending thereby, as though no iniury at all but iust reuenge was wrought, whereby it appeareth, that he hym self is half ashamed of hys doings. And now that these be dead whom he feared so greatly, is he any deale nearer the resolute success of hys busyness, and purposed intent? surely no. but now is found farther from it than afore he held hym sure of the end. for as one settled in sorowes, and

solitary regards, placed in the myddest of many foes, he becometh more wary and watchfull then erst he was before. And such a continual warfare (as I tell you of) is the lyffe of kings, by reason of troublefom motions, which trauayll diuilly theyr languishing minds. Now as from loue we dyd to warr and dissention, so let vs descend from those enmityes, to the freindship wich Kings are made partakers of. and first whether it be good or no to haue a freind, that would be knowne. For who so is beloued of any, they wilbe glad to see hym, glad to do for hym, in his absence they long for hym, they welcom hym at his retourn: being no less sorowful at euyl successe, then contrary wise they would reioice, if fortune had answered expectation. And how profitable thys freindship is in vse, in lyffe, how sweete and delitesom, whole contries, whole common wealthes, I warrunt you, could espye, when in many of them it is rated, and made lawfull, to kill out of hand, an adulterour, that shall vse vnlawfull loue with her, whom the law hath assigned to another, as the better to mainteyn and continew the extreme amitie between man and wyffe, which by such is eyther dissolued into open warr, or resolued into bytter greyff. Notwithstanding if women through worldly casualtyes, or importunities of som, somtyme corrupt the dewty of their wiuehood, practising that to others which properly belongeth only to their husbands: Yet we see (such a thing is it to be once passioned with loue) they are not forlorn, estranged and forsaken vtterly, if affection and good wyll doth perseuere and continew in them. So that if my judgement may challeng authority, he is blest of God and Man, that is beloued.

Now in this so great a benefytt Kings are nothing so liberally dealt with as be other men: and that you may affoord the more credytt to my sayengs take me the surest and most infallible freindship that is; the freindship, euen of parents toward theyr chyldren, of Brother to Brother, of Man and Wyffe, of one compaignion with another. and whither you confidre all in generall, or in particular certeyn of the same, if you mark at all, you shall find that priuate men are best beloued and befreinded best. For how many Kings haue eyther muredred their chyldren, or their chyldren them? How many brethren haue destroyed eche other in respect to be aduaunced to the kingdom? In short how many kings could I name, who being deceiued with false disguysed weomen, and dissembling friends theyr state decayned, theyr condition chaunged, their fortune reuerfed, and lastly themselves were mischreantly brought to death. If then they be so hated of those, in whom nature and laws prouide a fouereigne obedience for them: Shall it not stand with good reason, that others wyll do the like? these were theyr own, how shall straungers deale?

And

And I pray you this; he that may not be bold to trust any, is he not deprived of a singular good commodity and ease? What company can delight, where mistrust is also a bydden guest? What life live they, which to suspicion and jealousy give entertainment? What pleasure may be had in the servant, in whom the master is not reposed? And leave you not kings herein to possess your small remainder, seeing they stand continually in doubtful suspense even of their best meates, and therefore be at their tastings to beginn therewith, lest some venomous poison, or such like trechery might annoy them? Furthermore the very country and dwelling place cannot but be a singular benefytt, and good commodity to other men, in that one neighbour upholdeth another as it were souldiour like (and yet without charge) not only against servants which are disobedient, but against such also, as inuerting and forstalling lawes do invade and encounter men violently for their goods or lyffe. In which defence and saving eche other harmless, they haue waded so far, that he is concluded by act of parliament an infamous person with many, who doth but common or company with a man-slayer, and bloudthirsty man. and thus is the subject sasse by his habitation and dwelling place, far otherwyse then is the king. For the people (whose fauour wandreth in reuolution and chaunge) are so far from reuenging the death of Prynces, with taking lyke vengeance; that they will highly reward with singular vaw of honour the cheyff procurers thereof. And wher as he which hath embrued and beastly bathed his sword or lance in the blood of a meaner man shalbe excommunicated and estranged the temple: to hym that shall commytt such villany, that shall execute such horrible trechery upon one of vs shall an image be erected in the same. Now if you should think more ouer that kings because they haue more riches, haue therefore also more pleasure then others: Neyther is this trew, *Simonides*; but rather as the stout champion esteemeth not the victory and triumpheth not ouer an obscure fellow, yet hauing taken once the foyll, is plunged therupon in payn, and passion: So kings encrease not so much in delight, seeing their exceeding store and substance aboue theyr subjects, but they resolute as fast into sorow, when other prynces surpass or boord them in the like. being fully perswaded that one contendeth with puissance to shadow eche others powre. Neyther hath the king his wysh or desyre before the priuate man. that which he commonly desyereth is an howse, a ground, a servant. But the other whole countyes, townes, hauens, ports, and strong castles all which are more hard to com by and much more daungerous then that the subject seeketh. Nay, I wyll go further with you; where amongst the commonalty you find som poore and needy, among Prynces you cannot mys of many that

that are the like, for much and sufficient go not by numbre, but by Vse. they haue much that haue more then they neede to occupy: they haue lyttle, that haue vse for more if they had more. A great summe in respect of that wich others haue, is nothing toward the expence and charges of a Prynce. They may strike the saylls of their hospitality and empayr their cost as they list them selues, wich is not to be admitted in the king: who is bound to continew the porte of his estate, and therfore the better to enterteyn the same, he must furnish the charge (though to his great charge) in conteraunge of such as affoord diligence and respect vnto hym. Who would pity such as poore and needy, wich of them selues may honestly prouide them selues whatsomeuer necessary? but such as are enforced for very neede and insufficiency to committ som indecôrum, if not dishonesty, such as bare who would not pity? and see we not the king many tymes driuen to make inuasion, and to seasse vppon the treasure of churches and goods of other subjects, against all conscience, wrongfully, and uniuersally: and that because his store is insufficient to supply his want. for (warres or no warres) he must either mainteyn men of warr, or quite confound and reuerse his present state. But now, *Simonides*, seing you take pleasure to sound me so deeply, I will relate and cite vnto you an other loathsome inconuenience, which kings be encombred with. They know (no man better) who be the vprightest, wisest, and most valiaunt men in the realme. whom wheras they ought to loue and make much of, they hate after a sort, and stand in feare of: namely, the stoute and valiaunt, lest they should dare any thing for liberty or promotion, the wyse and politike lest as in a priuy watch and ambush they lay seige to their sceptre; the just and vpright, lest they allure the popular fauour, and so disinheritt them. And when this their fearful suspicion, or suspicious feare, hath once rooted out from amongst the rest this woorthy route: what is the remainder lefte to counsell, or fight, if neede require, but a rabblement of vniuist, vntemperat, and seruill vassals? vniuist I tearme them, because they feare, no less then the King, if the country should be restored to former liberty, least then som stourdy storme succede the flickring calme to their confusion: vntemperat and immodest, for their temporall authorized powre: seruill and abiect, because their iudgements are so base, theyr witts so vilely enclined, that they prefer not liberty in counterchaunge of theyr bondage: and this I iudge no small greiffe and corecy to the conscience, to be glad and feigne to vse the woorst, being aduertised notwithstanding of the best: wich full harebraynlyke execution, if lingring repentaunce chaunce at last with long pursuytt to ouertake: we must blame ourselues as guylty to such destiny. But wheras that Prynce, to whom it lay in desyre to flourish and flow in fælicity, ought to
haue

haue an especiall care and deepe regard of the publick weale and commodity: see, how the imperiall crown itself can mislike with the natiue soyll, and thereby hyndre and preuent thys pre-tenced purpose. For (notwithstanding the valiaunt prowess of our countrymen, and subjects) straungers forsooth must be preferred before all other, and straungers admitted warriours and defendants. And albeit som yeares are more plentyfull then other: yet is not the king glad thereof? for he thinketh, the barer, the more obedient will his subjects be. But what say you, *Simonides*? what credytt will you yeild me more, if I name vnto you certain pleasaunt commodities, which I enioyed being as you are, and find myself disinherited of them since. For then as one bestowed amiddest the froth of mortall delights, if I would be quiet and rest me, I was solitary by myselfe, if I desired company, I had familiars that delighted in me, and in whom I delighted. often times was I then at feasts, and so mery at them, that I did forgett whatsomeuer quaumes were wonte to quayll me. yea, oftentimes did I refresh my mind with sonnets, mirth and melody, and that to the ioy and comfort of all that were present. But long since haue I byd these ioyes farewell: hauing chaunged my freinds for seruants, my mirth for mistrust, my free drinking and sleeping soundly, for carefull watching and trauaylling of the mind: now, Sir, to feare where many be, and to feare wher few or none be, to feare when the guard is absent, and to feare them being present, to be desierous to haue armed men about thee, and yet very loth to see them vnles they were vnarmed, is not this a miserable and spitefull case? To trust rather a forreynour then thy countryman, a Barbarian, then a Græcian; to be glad of chyl dren to make thy seruants, and of thy seruants children, are not these manifest signes and tokens of a diuersly distraughted mynd? neyther doth this feare, as the originall ground of the greatest part of disquyets that thundre vpon vs, breede confusion and greysse only in the same mind, but it is the reuerfor of all delights where it is, deuesting men as it were of all sense, brayn, and spiritt.

And you, *Simonides*, (if you stand not in warres altogether inexperienced, but there haue somtymes yielded yourselfe a sacrifice for defence of your country, and proosse of your prowess and vawew) haue not (I dare say) yet woorne out of memory the forraging of your victualls, the cold cheere, the hard lodging wick ther you were vsed to. Wher if Subjects be trauayled, Kings belieue me are tyered with trowblesom discommodities. for not only amidds the tents of their ennemyes, whersomeuer they becom, they make iust accompt of aduersaries. I confesse (quoth *Simonides*) a certain conformity of reason to your frank opinion. for notwithstanding the terrible horroure and ghastly amaze, wick the darts and glistering armies brought vppon vs: yet, no sooner

was the scowt and priuy watch appoynted, but straight we fell to our meate lustely, we slept soundly, and deuoyde of care.

It is so (no dowbt) freind *Simonides* (quoth *Hiero*) for as reason herein stands nothing peremptory, so lawes of armes admitt and permit them, to watch for them selues and you both, that their feare may be your security, and their labour your rest; as ha- uing on their sides the authority of custom, settled by long distent of time into the minds of men. but the King for hys de- fence hath hyered souldiours as it were hyered labourers; in which, wher he most respecteth, sayth and trew allegiaunce, it is so rare and seildom, that sooner shall he meete with many goodwoorkmen for whatsom euer purpose then with one saythfull person of these hierlings, whose nature cannot be disguised from the office of a trew seruitour. For if money be the mark they shoote at, they may get more in a moment with dabbing in the king with a dagger desperatly, then their whole liues wages wyll surmount to. Ther be also that haue vs in admiration as happy, because we preferr our freinds and reuenge vs of our foes, but after their fancy falsly I promise you. for who can easely be enduced to bestow frankly vppon such, as wyll court it for a benefitt and no longre? nay, who would not be ready to forswear this yearking out so fast rewards, when the receiuer wilbe as ready to depart, as he was to receyue, and neuer compte it hys own, before he is out of sight. And is the Prince able to put the reuenge of his foes in execution, when euery place is frequented with them? or can he punish them with swoord or imprisonment and not by so reuerfing his estate draw to hym self to destruction? no, no. but he must apply him self somewhat to the humour of the people, making much of many, abolishing none, and yet taking heede of all. Neuer the les persuade your self thys, *Simonides*, that Kings do not willingly see such aliue as they stand in feare of, and yet are vnwilling to execute or put them to death. as he that hath a goodly horse (yet so knauish that none dare sitt him for feare of mischeyff, and miscariage) is loth to main the lade, in re- spect of his couragious stomack and will not ride him notwith- standing for dowbt of afterclapps. In like manner things hard to be encountered, though commodious and profitable once counteruailed, do trowble such as wynn them by their industry, and vexe such as want them through contempt and security.

Here *Simonides* intercepted the king, and as one, who all this while had bene preparing fresh charge to reuers his opinion, said, What say you by honour, Sir, is it not a thing woorthy and ex- cellent, seing no labour is tædious, no perill daungerous to attein it? I cannot see (notwithstanding your sinistre imputation a- gainst kingdoms) but kings desire the same cheyffly if not only for honour sake to commaund at a beck, to be reuerenced, to be
kneeled

kneeled, here and ther giuen place vnto, to be soothed and seru-
ued of every man. for this is as an inferiour subiect to honour, and
to be honoured as a Prince or gouernour. the thing wherein (as
I hold opinion) man differeth from other creatures. for they de-
light in eating, drinking, sleeping and lusting after kind no less
then he. But this desire of honour, and unquenchable thyrst
after soueraign rule and authority, is not to be found in brute
beasts, no nor in euery man. so that he wich by an inward in-
stinct and influence seemes to challeng an empire and souereignty
ouer others, who is not content with lyttle, with whom singu-
larity stands not in valew, but enforceth still a further prooff
and assay of hys vertew, he is freest and farthest from the nature
of brute beasts, he is a man in deede, nay he is a fellow. there-
fore good cause haue you to hold out, and not to shrink for a
lyttle, being honoured as you are more then any other, and ho-
nour being as it is rather a diuine delight, then a worldly plea-
sure.

Ah *Simonides* (said *Hiero*) our honour is much like
to our loue, whereof but now I told you. the seruice of such
as hate vs doth not gratefy; the fruiets of loue enjoyed violently
do not delight vs; and why then should they more be thought
to do vs honour, whose dewtifull obeysaunce is from feare de-
riued? how can we boldly say, that such as by compulsion rise
from their seat, do it in respect to aduaunce hym, who hath per-
happs offended them? or who so giueth place to a mightier, must
do the same of necessity for his honour that oppresseth other?
There be that cannot affoord at most times a good woord to
him, to whom at som time they will exhibit a good giste, espe-
cially being to stand to his gentleness in some matter. and this
is but base and course stufte, wheras honour consisteth in effects
quite contrary thereunto. For when a man is well thought of
with the people, as one of that fortune that he can, of that na-
ture that he will do good in the common wealth, then is he
well spoken of and commended highly, he finds fauour in the
sight of all men as their own, they gladly giue him place, and
gladly rise vp vnto him, louing him without dread, dreading
him without hate, and coueting to crown and endew him for
his vertew with gifts and great glory. and they that so do, do
rightly honour, and those that so be dealt with, are honoured in
very deede. Whom woorthely I may tearme and call by the
name of happy, because he is a care to all, rather then a pray
to any: because he may go and com, without feare, without of-
fence, without perill, and leade a right blessed lyffe. wheras
the king contrariwise liueth day and night as one condemned,
and woorthy to dye the death in the opinion of the people, for
taxing and oppressing them.

But Sir, (said *Simonides* ha-
uing heard this,) if your kingdom wer so heauy a burden, as you
pretend, then would you (no dowbt) seeke meanes wherby to

be

be eased therof, knoweng so many inconueniences ryse therby, but neither you nor any other would at any time willingly abandon or exchange his lott, once crowned king.

And therefore is it the more wretched and miserable, freind *Simonides*, quoth *Hiero*, in that a man cannot be ridd of it when he would, but there must stand to complain his former destiny, and cannot cure his present misery: for how shall euer any king suffice to make restitution of that wich hath bene borrowed, to content and appease such as they haue imprisoned, or restore them to liffe, whose death they haue procured? so that if any man vnder the sonne hath cause to wish his liffe resolved into ayre, to woork him selfe his self destruction (take this as from him who hath found it by experience) the king I say hath cause, if any man besides: for whom and only whom, neyther is it expedient to retayn euyls, and yet very pernicious to estrauge the same.

Here *Simonides*, hauing perceiued the king his meaning spake thus vnto him. I marvaill not now, Sir, that you are so euyl affected toward your kingdom, wheras you apply and address all your thoughts to atteyn the popular fauour; and this (as you guesse) doth still more and more dis-furnish you of your purpose. But I (albeit I profess not to pretend by this to haue in my hands the reformation of manners) can declare vnto you a way, in my mind, wherby the kingdom shalbe no cause of displeasure, nor reason of disadvantage to you, but rather include you a great prærogative aboue all other in liuing best at ease, and being best beloued. which as the better to prooue and verifie, I will not stand here vpon whether the king hauing most, can therefore giue most: but if prince and subject bestow alike, mark here wich hath most thank for like benefitt. wherein first I will lay my self vpon the relation of examples light and common, and thus question with you. if the king and the priuate person do both courteously salute the same man, whose greeting (think you) doth most deeply delight the hearer? if both should commend and congratulate with him, judge you whose good report would please him best? if both should do him honour after sacrifice, whose dewtifull regard would most reioice him? if both should visit him being diseased, who dowbteth but to the paynes and bounties of greatest Men, are referued also greatest thanks? now then that both distribute equally, is it not plain, that part of that which proceedeth from the king doth way down, and counteruail the whole that cometh from others. And I am greatly deceiued if there be not appointed vnto Princes by heauenly influence, and by nature hir self allotted a singularitie in proportion, and in countenance a comly grace. For the imperiall crown and sceptre doth not only enrich and authorize them, but it: so doth bewtesy and sett them out with all, that both they
seeme

seeme since the propagation of their raig in excellency chaunged, and we with their talke woonderfully more delighted, then with any other. Neyther do the very nicest and coyest of dame *Venus* Shrimps (for wich you also blamed your present state) disdain at all your age or infirmities: but euery one enclineth readely to your will, notwithstanding fauoured with euery perfection in bewty. So that the kingdom remoueth all greiuous euylls, and yeilds you a *M* aduauntages in pleasures and such like things. If then doing no more then other, you haue much more thank then any (notwithstanding your authority to pleasure, your ability to reward bettre then the rest) shall it not stand with the same reason, that you shall find that loue and courtesy in the people, which no other man shall find?

No *Simonides*, quoth *Hiero.* for we be compelled in many things more then you priuat men to incurr popular hatred and displeasure. We must exact monny if we will haue to supply necessitie, we must keepe a Garrison and port of men, if we wilbe kept. again we must execute offenders and repress rebels. And when neede requireth sodainly an army to fight by sea or land, the charge here of may not be committed to whom someuer impotent, harebrained, or of mind sluggishly enclined.

Now Sir, an other thing (so great a corecy to most men as none more great) we must entertaine and court a guard of hiered souldiours: a thing vsed more for greediness to spend and spoil, as they conjecture, then for defence and maintenaunce of our honour.

Whereunto *Simonides* thus made answer; I deny not, Sir, but in euery of these an especial care and deepe regard is requisitt; notwithstanding in my fancy and common reason, ther are both thankfull offices, and thankless. to prescribe what things be best, and to prefer in woord and deede best followers thereof, is a gracious and fauourable function. but shamefully to rebuke him that transgresseth, to deale roughly with him, to punish him and his purse likewise, is a catching office I grant wary of euyll will, and therefore but a thankless office. Let therfore the cheyff Gouvernour of the People leaue the reuenge of vice to others; and referue the reward of vertew to himself. A thing to be seene in singular Men and daily custom: for in Games, where Musicians contend for gain, and commendation, the price is determined by the woorthiest man in place, wheras other gamsters and officers are to assemble them to ouersee, correct, and controll them, if occasion be offered. So that herein what is thanks woorthy the cheiffest doth perfourm, but what is odious rather and trowblesom others execute. And why may not your controlling offices be past ouer in like sort? For all realmes be distinguished into counties, shires, liberties,

baylwikes, and all vndre the king. so that if here, as in the aforefaid games, were allotted a woorthy price for goodly armour, and for good ordre kept, for riding brauely, for fighting valiauntly, for dealing vprightly in all cafes; no dowbt desire of prayse and victory, an adhærent or consequent to the same proposed price, cannot but giue good and great occasion to put more effectually these things in vre. Also they, of all men are entreated with least difficulty to affoord the payn, and contribute with the gain, to defray, and depart with whatsomeuer when neede shall require, which are desierous of honour and renowme. for they wilbe as frank as the Emperour. But as there is nothing more profitable to the common wealth, then such ægre contention to superiority in things, so nothing is less vsed, nothing neglected more. That is the rich country for corne and victualls, wher a reward is sett for such as excell in husbandry, and trimming of their grounds: and he doth no little good in the common wealth wich proposeth a price to such as occupy tillage most. For so the reuennewes and fructs of the country shall encrease, and the inhabitaunts go forward more and more, in woorking for their liuing painfully, and liuing honestly by their woork.

Again if merchaundise and traffick be so expedient for the common wealth, as no dowbt it is: it would be much better entertained, if to him that vseth it most, som honour or prorogatiue wer referued. In short, if it wer made known, and giuen out, that whosoeuer shall profit his country by som honest meanes, shall not be vnrewarded: surely this would stirr vp many to study for somewhat, that may tend to the commodity of all. and when so many haue consecrated, and wholly betaken themselues, to further the publike estate: it cannot be but more helps wilbe found out, and dewties don more effectually. But if you dowbt lest it should be ouer chargeable and costly, to make out prices for so many: persuaue yourself this, that you buy nothing so cheape as their labour, they nothing so dear as your reward. You see in titles and other excercises, how great expence, how infinitt paynes, how manifold cares a very small reward procurereth men vnto.

Verely *Simonides* (said *Hiero*) you seeme to haue spoken well. but haue you any thing to say as touching our guard and hiered souldiours, how we may auoide the peoples grudging at them: or think you them vnneedful to a Prince that is beloved of his Subjects?

No mary said *Simonides*, they are necessary notwithstanding. for you know that wich is very common in horses, is vsual in som men, the better fed the more lusty and vnruely, wich the feare of your guard shall bridle. but the honest and vertuous sort, you pleasure with nothing so much, as with your guard; for you main-
teyn

teyn them to defend you from injuries, and many of the citizens are by their seruants slain: If therefore your men of warr haue giuen them this especiall charge, to assist the injured, as if they were seruants and keepers to all, when wrong is offered them by shifters and quarrellers, wich no place is without: then shall the subjects well vnderstand, that these are good for you and them both. For by reason of them the husbandman may more boldly apply his business, and the heard of cattail be more safe. so that they graunt the inhabitants both leasure to refresh themselves, and fitt opportunity to go thorough with their matters, if they haue any respect at all to their commodity. Now to daunt the sodain rupture or force of ennemies, to preuent and prouide for their subtil snares, who are so ready as they that are armed daily and prepared to battayll? And in warr what is more vse to the cittezin, then pencionary souldiours are, who byde the first brunt of their ennemies, and endaunger themselves, that the rest may be in safety. therefore the places next adioyning are not molested, nor put to address armed men, but enioy peace, wich so greatly they desire. for these may help such as be well willers, and restrain also the seircenefs of forrein foes. So that if the country find, that they hurt not the harmless, but withstand the hurtfull, that they helpe such as suffer wrong, and flick not to icopard their liues in defence of any subiect, how can they but willingly contribute toward the maintenance of these, hauing keepers at home for things of less importance? Neither must you think to much *Hiero*, of that wich you lay out for the common wealth. for that seemes to me better bestowed, wich respecteth the good estate of all, then wich priuately vpon hym self the prince doth spend. wher in because you shall not iudge straungely of my opinion, I make you this resemblance. wich think you more for your ornament and honour, you to posses a sumptuous howse, or to haue your townes and cytties enuironed with walls, and furnished with temples, ports, courts, hauens, and such like? wich think you most shall terrefy your foes, you in complete harness very vgly to behold, or the whole realme well fenced with you, or which shall profitt most the common wealth, if you see narrowly and seuerely that they abowt you be not idle, or if it be so prouided that all your subjects folow their vocation? And because we compte nothing more praise woorthy, then the breeding and bringing vp of ready horse, and no exercise of chualry comparable to the running with chariotts: whither is it more famous for you, to keepe a troupe of coursers your selfe, and send them to triumphs, or that a numbre in your land should do the like, and many iust them selues? wich victory think you better of, that is by force of horsemen and chariotts, or by felicity

of

of your realme obtained? For I think it very vnseemely and vndecent for the king him self to contend in actiuity of armes with his inferiour subiects: because if happely he overcom yet is it odious in him, as making of other mens goods his peculiar and propre gain: but if he take the foyll he moueth his own scorn to all the world. But this is my opinion, *Hiero*, that other Princes be the matches, with whom you ought to striue; wich if you vanquish to the great ioy and fælicity of your commons: be you assured men will reward you, with a precious crown of immortall fame and glory, and you shall winn ther with all the harts of your subiects, whose fauour so greatly you desyre. neyther shall you haue one only, but all men for the most part prayfers and commendours of your valew and prowess. In wich your so renowned fame, you shalbe deare aswell to straungers, as to your subiects, and for your vertew be had not only at home priuately, but also abroad publicquely in admiration. Then may you safely and boldly go to any place to see what someuer fight: although at home you may see fights lykewyse. for your court is nearer with out many, that will right willingly shew you sporte, and be glad any way to do you seruice. Euery courtier shall you hold an assured friend, and such as be absent shall long to see you: so that not only no man shall hate you, but all shall loue you to the vttermost of theyr powre. Notwithstanding you must not suffer once to fall into your thoughts to tempt such as be amiable and fauoured with bewty, but if they go abowt to assure you, they are neuer the less to be born with. And as for feare, you shall not be trowbled with it, but other shalbe sollicitated with care of your good estate. then shall you commaund and find no resistaunce, and they obey with all reuerence: then shall you see how deare allegiaunce, how vnfeygnd loue they beare vnto you, when in your distres, not only partakers but helpers you shall find them and redressours of the same. You shalbe presented also with many giftes, and cannot want a freind to impart them with hauing all men so glad of your prosperity, and as ready for you to fight, as for themselues. in so much that what someuer is theirs you may commaund it as your own treasure, and compt it yours. Now therefore, *Hiero*, go to, prefer your freinds boldly, and preferue your self; enlarge your kingdom, and so shall you grow more puyssaunt: fortify and make strong your holds with the freindshipp of other Prynces, and woorthy warriours

Think

..... Think your
Country your home, the inhabitants
your neighbours, all friends your
children, and your children your
own soul; endeavouring to surpass
all these in liberality and good
nature. for conquer once your
friends by well doing and
care not what enemies
can work against you
this if you do, you shall be
happie and twice
happy to yourself
and plausible to
the world.

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Note, In Number IV. will be a Continuation of the Supplement to Cyclopædia, and it is intended to be published in November next.

Those Gentlemen who shall favour us with Corrections of the Cyclopædia, or proper Articles for a Supplement to it, (for which we have already some) will have the Satisfaction of promoting Literature, and will entitle themselves to an Acknowledgment to be made by a Present, at least, of some Book or Books printed for the Editor.

Miscellaneous Correspondence, &c,

NUMBER III.

An ACCOUNT of the MECHANISM of an IMAGE playing on the German Flute, &c. Presented in a Memoire to the Gentlemen of the Royal Academy of Sciences, by Mr VAUCANSON, the Inventor of it.

GENTLEMEN,

LESS sensible of the publick Applause, than desirous of deserving yours, I come to discover to you, that it is only in following your Steps, that I have been able to go on with some Success in the Execution of my Undertaking. To you I owe the Reflections I have made on the Sound of Instruments, and on the different Motions of Mechanicks.

My *first* Care was to examine the Mouth of Wind-Instruments, to know well what Parts contributed to produce Sound, and how it may be modified.

The Mouth of a *German-Flute* differs from that of other Wind-Instruments, such as the common Flute, Flageolet, and Organ-Pipe; because, in these the Wind introduced at a narrow Hole, but which is determined, strikes the Parts of the Body of the Instrument immediately under it, as the Bezel; and by the Quickness of its Return, and Re-action upon the small Parts round about it, suffers a violent Collision: Thus communicating its Vibrations to all the Parts of the Flute, which in their Turn communicate them to the external Air round about them, it produces in us the Sensation of Sound.

But the Mouth of the *German-Flute* is undetermined, because the Wind passes thro' a greater or smaller Vent, made by the greater or less Opening of the Lips, as they approach towards, or recede from each other; as they come nearer to, or are further from the Hole of the Flute; or as they advance more or less over the said Hole.

All these Differences, which I reduce to four, make the *German-Flute* capable of a very great Number of Perfections, not found in other Wind-Instruments, whose Mouth is determined.

The Sound being first produced by the Vibration of the Air, and the small Parts of the Body of the Flute, is only determined by the Quickness or Slowness of those Vibrations. If in an equal Time they are to be continued in a greater Number of the Parts of the Body struck, they will lose more of their Motion, and consequently of their Swiftnes; and thus, becoming slower in the same Time, they produce a less lively Sound; and this makes the deep or low Tones. This happens when all the Holes of the Flute are stopp'd. The Vibrations, which begin exactly at its Mouth, must be communicated to all the Parts of the Wood

at the same Time; therefore they are suddenly weaken'd, because their Force is divided among a great Number of Particles, and produces the lowest Sound.

If you open the first Hole next the Bottom of the Flute, the Vibrations find a Vent sooner, being interrupted in their Continuation. They have fewer Particles to strike, (the Pipe being shortened by opening the said Hole) thus, losing a little less of their Force, because there are now fewer Particles among which they must be divided, they will have a little more Swiftneſs; and being quicker in the same Time, they will produce a less deep Sound, and that will be a Tone higher. The other Tones will rise gradually, as the upper Holes are unstopp'd.

When you unstop the Hole which is nearest to the Mouth, that Hole dividing the inward Space of the Flute into two equal Parts, the Vibrations will find an Issue in the Middle of the Way that they are to run to the End of the Pipe; therefore they will go out with as much more Force and Velocity, having only half the Particles, among which they must divide themselves; and consequently will produce a Sound as high again, which will be the Octave. But as a Part of those Vibrations is always communicated to, and lost in the other Half of the Flute, the Wind must be forc'd a little to produce Accelerations to that Loss, and then you will have a full Octave. That Note is also produced by stopping all the Holes of the Flute, as in that of the first Octave; but then you must double the Force of the Wind, to produce double Vibrations in the whole Body of the Flute, which amounts to the same Thing.

This is what is practis'd in the Tones of the second Octave, where the Position of the Fingers and Opening of the Holes is the same as in the First. You must blow with a double Force to produce double the Number of Vibrations in the same Time; which makes the second Octave: Because, the more or less acute Sound consists in the greater or less Number of Vibrations in the same Time.

Again, the Wind must be given with a triple Force to produce the third Octave; but Vibrations so suddenly redoubled, not finding sufficient Issue in the first Hole to hinder their going on in the rest of the Flute, because of their extreme Swiftneſs, we must be forced to open several Holes in the lower Part of the Flute; thus the Pipe being more open, the Vibrations will have a greater Issue and a full and open Sound will be formed, without being obliged to give the Wind quite a triple Force.

By this Changing of Openings, different from what is required in natural Sounds, a Vent may be given sooner or later, and greater or less, to produce Semi-Tones; which must also be done in the last high Sounds, where a quicker and greater Issue must be given, that the Vibrations may not lose their Velocity in communicating with too many Parts of the Body of the Flute.

What remains is to shew, how the Wind is modified, and what are the Parts in a living Person which contribute to give it more or less Force.

The Pressure of the Pectoral Muscles upon the Lungs drives the Air out of the Vesicles that contain it: When this comes up to the Mouth thro' the *Trachea Arteria*, (or Wind-pipe) it goes out of it by the Opening which the Lips form as they are applied to the Hole of the Flute. The greater or less Force of the Wind depends, first, upon the greater

or

or less Pressure of the Muscles of the Breaſt, which drive it out of its Receptacle; ſecondly, upon the greater or leſs Opening of the Lips at its going out: So that when you would blow weakly, the Muſcles then muſt act weakly, and the Lips making a large Opening, the Wind is driven ſlowly; and conſequently its Return producing Vibrations equally ſlow, and ſtill farther ſlacken'd by their Communication with all the Parts of the Wood of the Flute, low Sounds will be formed.

But when you would riſe to the Octave, that is, produce Sounds as high again, the Muſcles muſt act with a little more Force; and the Lips, coming nearer together, muſt a little diminifh their Opening; then the Wind being more ſtrongly compr'eſs'd, and having a ſmaller Iſſue, will double its Swiftneſs, and produce double Vibrations, and thereby give Notes as high again, that is, the Octave. As you riſe gradually to the high Sounds, the Muſcles will act with more Force, and the Opening of the Lips will be proportionably contracted, that the Wind, driven in a more lively Manner, and forced to go out at the ſame Time by a ſmaller Iſſue, may conſiderably increaſe its Swiftneſs, and conſequently produce accelerated Vibrations, which make acute Sounds.

But the *German-Flute* having its Mouth undetermined, the Wind may be modulated by the greater or leſs Opening of the Lips, by their different Poſition upon the Hole of the Flute, and by the Performer's being able to turn the Flute inwards or outwards. Thus the Sounds may be ſwell'd and diminifh'd, ſoſten'd and ſtrengthen'd, produce Echoes, and give Grace and Expreſſion to the Tunes that are play'd; Advantages not to be found in thoſe Inſtruments whoſe Mouth is determined: For, Sound conſiſting in the Vibrations of the Air produced by its Entrance into the Flute, and its Return upon that which ſucceeds it; if, by a particular Poſition of the Lips, it enters into the whole Bigneſs of the Hole of the Flute, that is, goes thro' the longeſt Chord of the Hole, or the true Diameter of it, (which is done by turning the Flute outwards) then it ſtrikes a greater Number of the Particles of the Wood, and at its Return finding an Iſſue equally large, it communicates with a greater Quantity of external Air; and this produces the louder Sounds.

But, when the Flute is turn'd inwards, the Lips cover more than half the Hole, the Wind going in thro' a ſmaller Opening, and being able to return only thro' the ſame, in order to communicate with the external Air, it can ſtrike only a leſs Quantity of it, which makes the Sound ſoft. Theſe two Differences may have ſeveral Degrees, which depend upon placing the Lips over a greater or leſs Chord of the Hole of the Flute, by turning it more inwards or outwards.

Therefore, when there is Occaſion to ſwell a Note, firſt you turn the Flute inwards, that the Lips coming over the Edge of the Hole may ſuffer but a ſmall Quantity of Wind to go in or out, which then is driven weakly to produce a weak Sound; then inſenſibly turning the Flute outwards, the Lips allow of a greater Paſſage and Return to the Wind, which at that Time is driven with greater Force, that it may be communicated to a greater Quantity of Air, and thereby increaſe the Sound; or diminifh it anew, by inſenſibly turning the Flute inwards, as in the firſt Operation.

All theſe Variations of the Mouth may be performed in any one Sound

Sound whatsoever, whether it be an high or a low one; because the Wind, tho' driven with different Degrees of Velocity during the Note that you would swell to soften, must always be so regulated as to produce the Vibrations which determine that Note: In the Beginning, when the Sound will be weak, because it will strike a less Quantity of external Air, yet it will have Vibrations equal to those that are produc'd in the Middle of the Note where the Sound encreases in Force, because it will be communicated to a greater Quantity of Air; the Vibrations not being stronger or weaker on Account of their Velocity, but on Account of the Quantity of the Parts that they act upon, and which they put in Motion.

Would you produce a soft Sound to represent an Echo? Place the Lips over the Hole quite to its Edge, by turning the Flute much inwards; then the Sound being able to be communicated but to a small Quantity of external Air, thro' so small an Hole, makes us hear a Sound that seems to be as far off, by its striking our Organs weakly.

These are Conveniences which cannot be found in Instruments whose Mouth is determined and invariable.

As to that Stroke of the Tongue, which is absolutely necessary for playing on all Wind-Instruments; the Tonguing an Instrument is nothing else than a short Interruption of the Wind, by the Interposition of the End of the Tongue in the Passage of the Lips.

These, GENTLEMEN, were my Reflections upon the Sound of Wind-Instruments, and the Manner of modifying it. By imitating the same physical Causes in the Mechanism of an *Automaton*, I endeavoured to enable it to produce the same Effect in making it to play on the German Flute. The Parts which compound it, their Situation, their Connection, and their Effects, I shall now describe.

The Figure is about six Foot and an half high, sitting upon a Piece of a Rock, placed on a square Pedestal, four Foot and an half high, and three Foot and an half wide.

In the Fore-part of the Pedestal (the Pannel being open'd) on the right Hand there is a Movement, which by Means of several Wheels put in Motion by a Weight, carries round underneath a steel Axel or Arbor, two Foot and a half long, with six Cranks in its Length at equal Distances, but pointing different Ways. To each Crank are fasten'd Strings which terminate at the End of the upper Boards of six Pair of Bellows, two Foot and an half long, and six Inches wide each, placed at the Bottom of the Pedestal, where their lower Boards are made fast, so that as the Arbor turns, the six Pair of Bellows rise and fall successively one after another.

In the Hind-Part of the Pedestal, above each Bellows, there is a double Pulley, whose Diameters are unequal, namely, one of three Inches and the other of an Inch and an half; which is done to give the Bellows a greater Rise, because the Strings joyn'd to them, go round the great Diameter of the Pulley, and those that are fasten'd to the Arbor which draws them, wind round the small Diameter.

On the great Diameter of three of these Pullies on the right Hand, there are also wound three Strings, which, by Means of several little Pullies

Pullies, terminate at the upper Boards of three Pair of Bellows placed in the upper Part of the Pedestal, before and at the Top.

Each String, as it stretches, when it begins to draw the Board of the Bellows, to which it is fix'd, moves a Lever placed above, between the Axis and the double Pullies in the middle Part of the lowest Space of the Pedestal. That Lever, by Means of different leading Pieces, terminates at the Valve of the lower Board of each Bellows, and keeps it raised, that the Air may go thro' without any Resistance, whilst the upper Board, as it rises, encreases the Cavity of the Bellows. By this Method, besides gaining Force, we avoid the Noise which that Valve commonly makes, as the Air causes it to tremble when it comes into the Bellows: Thus the nine Bellows are moved without any Shake, or Noise, and with but a small Force.

These nine Bellows communicate their Wind, in three different and separate Pipes. Each Pipe receives that of three Pair of Bellows: The three which are in the lower Part of the Pedestal on the right Hand forwards communicate their Wind to a Pipe which runs up along the upright Piece of the Pedestal on the same Side; and these three Bellows are loaded with a Weight of four Pounds each: The three which are on the left Hand in the same Row, give their Wind thro' a Pipe like the former, which rises along the upright Piece on the same Side; and those below are only loaded with two Pounds each: The three Pair of Bellows, which are in the upper Part of the Pedestal, give their Wind thro' a Pipe which runs horizontally under them, and are loaded only with the Weight of their upper Boards.

These three Pipes, by different Elbows, end in three small Receptacles in the Breast of the Figure. There they re-unite into one, which goes up thro' the Throat, or Wind-Pipe, and widening, makes a Cavity in the Mouth terminated by two Lips which bear upon the Hole of the Flute: These Lips give the Wind a greater or less Issue, as they are more or less open; for the Performance of which, as well as that of coming forward or being drawn back, there is a particular Piece of Mechanism.

Within the fore-mentioned Cavity or Mouth there is a little moveable Tongue, which by its Play can open or shut the Passage of the Wind that goes thro' the Lips of the Figure.

By this Mechanism is the Wind conducted to the Flute; and by the following Contrivances it is modified.

In the Fore-part of the Pedestal on the Left, there is another Movement, which by its Wheel-work, turns a Cylinder or Barrel two Foot and an half long, and sixty four Inches in Circumference, divided into fifteen equal Parts, of an Inch and an half each.

In the Back of the Pedestal, in the upper Part of it, is a Key-Frame, drawing or bearing on the Barrel, made of fifteen very moveable Levers, whose Ends on the Inside have a little Nib or lifting Piece of Steel, which answers to each Division of the Barrel.

At the other End of these Levers are fasten'd Wires and Chains of Steel, which lead to the different Receptacles of Wind, to the Fingers, to the Lips, and to the Tongue of the Figure.

Those which answer to the different Receptacles of Wind, are three in

in Number, and their Chains rise perpendicularly up the Back of the Figure to the Breast, where they end, being each fix'd to the Valve of one of the Receptacles: And this Valve being open, suffers the Wind to pass into the Pipe of Communication, which rises, as I have already said, thro' the Wind-Pipe into the Mouth.

The Levers, which move the Fingers, are seven, and their Chains also rise perpendicularly quite up to the Shoulders; where they make an Angle or Bend, to go thro' the upper Part of the Arm to the Elbow, where they bend again to run along the Arm as far as the Wrist, where each of them ends in a Joint fixed to a Tenon made by the End of each Lever contain'd in the Hand, imitating the Bone call'd *Metacarpus*, which, in the same Manner, makes a Joint with the Bone of the first *Phalanx*: So that the Chain being drawn, the Finger may rise.

Four of these Chains are inserted in the right Arm, to move the four Fingers of that Hand; and three in the left Arm for three Fingers, there being only three Holes which answer to that Hand.

On the End of each Finger is a Bit of Leather, to imitate the Softness of the natural Finger, that the Holes may be exactly stopp'd.

The Levers of the Key-Frame, which answer to the Motion of the Mouth, are four in Number: The Steel Wires which are fasten'd to them make Leaders to go to the Middle of a Ratchet within; and there are fasten'd to Chains, which rise perpendicularly parallel to the Back-Bone in the Body of the Figure, whence passing thro' the Neck, they come into the Mouth, where they are fasten'd to those Pieces, which, being fix'd to the Lips within, give them four different Motions: The one opens them to give the Wind a great Issue; the next contracts the Passage in bringing them nearer together; the third draws them back; and the fourth makes them advance over the Edge of the Hole.

The Key-Frame has but one Lever more, and to it is fasten'd a Chain which rises like the rest, and is to move the Tongue behind the Lips when the Hole is to be stop'd.

These fifteen Levers answer to the fifteen Divisions of the Barrel, by their Ends which have the Steel Elbows or lifting Pieces, at an Inch and an half Distance from each other: When the Barrel turns, the Bars of Brass fix'd upon its divided Lines meet with the lifting Pieces, and keep them raised a longer or a shorter Time, according as those Bars are longer or shorter: And as the Ends of all those lifting Pieces make one right Line, parallel to the Axis of the Barrel, cutting all the Lines of Division at right Angles; every Time that a Bar is fix'd at each Line, and that all the Ends of those Bars make amongst them also a right Line, and parallel to that which is form'd by the lifting Pieces of the Levers, each End of a Bar (as the Barrel turns) will touch and raise at the same Time the End of a Lever; and the other Ends of the Bars likewise forming a right Line parallel to the first, will, by the Equality of the Length of the Bars, each let fall its Lever at the same Time. Thus all the Levers may act, and at the same Time concur to the same Operation, if it be necessary.

When there is only Occasion for some of the Levers to act, you place Bars only at those Divisions which answer to those Levers which you would have to move: You may even determine the Time, by placing them

them nearer to, or farther from the Line formed by the lifting Pieces; and their Action may end sooner or later, according to the different Length of the Bars.

The End of the Axis of the Barrel on the right Hand is terminated by an endless Screw with single Threads distant from one another a * Line and an half, containing twelve Threads, which make an Inch and an half in Length, equal to the Divisions of the Barrel.

Above this Screw a Piece of Brass is fix'd to the Pedestal Frame, which holds a Pivot of Steel, of about one Line Diameter, that falls in between the Threads of the Screw, and serves instead of a Nut to it; so that the Barrel in turning is obliged to follow the same Direction as the Threads of the Screw, being guided by the Steel Pivot which is fix'd: Thus, as the Barrel turns round, each Point of it will describe a Spiral Line; and consequently make a progressive Motion from Left to Right.

By this Method each Division of the Barrel, determined at first under each End of a Lever, will change its Point at every Revolution, because it will recede from it a Line and an half, which is the same Distance as the Threads of the Screw.

Therefore, the End of the Levers fasten'd to the Key-Frame remaining unmoveable, and those Points of the Barrel, to which they answered at first, moving away each Moment from the Perpendicular, by forming a spiral Line (which by the progressive Motion of the Barrel, is always directed to the same Point, that is, to the End of each Lever) it follows, that the End of each Lever meets every Moment new Points upon the Bars of the Barrel; which are never repeated, because they form Spirals between them, which make twelve Turns upon the Barrel, before the first Point of the Division can come under another Lever than that under which it was first determin'd.

In this Space of an Inch and an half all the Bars are plac'd, which Bars themselves also form spiral Lines, that the Lever (under which each of them must pass during the twelve Turns of the Barrel) may act,

As one Line changes in respect of its Lever, all the other Lines change in respect of theirs; thus, each Lever has twelve Lines of Bars of sixty four Inches in Length, which all go under it, and which all together make a Line of seven Hundred and sixty eight Inches long. Upon this Line are fixed all the Bars sufficient for the Action of the Lever during the whole Play.

What remains is to shew, how these different Motions have contributed to produce the Effect which I propos'd in this *Automaton*, comparing them with those of a living Person.

To make it produce Sound from the Flute, and form the first Note, which is *D* below, I begin first to dispose the Mouth; for which End, I fix upon the Barrel a Bar under the Lever, which answers to those Parts of the Mouth that serve to encrease the Opening of the Lips. Secondly, I fix a Bar under that Lever which serves to draw back those Lips. Thirdly, I fix a Bar under that Lever which opens the Valve of that Receptacle of Wind, which is supplied by the small Bellows that are not loaded. Lastly, I fix a Bar under the Lever which moves the

* A Line is the twelfth Part of an Inch.

the Tongue, to give a Stroke with the Tongue; so that these Bars in the same Time touching the four Levers, which serve to produce the foresaid Operations, the Flute will sound *D* below.

By the Action of the Lever, which encreases the Opening of the Lips, the Action of a living Man is imitated, who encreases that Opening for the low Sounds.

By the Lever which draws back the Lips, I imitate the Action of a Man who removes them farther from the Hole of the Flute, by turning it outwards.

By the Lever which gives Wind from the unloaded Bellows, I imitate the weak Wind which a Man gives, when he drives it out of the Receptacle of his Lungs, by only a light Compression by the Muscles of his Breaſt.

By the Lever which moves the Tongue, in unstopping the Hole thro' which the Lips let the Wind pass, I imitate the Motion of a Man's Tongue, when he pulls it back from the Hole to give Passage to the Wind to articulate such a Note.

It will then follow, from those four different Operations, that by giving a weak Wind, and making it pass thro' a large Issue in the whole Bigness of the Hole of the Flute, its Return will produce slow Vibrations, which must be continued in all the Parts of the Body of the Flute, because all the Holes will be shut, and according to the Principle before mentioned, the Flute will give a low Sound; and this is confirm'd by Experience.

If I would make the Flute sound the Note above, namely *E*, to the four first Operations for *D*, I add a fifth; I fix a Bar under the Lever, which raises the third Finger of the Right Hand to unstop the sixth Hole of the Flute; and I make the Lips to come a little nearer to the Hole of the Flute, by fixing or making a little lower the Bar of the Barrel which held up the Lever for the first Note, namely for *D*. Thus giving an Issue to the Vibrations sooner, by unstopping the first Hole from the End, as I said above, the Flute must sound a Note above; which is also confirm'd by Experience.

All these Operations will be continued pretty nearly the same in the Notes of the first Octave, where the same Wind is sufficient for forming them all. It is the different Opening of the Holes, by raising the Fingers, which characterises them: All that is required is to fix on the Barrel, Bars under the Levers which must raise the Fingers to form such a Note.

In order to have the Notes of the second Octave, we must change the Situation of the Mouth, that is, we must place a Bar under that Lever which serves to push the Lips beyond the Diameter of the Hole of the Flute, and thereby imitate the Action of a living Man, who in that Case turns the Flute a little inwards.

Secondly, we must fix a Bar under that Lever, which bringing the Lips towards one another diminishes their Opening; as a Man does to give a less Issue to the Wind.

Thirdly, a Bar must be fix'd under the Lever which opens the Valve of that Receptacle that contains the Wind coming from those Bellows which are loaded with two Pounds; because the Wind being then driven
with

with more Force, acts in the same Manner as that with which a living Man blows by a stronger Action of the pectoral Muscles. Besides, Bars must be placed so as to run under the Levers necessary to raise the Fingers requir'd.

From all these Operations it will follow, that a Wind driven with more Force, and going thro' a smaller Passage, will double its Swift-ness, and consequently produce double the Number of Vibrations; and these make the Octave.

As you rise up to the higher Notes of this second Octave, the Lips must still be brought closer, that the Wind in the same Time may encrease its Velocity.

In the Notes of the third Octave, the same Levers that go to the Mouth act as in those of the second, with this Difference, that the Bars are a little higher; which makes the Lips advance quite over the Edge of the Hole of the Flute, so as to leave but a very small Hole. You must only add a Bar under that Lever which opens the Valve of the Receptacle which has its Wind from the most loaded Bellows; that is, from those press'd down with four Pounds: Consequently the Wind, blown with a stronger Compression, and going thro' a Passage still smaller, will encrease its Velocity in a triple Ratio; whereby you will have the triple Octave.

In all these different Octaves some Notes are more difficult to be produced than others; and then they must be managed by bringing the Lips over a greater or a less Chord of the Hole of the Flute, and by giving a stronger or a weaker Wind, which is the same that a Man does to sound the same Notes, being oblig'd to manage his Wind, and to turn the Flute inwards or outwards, more or less.

It is easy to conceive, that all the Bars fix'd upon the Barrel must be longer or shorter, according to the Time that each Note must have, and according to the different Situation necessary for the Fingers.

It must be observed, that in swelling of Notes, I have been oblig'd, during the same Note, insensibly to substitute a strong Wind to a weak, and a weaker to a stronger, and at the same Time to vary the Motion of the Lips; that is, to put them into the proper Situation for each Wind.

For a soft Sound; that is, to imitate an Echo, I have been oblig'd to advance the Lips over the Hole of the Flute, and send a Wind sufficient for forming such a Tone; but whose Return, by such a small Issue as its Entrance into the Flute can only strike a small Quantity of external Air; which, as I have said, produces an Echo.

The Quickness and Slowness of different Airs were measur'd upon the Barrel, by means of a Lever; one End of which being armed with a Steel Point serv'd to mark the Barrel, as the Lever was struck upon. At the other End of the Lever was a Spring, which immediately rais'd the Point up again. Then the Movement was set a-going, which turn'd the Barrel with a Velocity proportionable for the several Tunes. At the same Time a Person play'd on the Flute the Tune whose Time was to be measur'd; whilst another Person beat Time upon the End of the Lever, whose Point mark'd the Barrel, and the Distances between the Points prick'd on were the true Measure for the Tunes to be mark'd. Then the Intervals were sub-divided into as many Parts as the Measure had Times or Bars

The Fear of tiring you, GENTLEMEN, has made me pass over a great Number of little Circumstances, which, tho' easy to suppose, are not so soon executed; the Necessity of which appears by a View of the Machine, as I found it in the Practice.

GENTLEMEN, after having drawn from your *Memoirs* the Principles which have guided me, I shall think your Approbation the most glorious Reward of my Labour, and shall have Encouragement to pursue Hopes yet more flattering.

April 30, 1738. N.S.

THE Academy having heard Mr VAUCANSON'S *Memoir* read, containing the Description of a wooden Statue (copied from the Marble *Faune* of *Coysevaux*) that plays on the *German-Flute*, on which it performs twelve different Tunes, with an Exactness which has deserv'd the Admiration of the Publick, and of which great Part of the *Academy* has been Witness; they have judg'd this *Machine* to be *extremely ingenious*, and that the Author of it has found the Means of employing new and simple Contrivances, as well for giving the Fingers of that Figure the necessary Motions, as for modifying the Wind which goes into the Flute by encreasing or diminishing its Velocity, according to the different Notes; by varying the Position of the Lips, and moving a Valve which performs the Office of the Tongue; and lastly, by imitating by Art all that is necessary for a Man to perform in such a Case; which shews the Author's Skill and great Knowledge in the different Parts of Mechanicks,

FONTENELLE, *Perpetual Secretary*
of the Royal-Academy of Sciences.

Mr Vaucanson's Letter to the Abbe De Fontaine, concerning his Duck, and Figure playing on the Tabor and Pipe, which stand on Pedestals, and are mov'd by Machinery therein.

MY *second Machine*, or *Automaton*, is a *Duck*, in which I represent the Mechanism of the Intestines employed in the Operations of Eating, Drinking, and Digestion; and in which the Working of all the Parts necessary for those Actions is exactly imitated. The *Duck* stretches out its Neck to take Corn out of your Hand; it swallows it, digests it, and discharges it digested by the usual Passage. You see all the Actions of a *Duck* that swallows greedily, and doubles the Swiftmess in the Motion of its Neck, and Throat, or Gullet, to drive the Food into its Stomach, copied from Nature: The Food is digested as in real Animals, by Dissolution, not Trituration, as some natural Philosophers will have it. But this I shall treat of, and shew, upon another Occasion.

The Matter digested in the Stomach is conducted by Pipes (as in an Animal by the Guts) quite to the *Anus*, where there is a Sphincter that lets it out.

I don't pretend to give this as a perfect *Digestion*, capable of producing Blood and nutritive Particles for the Support of the Animal. I hope no body will be so unkind as to upbraid me with pretending to any

any such Thing. I only pretend to imitate the Mechanism of that Action in three Things, viz. *first*, to swallow the Corn; *secondly*, to macerate or dissolve it; *thirdly*, to make it come out sensibly changed from what it was.

Nevertheless, it was no easy Matter to find Means for those three Actions, and those Means may, perhaps, deserve some Attention from those that may expect more. They will see what Contrivances have been made use of to make this artificial *Duck* take up the Corn, and suck it up quite to its Stomach; and there in a little Space to make a Chymical Elaboratory to decompound or separate the integrant Parts of the Food, and then drive it away at Pleasure thro' Circumvolutions of Pipes, which discharge it at the other End of the Body of the *Duck*.

I don't believe the *Anatomists* can find any thing wanting in the Construction of its Wings. Not only every Bone has been imitated, but all the Apophyses or Eminences of each Bone. They are regularly observed as well as the different Joints: The Bending, the Cavities, and the three Bones of the Wing are very distinct; the *first*, which is the *Humerus*, has its Motion of Rotation every Way with the Bone that performs the Office of the *Omoplat*, *Scapula* or *Shoulder-Blade*; the *second* Bone, which is the *Cubitus* of the Wing, has its Motion with the *Humerus* by a Joint which the *Anatomists* call *Ginglymus*; the *third*, which is the *Radius*, turns in a Cavity of the *Humerus*, and is fasten'd by its other Ends to the little End of the Wing, just as in the Animal. The Inspection of the Machine will better shew that Nature has been justly imitated, than a longer Detail, which would only be an anatomical Description of a Wing. To shew, that the Contrivances for moving these Wings are nothing like what is made use of in those wonderful Pieces of Art of the *Cock* mov'd by the Clock at *Lyons*, and that at *Strasburgh*, the whole Mechanism of our artificial *Duck* is exposed to View; my Design being rather to demonstrate the Manner of the Actions, than to shew a Machine. Perhaps some Ladies, or some People, who only like the Outside of Animals, had rather have seen the whole cover'd; that is, the *Duck* with *Feathers*. But besides, that I have been desir'd to make every Thing visible; I would not be thought to impose upon the Spectators by any conceal'd or juggling Contrivance.

I believe, that Persons of Skill and Attention will see how difficult it has been to make so many different moving Parts in this small *Automaton*; as for Example, to make it rise upon its Legs, and throw its Neck to the Right and Left. They will find the different Changes of the *Fulcrum's* or Centers of Motion: They will also see that what sometimes is a Center of Motion for a moveable Part, another Time becomes moveable on that Part, which Part then becomes fix'd. In a Word, they will be sensible of a prodigious Number of Mechanical Combinations.

This Machine, when once wound up, performs all its different Operations without being touch'd any more.

I forgot to tell you, that the *Duck* drinks, plays in the Water with his Bill, and makes a guggling Noise like a real living *Duck*. In short, I have endeavour'd to make it imitate all the Actions of a living Animal, which I have consider'd very attentively.

On the Tabor and Pipe-Figure.

MY *third Machine*, or *Automaton*, is the Figure playing on the *Tabor and Pipe*, which stands upright on its Pedestal, dress'd like a dancing Shepherd. This plays twenty Tunes, Minuets, Rigadoons, and Country-dances.

One would at first imagine, that the Difficulty in making of this was less than in the Figure playing on the *German-Flute*. But, without making a Comparison between the two Machines, to praise one more than the other, I would have it observ'd, that here an Instrument is play'd upon, which is very cross-grain'd and false in itself; that I have been forced to articulate Sound by Means of a Pipe of three Holes only, where all the Tones must be performed by a greater or less Force of the Wind, and half stopping of Holes to pinch the Notes: That I have been obliged to give the different Winds, with a Swiftnefs which the Ear can hardly follow; and that every Note, even *Semi-Quavers*, must be tongued, without which, the Sound of this Instrument is not at all agreeable. In this the Figure out-does all our Performers on the *Tabor-Pipe*, who cannot move their Tongue fast enough to go thro' a whole Bar of *Semi-Quavers*, and strike them all. On the contrary, they slur above half of them; but my Piper plays a whole Tune, and tongues every Note. What a Combination of Winds have I been obliged to make for that Purpose! In carrying on my Work, I have made Discoveries of Things which could never have been so much as guess'd at. Could it have been thought, that this little Pipe should, of all the Wind-Instruments, be one of the most fatiguing to the Lungs? For, in the playing upon it, the Performer must often strain the Muscles of his Breast with a Force equivalent to a Weight of 56 Pounds: For I am obliged to use that Force of Wind; that is, a Wind driven by that Force or Weight, to sound the upper *B*, which is the highest Tone to which this Instrument reaches: Whereas one Ounce only is sufficient to sound the first Note, or produce the lowest Tone, which is an *E*. Hence will appear, how many different Blasts of Wind I must have had to run thro' the whole Compass of the *Tabor-Pipe*.

Moreover, as the different Positions of the Fingers are so few, some would be apt to think, that no more different Winds would be necessary than the Number of Notes on the Instrument; but the Fact is otherwise: That Wind, for Example, which is able to produce the Note *D* following a *C*, will never produce it, if the same *D* is to be sounded next to the *E* just above it; and the same is to be understood of all the other Notes. So that upon Computation it will appear, that I must have twice as many different Winds, as there are Tones, besides the Semi-tones, for each of which a particular Wind is absolutely necessary. I own freely, that I am surpriz'd myself to see and hear my *Automaton* play and perform so many and so differently varied Combinations: And I have been more than once ready to despair of succeeding; but Resolution and Patience overcame every Thing.

Yet this is not all: This Pipe employs but one Hand; the Figure holds a Stick in the other, with which he strikes on the *Tabor* single and double Strokes, Rollings varied for all the Tunes; and keeping Time with

with what is play'd with the Pipe in the other Hand. This Motion is none of the easiest in the Machine; for sometimes we must strike harder, sometimes quicker, and the Stroke must always be clean and smart, to make the *Tabor* sound right. The Mechanism for this consists in an infinite Combination of Levers, and different Springs, all moved with Exactness to keep true to the Tune: But these would be too tedious to give a particular Account of. In a Word, this Figure in its Contrivance is something like that which plays on the *German-Flute*; but differs from it in many of the Means of its Operations.



Observations on Mr Warburton's Sermon at Bath.

A Late very extraordinary Writer, who has for some Time entertain'd himself and his Readers in every Shape, and upon every Subject, has at length thought fit to appear under the Character of a *Christian Divine*, to recommend and enforce the Obligations of *Charity*, in a noble and generous Instance of it, the Hospital at *Bath*.

In this Work, he has shewn great Ingenuity and Zeal; and has press'd the particular Duty from some very proper Motives and Considerations of *Justice* and *Kindness*. I wish he had not added (*page 21.*) that of *Gratitude*; because, tho' he might intend it well, it will not be found, upon due Examination, to be a real Foundation for this Sort of Charity; as the lower Part of Mankind will not be supposed to exert their Industry in the Supplies of their own Necessities and our Conveniences from any uncommon Motives of Good-will towards those on whom they depend. I very much doubt too, whether the ingenious Foundation of *Justice* and *civil Property*, which this superior Writer has contrived (*p. 18.*) to deduce from the *uncultivated Bounty of the Creator*, will hold. It was a Thought out of the Way and new, which would look great and uncommon. The following Observation too, *that common and medicinal Things are, therefore, unappropriate and free*, is only surprising and new, not true and just: For, surely, *Property* is the same in *useful* and *useless* Things; only their little Use or common Plenty makes them of small Value in the Account of Property, however excellent and beneficial they may otherwise be; which shews, indeed, the Wisdom and Goodness of Providence, but not the Nature of Property. This, therefore, I take to be only a bold Whim of this wonderful Writer. Perhaps these Inventions were well design'd to serve as Motives of Charity to some of his Hearers, who might be pleased and affected with such new and curious Fancies; and they are mixed with very good and useful ones, such particularly as that of the *greater Merit of the debilitated Poor* (*p. 20.*) *than of the distemper'd Rich*.

But these Mistakes or Affectations are not of much Consequence. The main Design and profess'd Opinion of this Performance is what gives Offence to every good Man, and to all such Christians as have the Truth and Excellency of their Religion at Heart.—When a Man, under the Character of a *Christian Divine*, in great Superiority of Learning and Skill, pretends to lay down important Principles of Religion, which

affect

affect the Ground and Foundation of all moral Virtue, tend to condemn the Practice of Reason in all Ages, and to confound the Judgment and Zeal of the best Christians; it is Time to take Notice of such a Writer, and not to suffer the magisterial Dictates of Sophistry and affected Orthodoxy to impose.

This Reverend Divine takes his Text in the 5th Chapter of *Matthew* and the 16th Verse, *Let your Light so shine before Men, that they may see your good Works and glorify your Father which is in Heaven*; and then very gravely and roundly introduces his Subject by observing, that our Saviour had in the foregoing Chapter delivered to his Followers the great Principles of the Gospel Dispensation, about the Unity of God, the lost and mortal Condition of Adam, his Redemption and Restoration to Life and Immortality by Faith in the Messiah. Now I must declare, that I have carefully read over this same foregoing Chapter, and what goes before the Text in the 5th, and find not one Word about these Principles and Doctrines; nor any Thing but the Recommendation of christian Virtues; and tho' this ingenious Divine adds, *that having thus taught them what they were to believe, He proceeds, &c.* I do not observe, that our Saviour says any thing about believing, or uses any *Art of learned Disposition*, as our Author calls it, but the plain Words of common Sense and Reason, to direct and persuade to the Practice of moral Virtues.

But these bold Assertions and false Representations are not made from mere Superiority or wanton Affectation of Novelty; as a Reader only acquainted with the Temper and Character of our Author might easily fancy: They are designed to introduce and support a new Meaning to the Word *Light* in the Text; which is, it seems, to mean *Knowledge*; altho' this was never before thought to be the Sense: Nor, indeed, in the Nature of Things, can Men's Principles be seen by their Actions. Their Integrity, Virtue and Honesty may indeed appear from their general Conduct and Behaviour; and thus they may be known by their Fruits; a good or corrupt Heart being plainly indicated by honest or dishonest Actions: But how to find out what a Man believes or knows, by what he does, is pretty hard to conceive. The Light that good Men afford to the World was always understood to be their *good Works and Example*, whereby only they can glorify God; not by any Speculations or professed Principles.

But the great Point of all which our Author has aim'd at, and for the Sake of which all these ingenious Contrivances have been invented, was the fine Comparison of *his christian good Works* with those of any ancient or modern Philosophy: They are such, it seems (p. 11.) as *from whence Glory to God might result*; or, as he afterwards explains them at large, such as Christians acknowledge to be the Agency of God in them.

This, indeed, looks so gross and absurd, that it will require some Evidence from the Words of this extraordinary Author. Thus he says (p. 12.) that *of ourselves, and without the Assistance of Heaven, we can do no good Works*, not meaning the necessary Dependence of the Creature on God for all its Capacities; for then it would have served as well for *bad Works*. God, therefore, says he (*ibid.*) *being the immediate Giver of this Grace*; or, as he might as well have said, the Performer of these good Works (for no otherwise can our good Actions be the Gift

Gift of his Grace) and (in p. 13.) he says expressly, that *from these two Sources (the true Obligation of Morality and Man's natural Inability to practise it) Glory to God most eminently results*, and then he discharges every Foundation of Morality but *Conformity to the Will of God*, not so much as leaving us any Way to discover this *Will*; as indeed, without some prior Rule of Truth and Right, must be absolutely impossible: And then comes the violent Assertion of Man's Inability to practise Virtue, and the extraordinary Condemnation of the old Philosophers, and particularly of the *great Cicero*, as he calls him, for maintaining the contrary.

It should seem strange, that the *Glory of God* should consist in Man's *Inability* to practise Virtue; and yet, which makes it, if possible, more absurd, that this Virtue should still be required of him. But so it must be, and *Cicero* is to be exposed for asserting the contrary in the finest Sentiments. I shall set down the Original and our Author's Translation, for the Sake of the Beauty and Justness of the Thought, and to shew, how strongly the Sense of Truth must have forced itself on the Mind, even of this bold Writer himself.

Cicero, de Nat. Deor. L. III. C. 36. Atque hoc quidem omnes Mortales sic habent, externas Commoditates, Vineta, Segetes, Oliveta, Ubertatem Frugum, & Fructuum, omnemque denique Commoditatem, Prosperitatemque Vitæ, a Diis se habere; Virtutem autem Nemo unquam acceptam Deo retulit. Nimirum recte; propter Virtutem enim Jure laudamur, & in Virtute recte gloriamur; quod non contingeret, si id Donum a Deo, non a nobis, haberemus. At vero aut Honoribus aucti, aut Re familiari, aut si aliud quippiam nacti sumus fortuiti Boni, aut depulimus Mali, cum Diis Gratias agimus, tum nihil nostræ Laudi assumptum arbitramur. Num quis, quod bonus Vir esset, Gratias Diis egit unquam? At, quod dives, quod honoratus, quod incolumis. — Ad Rem autem ut redeam, Judicium hoc omnium Mortalium est, Fortunam a Deo petendam, a seipso sumendam esse Sapientiam.

It may hardly be thought worth Notice, that these Sentiments are but inaccurately charged upon *Cicero*; for they are by him put into the Mouth of one of his Opponents, and are therefore not to be considered as his Opinion, but as what he is to oppose if needful. Our Author is too superior a Writer to attend to such Niceties of Truth and Fact. This is, indeed, a very trifling Instance of Carelessness and Injustice compared with some of much greater Importance that he has allow'd himself in; as appears to almost every one that has taken any Notice of him.

This Writer's Translation is thus (p. 14.) “All the Commodities of Life are the Gift of Heaven; but Virtue no Man ever yet thought came from God. For, who ever returned him Thanks that he was good and honest? and why should he? for Virtue is properly our own Praise, and that in which *we ourselves have a Right to glory*. This, in short, is the Opinion of all Mankind, that the Goods of Fortune are to be ask'd of Heaven, but Wisdom is to be had only from ourselves.”

These, it seems, are the Sentiments of the *Pagan World*, of the *great Cicero*, utter Strangers to the Doctrine of divine Grace; and would to God, that Christians maintain'd no worse Principles than these!

But what would this proud Theologit be at? Would he deny the Truth

Truth of this *beathenish* Doctrine? or would he contend, that Christianity teaches the contrary? Either Way he must surely have a very bad Cause.—For, in the first Respect; On what plainer Foundation can all Morality and Religion stand than in the just Distinction of our *Capacities* and our *Actions*? Can any Thing be required of Mankind by God, but what is in their own Power? And what else is in a Man's Power, if his *own Actions* are not?—Is the Deity to be thank'd for what he himself does, or for what Man does?—Is not the Dependence of a Creature sufficiently secure, if all its Powers and Capacities and Opportunities are acknowledged to be from God, both their Existence and Continuance? But must *their Actions* also be thought the Actions of God? This is not only absurd, but destructive of all moral Capacity. If the *Glory of God resulted from the Inability of his Creatures*, as this judicious Divine asserts (p. 13.) his greatest Glory would have consisted in bestowing no Capacities upon any; and in having made no Agents at all. But on the contrary, it seems to be the highest Glory of the Creation, that there are moral Agents in it, who can pay a voluntary Obedience to the Laws of Reason, and to the Will of the great Sovereign and moral Governor of the Universe. But enough upon so plain a Subject, and such evident Principles of Reason and common Sense.

Would our Author then affect to teach, that this Doctrine is contrary to Christianity? This, indeed, is his professed Design. But as he has brought no Proofs, I hope it will only be taken for the rash and presumptuous Attempt of Superiority and Insolence.

The Christian Religion is perfectly agreeable to, nay founded on, these great Truths; as indeed all true Religion must necessarily be. The moral Agency of Man, and the divine Acceptance of his best Actions, run thro' the whole Christian Scheme. *If thou doest well, shalt thou not be accepted? He hath shew'd thee, O Man, what the Lord requireth of thee, to do Justice, to love Mercy, and to walk humbly with thy God.* Christians are commanded to love Truth, and practise Righteousness; to do the Will of their heavenly Father. *He that doth Righteousness is righteous.* These Proofs are numberless and unnecessary to be brought to any Considerer of Christian Religion; and why they are thus opposed I cannot imagine. If it be to promote the Glory of God, he is highly mistaken. His Glory must necessarily consist in the Excellency and Obedience of his Creation, and his highest Glory in the voluntary and moral Obedience of all his rational Creatures.

Still I am at a Loss to find out what Motive or Mistake could lead this learned Divine into these strange and mischievous Opinions. I know that great Geniuses are apt to scorn the vulgar Track, and often fancy themselves superior to common Sense; and that Zeal for a good Cause will sometimes prejudice a weak Judgment; but I think these Pretences will not excuse a Christian Divine for having misrepresented Christian Principles of such Importance; and for having thus exposed this excellent Religion to the Scorn of all such as pay any Deference to his Authority. Indeed it may well be hoped, that these are few.

I have been sometimes ready to fancy, that this haughty Man might possibly be misled by a certain known Example of a proud Pharisee, well represented in the 18th Chapter of St Luke's Gospel; a Character he might be, perhaps, disposed to be a little fond of. This Man is said to have

have stood and pray'd thus with himself: God, I thank thee that I am not as other Men are, &c. Our Author may have mistaken his Notions of Christianity from the Behaviour of this notable Religionist, and so might imagine *this* to be an Instance of a christian Spirit, to thank God for a Man's being possessed of such extraordinary Virtues; and in his Zeal for this *noble* Character might forget that the Parable is told on purpose to expose this very Principle and Behaviour, and to shew in its proper and ridiculous Light such affected Humility and presumptuous Pride.

But be this as it may: One Observation is very plain from this extraordinary Performance. That Learning and Ingenuity are very dangerous Talents in the Hands of a rash, injudicious, bold Man; who will court Applause, and endeavour to raise his own Character and Fortune at the Expence of Truth and Christianity too; who without Caution or Experience, has arrived at such a superior Contempt of Mankind, that he can hope to pass his weak and undigested Criticisms and common-place Learning upon the World for Judgment and Knowledge; and laugh at the first Principles of Truth and Virtue without having thought about them; and can all the while affect an Air of Gravity and orthodox Opinion, as a special Qualification for Power and Pre-ferment.

These Presumptions may dazzle the Weak and Ignorant; but in the Account of every wise and good Man, such a Character will be justly despised and avoided.



Mr. URBAN,

York.

THOUGH many learned Men have attempted to solve the Formation, and Ascent of Vapours, yet none, I think, come so near the Point, as the Rev. and Learned Doctor *Desaguliers*; notwithstanding whose Faithfulness in Experiments and Sagacity in Theory, the Author of the *Compendious System of Natural Philosophy*, seems to set aside the Doctor's Solution, affirming, that it is attended with insurmountable Difficulties; however I purpose to shew that the Objections, which are offered, are not so great as to be able to throw down such an Hypothesis (as he calls it) since it is founded upon Experiment. Those who would see the Doctor's Solution may find it in the *Philosoph. Transf.* but more compendiously set down by Mr. *R—g* in his Dissertation concerning the Formation and Ascent of Vapours, Page 133, Part 2d, of his *Compend. Syst.* where may be found the Objections he brings, which since I shall examine them, must be set down at large.

Object. 1. "If the repulsive Power of the Particles of Water is sufficiently augmented by Heat, as such, to make 'em recede from each other, and specifically lighter than our common Air; how comes it to pass, that all the Particles of Water, (as soon as, or before, it boils) have not their repulsive Forces thus augmented, since they are all under a much greater Degree of Heat, than is necessary to raise Vapour?"

To this I answer.—Let us suppose a Vessel of Water set upon a Fire, and let us suppose likewise the Water in the Vessel to be divided into an

infinite Number of parallel *Laminae*; then the first *Lamina* heated will be that which is contiguous to the Bottom of the Vessel; this, therefore, becoming specifically lighter, must ascend till it finds some Medium of the same specifick Gravity with itself; the next then contiguous, is that which was the 2d, and the next succeeding is that which was the 3d, and so on for the Others, in their Order; so that the repulsive Forces do begin to exert themselves after a certain Degree of Heat; but it can't be supposed, that the Water in the Vessel shall vanish like the *Aurum Fulminans*, or any other combustible: I grant the Particles of Water are under a much greater Degree of Heat, than is just necessary to raise a Steam; but yet it does no ways follow, that there is no Medium betwixt that Degree, and what is requir'd to change it into Steam immediately, without any gradual Succession of the *Laminae*, as it is above described, nor do I think it possible, that such a Degree of Heat can be afforded by human Art.

Object. 2d. "Allowing that they may rise from the Surface of the Water, and float in the circumambient Air, as being specifically lighter than it, why do not their repulsive Forces, as they rise up in the Air, and the superincumbent Pressure of the Atmosphere becomes less, drive them to greater Distances from each other, and so cause them to continue lighter than the Air at all Heights?"

I must needs confess, I can't see how this can be brought against the Doctor as an Objection to what he said; for as yet he never so much as intimated that the Rarity, or Density of the Vapour, depended on the Pressure of the incumbent Atmosphere, (according to Mr. R——g's own Account of the Doctor's Solution) but chiefly on the Degrees of Heat. Was the Heat to increase in Proportion as the Vapour ascends, (a Thing no ways to be made out) or should the Doctor have supposed airy Particles to have compos'd the Vapour, (which he entirely opposes) and so to be an elastick Fluid, then there might have been room to think that the Vapour should be lighter than the Air, at all Heights, (*i. e.*) that the Pressure of the Atmosphere, and the repulsive Forces are to each other in a Reciprocal Ratio; the one increasing as the other decreases.

Your Humble Servant,

HYDROSTATICUS BOREALIS.



Mr URBAN,

A——y, Aug. 3. 1743.

I N reading over a late Treatise by the Learned and Ingenious Dr J——p, intituled, *The Nature, Folly, Sin, and Danger of being Righteous overmuch, &c.* I have ventur'd to make some cursory Remarks, or rather Hints on some Passages in that Work. The Dr says, "When once Men have forsaken the *Via Regia*, the King's High-way to Heaven, as plainly mark'd out in Holy Scripture; deserted the standing Rules and Orders of an excellently constituted Church, as ours is, &c." This manner of Expression, I say, the *Via Regia*, the King's High way to Heaven, whatever good Meaning was intended thereby, is diametrically opposite to the Language of Scripture, where it is expressly said from Christ's own Mouth, "Enter ye in at the strait Gate; for wide is the Gate, and broad is the Way, that leadeth to Destruction, and many there

there be which go in thereat : Because strait is the Gate, and narrow is the Way, which leadeth unto Life, and few there be that find it. St Math. vi.

13, 14.

The Dr tells us. " It is very observable, that the Righteous overmuch, the *Enthusiasts* and false *Spiritualists*, have, in all Ages, *bated the Established Church and Clergy*; of late Years, and here in England particularly Which I think is much to the Honour of the Church and Clergy."

And again he says, " The Reason, why all the Enemies of the *Christian Religion*, (observe by the Way, he is no Christian that differs from his High-priestly Notions) among us, however they may differ in other Respects, do yet, by the Devil's Policy, and their own Inclinations, unite in one Body against the *Established Church and Clergy*, is this very plain one, Because the *Established Church* is the *Fortress*, the *Strong Hold* of the *Christian Religion*, and the *Clergy* the *Garrison*, or *Soldiers* that defend it." Much good may it do the Doctor, in indulging so sanguine, and snug a Contentment, and Hugging, as it were himself and Brethren, in, I fear, a *fatal Security*. Indeed the *London Clergy*, and those in large Populous Cities and Towns, may be said, I hope, generally to perform the Duties of their *Sacred Function*. But alas! is not the Case otherwise in many Country Parishes through the Kingdom, by Means of *Pluralities* and *Non-Residence*, &c. &c?

Instead of *Garrison'd Soldiers*, do we find there so much as *Sentinels*? and do they not slumber, or rather *sleep* on their Posts! But instead of delivering my own Opinion on this Head, I shall conclude this little Essay with an Abstract or two from the *Charges* to their Clergy, of two the most eminent Prelates that ever adorned or rather blessed our Church.

1st Bishop Bull.] " How much Skill is requisite to qualify a Man for the Priestly Office? How great Care in the Discharge of it? What a sad Thing it would be, if, through my Unskilfulness or Negligence, any one Soul should miscarry under my Hands, or die and perish eternally!

" We minister to Souls. Souls! Methinks in that one *Word* is a Sermon. Immortal Souls, precious Souls! one whereof is more worth than all the *World* besides, the *Price* of the *Blood* of the *Son of God*. And for our Encouragement here, let us remember, that tho' many Things are required of a Minister, yet the chief and most *indispensible* Requisites are these two, a *passionate Desire to save Souls*, and an *unwearied Diligence* in the Pursuit of that noble Design. The Minister that wants these two Qualifications will hardly pass the *Test*, or gain the Approbation of God, the great Judge and Tryer; but where these are found, they will cover a Multitude of other Failings and Defects. Let us, therefore, Reverend Brethren, (and may I here *conjure* both *You* and *Myself* by the endeared Love we bear to our own Souls, and the *precious Souls*, committed to our *Charge*, yea by the *Blood* of the *Son of God*, the *Price* of both.) Let us, I beseech you, from henceforth *return* to our several *Charges*, zealously and industriously plying the great Work and Business that is before us. Let us think no Pains too great to escape that greater Judgment that otherwise attends us. Let us study hard, and read much, and pray often, and preach in Season and out of Season, and catechize the *Youth*, and take wise *Opportunities* of instructing those who, being of *riper* Years, may yet be as *unripe* in *Knowledge*, and visit the *Sick*; shewing to all our *Flock* the *Example* of a *watchful*, *holy*,
humble

‘ *bumble* Conversation. And may a great Blessing of God crown our
 ‘ *Labours*! Let us go on and the Lord prosper us. And again, The un-
 ‘ holy Teacher, let him preach ever so well, discourseth to little Purpose;
 ‘ there will be no *Life* in his *Doctrine*, because his *Life* is so *destitute* of
 ‘ the *Spirit* of Holiness; he will sooner damn his own Soul than save any
 ‘ Man’s else. His Discourses, tho’ arm’d with the most powerful Oratory,
 ‘ will serve to move no other Affection in his Hearers, than that of *In-*
 ‘ *dignation* against his Hypocrisy and Impudence, to hear him excellent-
 ‘ ly *declaim* against a *Vice*, of which himself is notoriously guilty.

‘ *zdy*, The most excellent Prelate, the late Bishop of Salisbury.] ‘ The
 ‘ *Manners* and the *Labours* of the *Clergy*, these are real Arguments which
 ‘ all People do both understand and feel; they have a much more con-
 ‘ vincing Force, they are *more visible* and *persuade* more *universally* than
 ‘ Books can do, which are little read and less considered. And indeed,
 ‘ the Bulk of Mankind is so made, that there is no Working on them,
 ‘ but by moving their Affections, and commanding their Esteem. Zeal
 ‘ in *Devotion*, and *Diligence* in the *Pastoral Care*, are fallen under too vi-
 ‘ sible and too *scandalous* a Decay. And whereas the *Understanding* the
 ‘ *Scriptures*, and an Application to that sacred Study was at first the *dis-*
 ‘ *tiguishing Character* of *Protestants*, for which they were generally nick-
 ‘ named *Gospellers*; these *Holy Writings* are now so little *studied*, that
 ‘ such as are obliged to look narrowly into the Matter, find great Cause of
 ‘ *Regret* and *Lamentation*, from the *gross Ignorance* of such as are either in
 ‘ *Orders*, or that pretend to be put in them. While Men imagine that
 ‘ their whole Work consists in publick Functions, they reckon that if they
 ‘ either do these themselves, or *procure* and *hire* another person in Holy
 ‘ Orders to do them, that then they answer the Obligation that lies on
 ‘ them. And the *Pastoral Care*, the *Instructing*, the *Exhorting*, the *Ad-*
 ‘ *monishing*, and *Reproving*, the *Directing*, and *Conducting*, the *Visiting*
 ‘ and *Comforting* the People of the Parish, is generally neglected; while
 ‘ the *Incumbent* does not think fit to look after it, and the *Curate* thinks
 ‘ himself bound to nothing, but barely to *perform Offices*, accord-
 ‘ ing to *Agreement*.’ And again, ‘ But what can we say, when we find
 ‘ often the *poorest Clerks* in the *richest Livings*? whose Incumbents, not
 ‘ content to devour the Patrimony of the Church, while they *feed them-*
 ‘ *selves*, and not the *Flock*, out of it, are so *scandalously hard* in their *Al-*
 ‘ *lowance* to their *Curates*, as if they intended equally to *starve* both Cu-
 ‘ rate and People.’

Your Constant Reader, R. D.



An Answer to a Note in a Book of Mr. RUTHERFORTH’S,
 concerning the Case of ABRAHAM’S offering up ISAAC;
 in Defence of Mr Warburton.

H. G. London, August 10, 1744.

IN a late Book of the Learned and Ingenious Mr Rutherford’s, en-
 titled, *An Essay on the Nature and Obligation of Virtue*, I find, in a Note,
 in p. 314, 317, some Exceptions against understanding the Command
 which God gave to Abraham to sacrifice his Son to have been a Revelation

to him of the Sacrifice of Christ for the Redemption of Mankind; and shall attempt to confute them as briefly as I can.

Mr Warburton, whose Interpretation the mentioned is of this famous Command, begins his Proof of it from these Words of our Saviour's spoken to the *Jews*; *your Father Abraham rejoiced to see my Day, and he saw it and was glad.* He takes it for granted, and Mr. R. proves, elaborately, that the *Jews* understood our Saviour as if he had affirm'd, that *Abraham* and he were Cotemporaries, and *Abraham* had beheld him in person; which contains Mr W's Assertion, that they understood him to speak of seeing in the literal Sense, and not figuratively. And there is very little Force in Mr R's Attempt to evade the obvious Consequence from hence. For there is no Reasons to assert the *Jews* wilfully perverted our Saviour's Meaning with design to have a pretence for stoning him, but it is a mere groundless, not to say most improbable, Fancy; and though they were always captious in their Discourses with him, that has never been esteem'd an Objection of any Weight against the very common Argument, in plain Cases, from their Apprehensions of it, to his real Meaning. It was, in all probability, because his Words expressed definitely, and without any Ambiguity, seeing properly and sensibly, either expressly, or by obvious Consequence, that they passed the Construction they did on the other part of his Assertion, in which, indeed, not being duly qualified, and for want of Ears to hear, they were likely enough to misapprehend him.

It is very strange in Mr R. to affirm, universally, that a Man may not be said to have seen that of which he has seen a Representation, whether the Yokes and Bonds by which a Prophet express'd a certain Captivity, might take the Name of that which they were designed to make a strong Impression of, or no (which 'tis needless to dispute, or consider) such a Picture, on Resemblance, nevertheless, as *Isaac's* Sacrifice was of our Saviour's, might very well be stiled it, or his Day, and with as much Propriety, for Instance, as the Memorial of the Lord's Passover might be called his Passover; and *Abraham's* seeing the sacrifice of his Son, be said to be seeing that which it signified to him, as they to eat of the Passover, who partook of the Paschal Lamb; or the *Israelites* in the Wilderness to drink of a certain Rock, which Rock was Christ. And this certainly was our Saviour's meaning; that *Abraham* had seen a sensible Representation of his Day; because the Word *εἶδω* used by the Evangelist, whether taken literally, or figuratively, always denotes a full Intuition; which was what, alone, *Abraham* could have had of that which happened Ages after him. There is no Necessity, nor Reason, for expounding this Word by *Believing*, as Mr R. does, in this Text; *these all died in Faith, not having received the Promises, but having seen them afar off, and were persuaded of them.* The persons here spoken of, saw those Types, which represented promised Blessings (which, in our Times, have been accomplish'd, and so we have received) and apprehended their whole Nature, and both primary and secondary End; and believed, and did not doubt but that what they foreshewed would certainly come to pass: *But having seen them afar off, and were persuaded of them*; first they saw and then believed; the one of these Acts (I mean in a Vulgar sense) was not the other, but laid the Foundation for, and propounded the Object of it.

Mr R. owns that our Saviour affirms his Redemption of Mankind was revealed to *Abraham*. And Mr W. has prov'd, not only that our Saviour would

would not have appealed to it on the Occasion, and to the Persons he did, if it had not been discoverable by them in the *Jewish* Scriptures; but that certainly so important a Fact would not be omitted in them; after which he shews that no other part of *Abraham's* History can admit of this Interpretation, but the Command in question. Which determines the Dispute between Mr *W.* and Mr *R.* (to say nothing of the *Appendix* to a late Examination of Mr *W's* second Proposition in *D.L.*) without insisting on the sense of the Word *etſw* so fully vindicated.

But whereas in the Second part of his Dissertation Mr *W.* proves from our Saviour's Words, several Circumstances relating to this Transaction of Offering up *Isaac*, Mr *R.* enquires, which of all these particulars could be found in the History of God's Command to *Abraham* to sacrifice him, related in such a Manner that such *Jews* as studied their Scriptures might be well acquainted with the Facts and Circumstances to which our Saviour appeals in them? In which he, certainly, betrays great Inattention to Mr *W's* Dissertation, and the Course of his Argument. The Circumstance which Mr *W.* insists on, and which alone his Argument requires to be contained in *Moses's* History, is this; that *Abraham* saw a sensible Representation of Christ's Sacrifice for the Redemption and Resurrection of Mankind; nor is it any where affirm'd by him, or necessary to be, that the *Jews* might discover this Circumstance, precisely and completely, in the Command to offer up *Isaac*, before the Doctrine of Christ's suffering for the Sins of Mankind did, or might well explain it to them; and which both had been, with sufficient plainness, preached to those *Jews*, whom our Saviour told that their great Ancestor had seen his Day, before he did, and especially was very soon after. And therefore they might well discover it therein; for Mr *W.* by the soundest Rules of Logic and Criticism, has proved it to be: Has prov'd, that the History of this Command, so circumstanc'd as it is, demands this Interpretation. The Application of this to the Argument, with which Mr *R.* concludes his Attack, is very obvious; and it appears, at first sight that *Moses* might, as industriously as Mr *W.* any where contends, conceal from the *Jews*, the Knowledge of a future State; and yet those *Jews* our Saviour discoursed with, perceive that *Abraham's* offering up his Son represented to him Christ's Sacrifice for the Redemption of Mankind to eternal Happiness. And to both Mr *W's* Premises in proof of his Interpretation of this Case, and his Conclusion are very safe, notwithstanding this threatening *Dilemma*, and all that Mr *R.* has advanced to the contrary. As, I hope, he will be very sensible, and own with an Ingenuity worthy his Character, especially since he has told us he might give this as an Instance of the Patriarch's Knowledge of a future State; and seems to apprehend nothing to lie in his Way to doing it, but those Difficulties which I cannot but think, now, are very manifestly and totally removed.



The Curve which the MOON, or any other SATELLITE, describes about the SUN, determined, on all possible Suppositions of DISTANCE and VELOCITY.

THAT the *Moon's* Path is a protracted *Epicycloid*, as was asserted in my * last, needs no Demonstration: it following immediately from the

the Genesis of that Curve; and from the Periodical Motions of the *Earth* and *Moon*. Dr 'sGravesande, particularly, had considered the Paths of the *Earth* and *Moon* in this Light, long before your Correspondents had moved any Question on the Subject; for in his *Institut. Philos. Neut. Tab. XVII. Fig. 2.* the Curve which he delineates has the Form of an *Epicycloid* partly *convex* towards the Sun. It is true, indeed, this learned Author has here committed an Oversight, seeing, beyond certain Limits, the *protracted Epicycloid* becomes every where *concave* towards the Centre of its Base, as shall be demonstrated below. A Mistake which he was probably led into by a mechanical Construction that did not nearly enough exhibit the true Distances of the *Earth* and *Moon* from the Sun. I followed him, and unluckily drew after me Mr R. Yate; for which he more justly owes me a Grudge than for Stealing his † *Trencher* and *Bread*. However, as soon as I had investigated a *Theorem* for finding the Point of *Contrary Flexion* in these Curves, the Error was corrected of Course: All is set to rights again, and the *Moon* restored to her Path *every where* (tho' not *equally*) *concave* towards the Centre.

The Result of my Enquiry was shortly this. That if n represent the Number of *Synodical* Months in a Year, $n \times 1$ ($= d$) the Distance of the *Earth* from the Sun, and m the Distance of the *Moon* from the *Earth*; then will the *Epicycloid* have a Point of *Contrary Flexion*, or not, as $d \times m$ is greater or less than Unity.

Whence, if, in the Case of our *Moon*, we put $n = 12\frac{1}{2}$, and the Distances of the Sun and *Moon* from the *Earth* to be as 327 to 1, m will be .0413, and $d \times m$ less than Unity, that is, there will be no Point of *contrary Flexion*. But if n , or m , or both, are any how increased till $d \times m$ is greater than Unity, then will the *Moon's* Path be partly *concave*, partly *convex*. As if $m = \frac{1}{12}$, that is, if other things remaining, the *Moon* was removed to the Distance of a little more than 121 Semediameters of the *Earth*, her Path would be convex for some time before and after the *Conjunction*; but if m was again diminished to $\frac{1}{12\frac{1}{2}}$, the Convexity would va-

nish, and the Radius of *Curvature* in the Moment of *Conjunction* become infinite. And, by the Way, we see how easily 'sGravesande and others might be imposed on by a mechanical Description, if they happened not to fix the Pencil or describing Point very near the Centre of the Circle.

DEMONSTRATION.

Let the Circle AES whose Centre is R, be the Base upon which a Circle CAPQ whose Centre is C, revolving describes with the point T the Curve TtH. Let the revolving Circle, from its first Position, when TCR were in a right Line, come into the Position cEaq, and the describing Point T into the Place t. From t, through the Point of Contact E draw tEB meeting the Axis in B; join likewise cR which will pass thro' the same point E; and draw GF, a Tangent to the *Epicycloid* in t, cutting CR in F.

Then because the Curve TtH is described by the continual Rotation of Et about the Points of contact E, the Angle FtB is right; and if t is a Point of *contrary Flexion*, the *Fluxion* of the Angle tBF vanishes. Further, cE being to ct in a constant ratio (as of 1 to m) the *Sines* of the Angles Point

† See *Cent. Mag. V.*

c tE, cEt will be in the same ratio; and the Sum of these Angles, or the Angle acE, will be in a given ratio to the Angle ARE, namely in the ratio of RA to CA (or of n to 1). Writing therefore for the Sines of the Angels c tE, cEt, to the Radius Unity, the Letters z , y , and for the several Angles mentioned, the Letters that stand at their angular Points, we shall have these three Equations.

$$1. y = mz$$

$$2. t \times E = \pi R$$

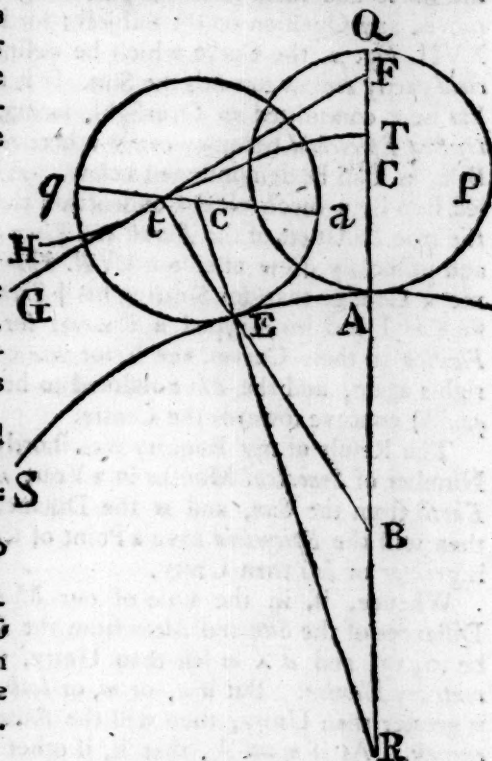
$$3. B = E \times R$$

Take the Fluxions, and because of the contrary Flexion, put $B = 0$, that is $E = R$; substitute likewise for t , E , their equals

$\sqrt{\frac{z}{1-z^2}}$, and $\sqrt{\frac{y}{1-y^2}}$, and by an easy Reduction it will be $y = S$

$\sqrt{\frac{d^2 m^2 - 1}{d^2 - 1}}$, d being equal to

$n \times 1$. But y is real or imaginary as $d \times m$ is greater or less than Unity, whence the Reason of the Rule and Limitation above delivered is manifest. Q. E. D.



COROLLARIES:

1. The Sine z is found by Equ. 1. And the Sum of the Angles to which the Sines z , y belong, i. e. the Angle acE, is the Motion of the Satellite in its proper Orbit, from the Time that it was in Opposition at T; as ARE ($= \frac{1}{n} \times acE$) is the Motion of the Planet for the same Time.

2. If $m = 1$, $y = 1$. That is, tEB touches both Circles in E, where two Points of contrary Flexion meeting are changed into a Point of Reflexion. If $m = 0$, the Curve is a Circle with the Semidiameter RC. If m is greater than Unity, it becomes an Epicycloid contracted with Nodes. And if d is infinite, the Base being now a strait Line, there is generated the protracted, contracted, or common Cycloid, according as m is lesser or greater than Unity, or equal to it: and in the protracted, the Sine of cEt $= m$.

It is obvious that the Path of the Earth is of the same Species with that of the Moon, only less deviating from the Ecciptic Circle described by their common Centre of Gravity. And that the same Theory may be applied to the Satellites of Jupiter and Saturn. The Periodic Time of a Satellite compared with that of its Primary will give the quantity n , and its farthest Heliocentric Elongation from the Primary will determine m ; whence it may be readily seen to what species the Epicycloid of that Satellite belongs, after which the Questions concerning it will be purely Geometrical.

Jan. 19, 1743-4.

I remain, Sir, &c. X. Y.

Mr

Mr URBAN,

Aug. 25, 1744.

1. ABOUT 53 Years ago, I was at the Hague with William Ellys, Esq; eldest Son of Sir William Ellys. That Gentleman had, in the Lungs, an incurable Ulcer; he was attended by four Physicians, who had no Hopes of his Recovery but expected his Death every Day. A Friend of mine having told me some very extraordinary Cures performed by Dr Vincent d'Ereffart, I had him sent to me; and prevailed on him to leave me three Doses of his most excellent Remedies, weighing about three or four Grains each Dose. These Mr Ellys took in the Night, at proper Intervals of Time.

2. The next Morning his four Physicians being come together Dr Tetard who led them, having felt his Pulse, said, 'This is strange, he is in a manner without Fever; *Et meme il a des Forces.*' Mr Ellys had taken some Gelly of Harts-horn, in which the Yolk of an Egg was dissolved; and he being strengthened by the Medicine, which he had taken, and probably stooping a little, vomited in my presence from his Lungs, by blowing gently without reaching at all, a Matter much of the same Colour with that Gelly: And I thought it was the Gelly itself. But afterwards I found it to be part of the Matter gathered in his Lungs.

3. After his Decease his Body being opened, in my presence, by Dr Silvestre, the Physicians were satisfied concerning the Cause of his Death. There was found in the Lungs a vast Number of petrified Scales like Fishes Scales, some about the Bigness of the Nail of ones little Finger; which did cut the Substance of the Lungs and of their Vessels; an innumerable Number of Ways. I desired that the *Aspera Arteria* or Wind-pipe might be laid open; and in it we found abundance of purulent and fluid Matter of the Colour aforesaid; which the Patient had been continually breathing to and fro, from the Lungs into the Wind-pipe, and from the Wind-pipe into the Lungs again.

4. From this remarkable Matter of fact, I concluded, That in any Case of an Ulcer in the Lungs, the purulent and sufficiently liquid Matter contained in them might, in consequence of its own Fluidity and Weight, be blown in an instant out of the Body, by only inverting the Patient with his Head lower than the Lungs, and bidding him to blow a little while, and to cough easily. Thus the more the Lungs are placed perpendicularly over the Wind-pipe, the better. But it may be proper then to incline the Body all manner of ways, that the different Vessels of the Lungs may empty themselves into the Wind-pipe.

5. I have acquainted many Doctors and Apothecaries and other Persons with this whole Matter, but could not hitherto prevail on any One to make this harmless, most easy and most promising Experiment: tho' some of them might perhaps have saved their own Lives by it, or that of others with great Honour and Profit to themselves.

6. At last, in the Month of April 1744, one Thomas Godfrey about 23 Years old, of a pretty strong Constitution, being then a Servant in the House where I live at Maddersfield in Worcester-shire, and having got a most dangerous Pleurisy and Fever, and been long attended without Success, I persuaded his Mother, about three Weeks after the Beginning of his Sickness, to try whether he could ease his Lungs, by following my Directions. His Fever and continual Sweating had undermined him so that he

had then no Strength to speak or breathe, and could hardly so much as whisper. And being in his Bed which was but low, he was made to stoop, in the Night April 18, with his Mouth close near the Floor, and immediately he vomited and blew from his Lungs a very great quantity of corrupt Matter, some of it very thick and stinking; and so continued now and then to cough and spit, and bring from his Lungs in all about half a Pint, or more, with so sudden an Alteration, that the next Morning he could speak pretty plainly. And then he rose from his Bed, and went to sit in the Kitchen near the Fire. He had then also a Blister upon his Back. The 19th at seven in the Afternoon he stooped again and vomited a quantity of fresh Matter which his Ulcer had produced, and a little Blood among it. He continued to vomit now and then as before from his Lungs, spitting and coughing much by Intervals, and growing better till the 20th at Noon, when he walked above a quarter of an Hour in the Garden without being tired; having also recovered his Appetite. He would have walked longer; but I obliged him to give over for some Hours. And in two or three Days he thought himself quite recovered. (Thanks be to God.) On the 23d I did read the Book lately published by his Lordship the Bishop of *Cloyne*, concerning Tar-Water. And on the 25th of April, *Godfrey* begun to take a Pint of Tar-Water both Morning and Evening; tho' he found then himself as well as he ever was. But the sole use of Tar-Water, without vomiting could never make such a Cure so quickly. *Godfrey* found that Tar-Water diffused sensibly a cherishing Heat thro' all the Fibres of his Body. The Lungs seem to require some Length of Time, to grow again and fill up so great a Cavity. And here, besides the Use of Tar-Water, our Vulnerary Herbs of *Switzerland*, or the Hot-Waters of *Bristol*, &c. may prove very beneficial. And indeed *Godfrey*, beginning too soon to leave off drinking of Tar-water, was glad or chose to return to it again for a while. Anatomy will discover whether the remaining sound Part of the Lungs be sufficient, alone, to supply their Function: And likewise, will shew by what means the Cavity of the Ulcer ceases to be filled again with a liquid Matter. On the 3d of May, *Godfrey* running long after a Horse took a great Cold; but he felt no harm from it, seeming now to be proof against Pleurifies.

7. I am sorry that this whole Theory becomes public so late. For as I hope now that in consequence of this Account many Lives will hereafter be saved, both in these Kingdoms and in other Countries; so perhaps, by the same means, many Lives of all Ranks might have been saved in Times past: Tho' sometimes the Disease may prove incurable.

8. Left the Patient should be too much terrified, he may be let to believe that he vomits only from the Stomach. And by frequent early Trials, he may vomit the corrupt Matter as soon as it gathers, or gathers again and again, in the Lungs. But when fresh Blood is vomited from the Lungs, it may perhaps be improper to empty them of the extravasated Blood, before the Breach of the Vessel from which it issues be healed.

I cannot but *desire* some of those Persons, who may recover of so dangerous a Disease, by following *Godfrey's* Example, and taking the *Bristol*, or Tar-water, or any other proper Remedy to repair their Lungs and to perfect their Cure; (which even Nature alone may often do;) That they may, send you an authentic Account of their Case, or procure it otherwise to be published, for the Benefit of Mankind.

Sir, Yours &c. N. FACIO DUILLIER.

An Historical Observation upon a Passage in SALMON'S
Review of the History of England.

MR Salmon in the Introduction to his *Review of the History of England*, p. 3. says,—“As to the nineteen Kings before the Conquest, who succeeded *Egbert*, the first sole Monarch of *England*, “twelve of them came to the Crown by lineal Succession, and Proximity of Blood.” And then he mentions *Athelstan*, as the first Exception to this general Rule: Whereas the lineal Succession was broke in upon by *Ethelred* the 1st, who succeeded his Brother *Ethelbert*, notwithstanding *Ethelbert* left two Sons, *Adhelm* and *Ethelward**, alive at his Decease, who were certainly both of them nearer to the Crown in lineal Succession, and Proximity of Blood, (whereon Mr Salmon in other Cases lays so great Strefs) than their Uncle *Ethelred*.—If Mr Salmon should urge that *Ethelred* succeeded by Virtue of *Ethelwulph*'s Will, he will then destroy his own favorite Argument of an *indefeafible Right* in the next Heir according to lineal Succession; for if that Right may be set aside by Will, he would do well to show why it may not be done likewise by Act of Parliament.

Ethelred left several Children †, but *Alfred* the Great succeeded to the Crown, by Virtue of *Ethelwulph*'s Will, notwithstanding the Sons of both his elder Brothers were then alive; so that it should seem as if strict hereditary Right was but little regarded during the Infancy of the English Monarchy, how sacred soever it may have become since.

After the Deaths of *Ethelbert*, *Ethelred*, and *Alfred*, who succeeded one another by Virtue of their Father *Ethelwulph*'s Will, the Succession continued in *Alfred*'s Line, tho' the youngest, and notwithstanding his two elder Brothers both left Children, who were certainly nearer in Blood than those of *Alfred*, and were no ways affected by *Ethelwulph*'s Will.—How Mr Salmon makes it out that the Descendants of *Alfred*, who were only a younger Branch of the Family, came to the Crown (as he asserts) by Proximity of Blood, while the elder Branch subsisted, I cannot conceive. For even admitting that *Ethelwulph* had a Right to leave the Crown by Will to each of his own Sons successively, as he actually did, yet why did it not revert into the eldest Branch after *Alfred*'s Death, which it ought to have done according to strict hereditary Right? Mr Salmon therefore would do well to solve this Difficulty, or else his Assertion, mentioned above, will fall to the Ground. B. A.

* Vid. *Rapin's Hist. of Eng.* Vol. I. p. 88. Fol. Edit.. Ibid p. 90.



Mr URBAN,

THE duration of the punishment of the wicked in a future state, is a point of so much moment, that, I am apt to think no-body will be displeas'd to meet with a short review of it in your Magazine.

However visionary and extravagant the hypotheses of *annihilation*, and *restoration*, may appear to persons of consideration; the very thought of them is so agreeable to the wishes and inclinations of some people, that they are apt to embrace it without much reflection about it. It is enough

enough for them to hear that a learned man or two have writ against the eternity of hell-torments. The rest they take for granted: they question not but it must be so as they say; for, that the doctrine of a miserable eternity always seem'd to them absurd and incredible.—There is, indeed, little hope of prevailing on such persons as these to read any thing on the other side: but, then, it is fit they should, some way or other, hear (and your Magazine will, perhaps, be the best means of * spreading the intelligence) that the point is far from being so clear and certain as they seem'd to imagin; and that therefore it concerns them not too hastily to take for granted what has never yet been prov'd; nor to talk and act as if hell-torments were not everlasting, till they are very sure that they are in the right.

It may not be amiss, therefore, to let such persons see that *Origen, Burnet, Whiston, and some less Names* are but of little weight against the general sentiments of mankind; and that, when examin'd by the balance of reason, they will be found exceeding light.

In order to this, I have (herewith) sent you *an abstract* of what has been advanc'd on this head by the judicious Mr. HORBERY, in an essay he has lately publish'd, entitled, *An enquiry into the scripture-doctrine, concerning the duration of future punishment.*

Not to recapitulate what has been said by former writers on this subject (a clear, and concise account of which may be seen in the *CYCLOPÆDIA*) what was further necessary I have digested into *Articles, by way of Supplement to that incomparable work*; but, if you think it may be more agreeable and instructive in another form, I persuade my-self (from the apparent regard you have for the public) you will be so good as to new-model it in such manner as may best answer the good end for which it was intended.

COSMOPOLITA.

P.S. The Articles of ANNIHILATION, RESTORATION, and HADES, will complete the Subject, as handled by Mr Horbery. If this pleases, the rest are at your service.

—You may, also, if it interfere not with your views (by way of apology for my peculiarities, and as a token of my regard for the worthy proprietors of that wonderful performance) prefix to the above-mentioned extract, the enclosed *plan and specimen of a supplement to the Cyclopædia*: which I am willing to hope may start some useful hints for the furtherance and improvement of so desirable a work: especially as what further communications of this nature, you may hereafter receive from your numerous correspondents, may strike-out new lights; and serve, at least, as so-many rough draughts, that may easily be wrought-up (with symmetry) into the body of the grand design, or at least furnish instructive entertainments to your Readers.

In Answer to the Foregoing:

THE ingenious Author is desired, for several Reasons, to accept a Publication of his accurate Performance, in this secondary Pamphlet, which, it is hoped, may answer his good Design, as notice of it will be sufficiently spread in the Magazine, and we willingly take the hint to print it in Folio, that it may be placed more advantageously in the Cyclopædia, by those who have that Work.

The

The following is added from the Cyclopædia, Article Hell (beginning Parag. 25.) that the Readers who have not that Work, may better understand the supplemental Article on the annexed Folio Sheet.

HELL-torments, As to the eternity of them. We have Origen, at the head of those who deny it; it being the doctrine of that writer, that not only men, but devils themselves, after a suitable course of punishment, answerable to their respective crimes, shall be pardoned and restored to heaven. Aug. *de Civit. Dei*, L. XXI. c. 17.—The chief principle Origen went upon was this, that all punishments are emendatory; applied only as painful medicines, for the recovery of the patient's health. Other objections insisted on by modern authors, are the disproportion between temporary crimes, and eternal punishments. 26

The *scripture* phrases for eternity, as is observed by archbishop Tillotson, do not always import an infinite duration: Thus, in the Old Testament, *for ever*, often signifies only a long time; particularly till the end of the Jewish dispensation: Thus in the epistle of *Jude*, ver. 7. the cities of Sodom and Gomorrah are said to be set forth for an example, suffering the vengeance of *eternal fire*; that is, of a fire that was not extinguished till those cities were utterly consumed.—So one generation is said to come, &c. but the earth endureth *for ever*. 27

M. le Clerc notes, that there is no Hebrew word which properly expresses eternity: לְעוֹלָם *leolam*, only imports a time whose beginning or end is not known; and is used in a more or less extensive sense, according to the thing treated of. 28

Thus, when God says, concerning the Jewish laws, that they must be observed *leholam* לְעוֹלָם, for ever; we are to understand as long a space as he should think fit; or a space whose end was unknown to the Jews before the coming of the Messiah,—All general laws, and such as do not regard particular occasions, are made *for ever*, whether it be expressed in those laws or not: which yet is not to be understood in such a manner, as if the sovereign power could no way change them. 29

Archbishop Tillotson, however, argues very strenuously, that where *hell-torments* are spoke of, the words are to be understood in the strict sense of infinite duration; and what he esteems a peremptory decision of the point is, that the duration of the punishment of the wicked, is in the very same sentence expressed by the very same word which is used for the duration of the happiness of the righteous which all agree to be eternal. * These, speaking of the wicked, shall go away, *εἰς κόλασιν αἰώνιον*, into eternal punishments; but the righteous, *εἰς ζωὴν αἰώνιον*, into life eternal, 30

The same great author attempts to reconcile this eternity with the divine Justice, which had not been satisfactorily done before.—Some had urged that all sin is infinite, in respect of the object it is committed against, *viz.* God; and therefore deserves punishment: But, that crimes should be heightened by the quality of the object, to such degree, is absurd; since the evil and demerit of all sin must then be equal, inasmuch as none can be more than infinite; and consequently there can be no foundation for degrees of punishment in the next life. Add, that for the same reason as the least sin against God is infinite, in respect of its object; the least punishment inflicted by God may be said to be infinite, because of its author; and thus all punishments from, as well as sins against God, would be equal. 31

Others have urged, that if the wicked were to live for ever, they would sin for ever: But this, says our author, is mere presumption. Who can say, that if a man lived ever so long, he would never repent? Besides, the justice of God only punishes sins men have committed, not those they might possibly have done. 32

Others therefore urged, that God gives men the choice of everlasting happiness and misery; and that the reward promised to obedience, is equal to the punishment threatened to disobedience.---To which it was answered, that tho' it be not contrary to justice to exceed in rewards, that being matter of mere favour; it may be so to exceed in punishments. It may be added, that man in this case has nothing to complain of, since he has only his election.---But tho' this may suffice to silence the sinner, and make him acknowledge his destruction to be of himself, it does not satisfy the objection from the disproportion between the crime and the punishment.---All the considerations, therefore, hitherto alleged, proving ineffectual; our great author is left to solve the difficulty himself. 33

In order to this, he observes, that the measure of penalties, with respect to crimes, is not only, nor always taken from the quality and degree of the offence; much less from the duration and continuance of it; but from the reasons of government, which require such penalties as may secure the observation of the law, and deter men from the breach of it.---Among men it is not reckoned injustice to punish murder, and many other crimes, which perhaps are committed in a moment, with perpetual loss of estate, or liberty, or life. So that the objection of temporary crimes being punished with such long sufferings, is of no force.

In effect, what proportion crimes and penalties are to bear to each other, is not so properly a consideration of justice, as of wisdom and prudence in the law-giver, who may enforce his laws with what penalties he pleases, without any impeachment of his injustice which is out of the question 35

The primary end of all threatening is not punishment, but the prevention of it: God does not threaten that men may sin and be punished; but that they may not sin, and so escape: And therefore, the higher the threatening runs, the more goodness there is in it. 36

After all, it is to be considered, says the good archbishop, that he who threatens, has still the power of execution in his own hands.---There is this difference between promises and threatnings; that he who promises, passes over a right to another, and thereby stands obliged to him in justice and faithfulness, to make good his word: But it is otherwise in threatnings; he that threatens, keeps the right of punishing still with him, and is not obliged to execute what he threatned, any farther than the reasons and ends of government require.---Thus, God absolutely threatned the destruction of Nineveh; and his peevish prophet understood the threatening to be absolute, and was angry for being employed in a message that was not made good: But God understood his own right, and did what he pleased, notwithstanding the threatening he denounced, and notwithstanding Jonah was so touched in point of honour, that he had rather have perished, than Nineveh should have escaped. 37

(See the Folio Sheet of Supplement to Cyclop. published here-with Col. 5.)

Miscellaneous Correspondence:

WITH

ESSAYS AND DISSERTATIONS

ON

VARIOUS SUBJECTS.

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NUMBER IV.

To SYLVANUS URBAN, Gent.

S I R,

THE following little History, its hoped, will be of some use to *English* Protestants, to make them sensible of the true Spirit of Popery, and to make them see what they must expect, notwithstanding all their fair Pretences of their being against Persecution, if that Sect should ever be established in this Kingdom. I have some reason to think, that the *Roman Pontifical* is a Book but little known to either the *English* Clergy or Laity. The few Copies of it which are in *England*, are either locked up in Libraries, or are in the Hands of a very few curious and inquisitive Men: And the *Roman* Missionaries are so hardy, as obstinately to deny the Contents of it, believing the Book itself can't be produced.

I have here given an Instance of one, who, tho' not a Papist, was a Favourer of their Notions of Sacerdotal Powers, and absolutely denied, in Contradiction to Eye-sight, that the Word *Persequar* is in the Oath taken by their Bishops; tho' every one who understands *Latin* knows, that there is none; or but little Difference betwixt that and *Prosequar*. Yours, &c. J. L.

A brief HISTORY of the Oath sworn to the Pope of Rome, by all who were consecrated Bishops of that Church.

MANY hundred Years, after *Christ*, had passed before the Bishops of *Rome* could acquire any Primacy above other Bishops. When they at first set themselves up to be Patriarchs of the Western Church, and, in consequence of their dreaming, that *they* were the Successors of *St Peter*, the pretended Prince of the Apostles, to be the Chiefs or Heads of the Holy Catholick and Apostolick Church, they exacted nothing of the Bishops of the several Dioceses, but a Promise of Obedience to them, such as all Inferiors at that time made to their Superiors. But afterwards the Council of *Lateran* under Pope *Paschal* II. 1079. appointed the following Profession to be made by all Archbishops to whom the Pall was sent.

Vindicat. of the Ordinat. of the Church of *England*.

'I anathematize every Heresy, and; in particular, that which disturbs the State of the present Church which teaches and asserts, That
'an ANATHEMA is to be contemned, and the Censures of the Church or
'Pope to be despised. And I promise Obedience to the apostolick See,
'and to our Lord Pope *Paschal* and his Successors under the Testimony

‘ of *Christ* and the Church, affirming all that the Holy Universal Church of *Rome* affirms, and condemning all that she condemns.’

This Promise (if the References which *Labbe* and *Coffartius* make to the 5th and 6th Epistles of Pope *Paschal* be well grounded) was all that was imposed by that Pope: And that not on all Bishops, but only on all Archbishops to whom he sent the Pall; and yet from the first Words of these Epistles it appears, that the Princes and States of *Christendom* looked on it with Amazement, as a new and unheard of Thing. ‘ You have signified to me, said that Pope to the Archbishops of *Palerme* and *Guesna*, that the King and the Chief of the Kingdom are amazed, that the Pall was offered to you by our Legats on this Condition, that you should swear the Oath which they brought to you written by us.

Then there was a particular Vow made by such as the Popes sent in Missions. The first Instance of this is a Promise which *Boniface* Bishop of *Mentz* (who is called the Apostle of the *Germans*) made to St *Peter* and his Vicar, Pope *Gregory II.* and his Successors, about the beginning of the eighth Century which follows as it is among his Epistles. He died Anno 755.

In the Name of God and our Saviour Jesus Christ, in the sixth Year of Leo the Great, crowned by God Emperor, the sixth Year after his Consulate, and the fourth Year of Constantine the Great, Emperor, his Son, the sixth Indiction.

‘ I *Boniface* by the Grace of God Bishop, promise to Thee St *Peter*, Prince of the Apostles, and to thy blessed Vicar Pope *Gregory*, and his Successors, by the Father, the Son and the Holy Ghost, the inseparable Trinity, and by thy most sacred Body, that I shall shew forth all the Faith and Purity of the Holy Catholick Faith, and, that, God assisting me, I shall persist in the Unity of the same Faith in which the Salvation of all Christians does without all doubt consist; and, that I shall in no Sort, and upon no Persuasion, concur against the Unity of the common and universal Church; but, that, as I have said, I will shew forth my Faith and Purity, and give my Concurrency in all Things to Thee, and the Advantages of thy Church (to whom the Power of Binding and Losing is given by the LORD GOD) and to thy Vicar and his Successors. And if I shall know that the Bishops carry themselves contrary to the antient Appointments of the Holy Fathers, I shall have no Communion nor Conjunction with them; but rather, if I can, I shall hinder it; and, if I cannot, I shall presently give Notice of it faithfully to my apostolical Lord. And if (which God forbid) I shall endeavour to do any thing against the Contents of this my Promise, any manner of way, either on Design, or by Accident, let me be found guilty in the eternal Judgment, and let me incur the Punishment of *Ananias* and *Sapphira*, who presumed to lye and deal fraudulently (even about their own Property) unto Thee. This breviate of an Oath, I *Boniface*, a small Bishop, have written with my own Hand, and having laid it on thy most blessed Body, as is before mentioned, I have, God being Witness and Judge, made an Oath which I also promise to keep.’

But it appears by another Letter written in the 26th Year of the Reign of *Constantine* the Emperor, that he had taken another Oath *eight* Years before that; for he begins that Letter, written to Pope *Zacharias*, with these Words: 'Almost *thirty* Years ago I bound myself by a former Vow under the Service and Observance of the apostolical See, by the Consent and Command of the apostolical Prelate *Gregory*, &c.'

Pope *Gregory* VII. about 1236, pretending to a higher Title over Bishops, ordered the following Oath to be taken to him by them, which is inserted in the *Decretals* of Pope *Gregory* IX. *Tit. xxiv. de Jurejurando* Cap. 4. The Rubric observes, that 'here is put the Form of an Oath containing *seven* Heads, according to which Bishops swear to the Pope: But, that at this Time all who receive any Dignity from the Pope are sworn to him.' To which is added this Superscription.

GREGORY III. to PETER Subdeacon.

'I. N. Bishop will be faithful from this Hour as before, to Saint *Peter* and to the Holy Roman Church, and to my Lord Pope C. and his Successors canonically entering. I will not be neither in Counsel, nor in Deed, that he may lose his Life or Limb, or be taken with an evil Caption. The Counsel which *he* shall manifest [impart] to me either by himself, or by Letters, or by a Nuncio, I will not betray to any one to his Damage: The Papacy of the Holy Roman Church, and the Rules of the Holy Fathers, I will be assisting to defend and retain (saving my Order) against all Men: When I am called to a Synod I will come, unless I shall be hindered by a canonical Hindrance. An apostolical Legate, but whom I certainly know, I will treat honourably in going and returning, and will help in his Necessities. The Thresholds of the Apostles I will visit every Year, either by myself or a special Nuncio, unless their Licence absolves me. So God me help, and these Holy Gospels.'

It does not appear to me, whether this Oath was ever inserted in any of the Roman Pontificals; but the learned *Morinus* has assured us, That 'some Things are added in the later Pontificals which are not in all the antient ones: And, that the later the Pontificals are this more appears in them.'

De Sacris Ordinatis. Part iii. p. 10.

Evident Proofs of this, are the following Instances. The Oath taken by Archbishop *Chicheley*, 1414. was conceived in the following Terms:

'I *Henry* * Archbishop of *Canterbury* will be faithful and obedient to blessed *Peter*, and to the Holy apostolical Roman Church; and to my Lord *John* xxiii. and to his Successors canonically entering. I will not be in Counsel or Consent, that they lose Life or Limb, or be taken with an evil Caption: The Counsel which they shall entrust me with by themselves or Nuncios, or Letters. I will not knowingly discover to any one, to their Damage. The Roman Papacy, and the Royalities of *St Peter* I will be assisting to them to retain and defend, saving my Order, against every Man. The Legate of the apostolical See I will honourably accompany in his going and returning; and will help in his Necessities. Being called to a Synod I will come, unless I shall be hindered by a canonical Hindrance. The Thresholds

* Vita per Duck p. 12.

' of

‘ of the Apostles I will visit every three Years, either by myself or by my Nuncio, unless I am absolved by an apostolical Licence. The Possessions appertaining to my archiepiscopal Table, I will not sell, nor give away, nor mortgage, nor let a new Lease of, nor alienate any other way without consulting the Roman Pontiff. So God me help and these Holy Gospels.’

The Oath taken by Archbishop *Cranmer* was thus expressed, 1533.

‘ I *Thomas* Elect of *Canterbury* from this Hour as before will be faithful and obedient to blessed *Peter*, to the Holy Apostolical Roman Church, and to my Lord the Lord *Clement VII.* and his Successors canonically entring. I will not be in Counsel, or Consent, or Fact, that they lose Life or Limb, or be taken with an evil Caption. But the Counsel which they shall entrust me with by themselves or Nuncios I will not knowingly discover to any one to their Damage. The Roman Papacy, and the Royalties of St *Peter* I will be a Helper to them to retain and defend, saving my Order, against every Man. The Legate of the apostolical See I will treat honourably in going and returning, and will help in his Necessities. Being called to a Synod, I will come unless I shall be hindred by a canonical Hindrance. The Thresholds of the Apostles, when the Roman Court is on this side of the *Alps*, I will visit every Year, and when it is beyond the *Alps* every second Year, either by myself, or by my Nuncio, unless the apostolical Licence absolves me. But the Possessions, pertaining to the Table of my Archbishoprick, I will not sell, nor give away, nor mortgage, nor let a new Lease of or alienate any other way without consulting the Roman Pontiffs. So God me help, and these Holy Gospels.’

Cant. Regist.

The *English* * Translation of this Oath which by the Command of King *Henry VIII.* was laid before his Parliament in the 24th Year of his Reign is thus printed by our Chronicler *Edward* 1533. Fol. 205.b. Hall.

‘ I *John* Bishop or Abbot of A. from this hour forward shall be faithful and obedient to Saint *Peter*, and to the Holy Church of *Rome*, and to my lord the Pope, and his Successors canonically entring; I shall not be of counsaill nor consent, that they shall lese either life or member, or shall be taken, or suffre any violence, or any wrong by any meanes: Their counsaill to me credited, by them, their messengers or letters I shall not wyllingly discover to any person: The Papacie of *Rome*, the rules of the Holy fathers, and the Regalie of Saint *Peter* I shall help and retain and defende against all men: The Legate of the Sea Apostolique going and coming I shall honourably entreat: The rights, honors, privileges, auctorities of the Church of *Rome*, and of the Pope and his Successors, I shall cause to be conserved, defended, augmented, and promoted: I shall not be in counsaill, treatie, or any acte in the which any thyng shal be imaged agaynst him, or the Church of *Rome*, there rights, states, honors or powers; and if I knowe any suche to be moved or compassed, I shall resist it to my power, and as sone as I can, I shall advertyse hym, or suche as maye geve him knowlege. The rules of the holy Fathers,

the

* This the learned Mr *Collier* represented as a Translation made by Bp *Burnet*, and trified with his own Ignorance.

' Decrees, Ordinaunces, Sentences, Dispositions, Reservations, Provisions and Commandements Apostolicke to my power I shall kepe, and cause to be kept of other: *Hereticks, Sismatikes and Rebelles to our holy father and his successors, I shall resist and persecute to my power:* I shall come to the Synode when I am called, except I bee letted by a Canonick impediment: The * *lights* [Thresholds] of the Apostles I shall visite yearly, personally or by my deputie: I shall not alien nor sell my possessions without the Pope's Counsaile. So God me helpe and the holy Evangelistes.'

Both these last Forms appear to be of the same Year, yet are they very different: Particularly in *that* laid before his Parliament by King Henry, is inserted that bloody and cruel Clause of the Bishops opposing and persecuting with all their Might *Heretics, Schismatics, &c.* This therefore seems to have been a Translation of the Form of the † Oath as it then was in the Roman Pontifical, whereas the Oath taken by Archbishop Cranmer, seems to have been copied from the Registers of his Predecessors.

However this be, in 1516. the *Roman Pontifical* was restored and published by Pope Clement VIII. when several other Alterations or Additions were inserted in this Oath. This is the Form of it as it is in the Edition of the *Pontifical*, printed at *Antwerp* 1627. p. 39.

' I. N. Elect of the Church of N. from this time forwards will be faithful and obedient to blessed Peter the Apostle, and the Holy Roman Church, and to our Lord the Lord N. Pope N. and his Successors canonically entering. I will not be in Counsel, or Consent, or Fact, that they may lose their Life, or Limb, or be taken with an evil Caption, or, *that violent Hands be laid upon them in any manner, or, that any Injuries be done to them on any pretended Colour.* But the Counsel which they shall trust me with by themselves, or their Nuncios, or Letters, I will knowingly discover to no body to their Damage. The Roman Papacy and the Royalties of St Peter, I will be assisting to them to retain and defend, saving my Order, against every Man. The Legate of the apostolic See, I will treat honourably in going and returning, and will help in his Necessities. *The Rights, Honours, Privileges, and Authorities of the Holy Roman Church, of our Lord Pope, aforesaid, Successors, I will take care to conserve, defend, increase,*

* The Translator misread *lumina* for *limina*.

† Jeremy Collier, the Nonjuring Protos, in his *Ecclesiastical History of Great Britain*, Vol. II. pag. 68. col. 2. ignorantly calls this Translation Bishop Burnet's, and says, he has transcribed it *as to the Main*; and tells his Readers, that Bp Burnet translates *prosequar et impugnabo*, in the Original, by resist and persecute. But 1. This is not the Bishop's Translation, he copied it from Hall. 2. Mr Collier has altered the Translation as follows:

Hall	Collier.
To me credited.	Trusted as a Secret.
I shall Cause to be conserved.	Endeavour to preserve.
Shall be imagined against him or the Church.	Shall be contrived against the Church.
I shall resist and persecute to my Power.	I shall resist and prosecute to my Power.

Lastly, In the Latin Original the persecuting Clause stands as follows: *Hæreticos, Schismaticos & Rebelles eidem domino nostro vel successoribus prædictis, pro posse persequar & impugnabo.*

*' create, and promote. Neither will I be in Counsel or Fact, or Treaty
' in which any sinister or prejudicial Things of their Persons, Rights, Ho-
' nour, State and Power shall be plotted against our Lord himself, or the
' same Roman Church. And if I shall know such Things are treated or
' procured by any, I will hinder them to my Power, and as soon as I can,
' will signify them to the same our Lord, or to another by whom it may come
' to his Knowledge. The Rules of the Holy Fathers, the Decrees, Or-
' dinances, or Dispositions, Reservations, Provisions, and apostolical
' Mandates, I will observe with my whole Powers, and make them to
' be observed by others; Heretics, Schismatics, and Rebels to the same
' our Lord, or the foresaid Successors I will persecute and oppose to my
' Power. Being called to a Synod I will come, unless I shall be hindered
' by a canonical Hindrance. The Thresholds of the Apostles I will
' every three Years personally visit by myself, and give an Account to our
' Lord, and the aforesaid Successors of my whole pastoral Office, and of
' all Things in any Manner pertaining to the State of my Church, to the
' Discipline of the Clergy and People, and lastly to the Salvation of the
' Souls which are committed to my Trust: And in like manner I will
' humbly receive, and most diligently execute the apostolical Mandates.
' But if I shall be detained by a lawful Impediment, I will fulfill all the
' foresaid Things by a certain Nuncio having in Command this special Thing
' of the Bosome of my Chapter, or another constituted in some ecclesiastical
' Dignity, or otherwise having a Personage: Or, these being wanting to
' me, by a diocesan Priest; and the Clergy being utterly wanting, by any
' other secular or regular Priest of signal Probity and Religion fully
' instructed in all the Things abovesaid. But of an Impediment of this
' sort I will inform by lawful Proofs to be transmitted by the abovesaid
' Nuncio to the Cardinal proponent of the Holy Roman Church in the
' Congregation of the Holy Council.*

*' But the Possessions pertaining to my Table I will not sell, nor give
' away, nor mortgage; nor will I lease or enfeoff them anew, or any
' wise alienate, even with the Consent of the Chapter of my Church, with-
' out consulting the Roman Pontiff. And if I should make any Alienation,
' I am willing to incur the Penalties contained in a certain Constitution
' published on this very Thing.'*

*The Consecrator holding open in his Lap with both his Hands the Book of
the Gospels, the lower Part of the Book being turned to the Elect, he takes
from it the Performance of this Oath, the Elect still kneeling before the
Consecrator saying:*

So God me help, and these holy Gospels of God.

*And touching with both his Hands the very Text of the Gospels, then,
not before, the Consecrator saith: Thanks be to God.*

It is uncertain, I find, when these Additions were made, tho' its certain the persecuting Clause was added here in England after A. D. 1534, and perhaps by Archbishop Chicheley's Counsel, who was a violent Persecutor of the poor Lollards. The Forms of the Oath in the Canon Law, Archbishop Chicheley's, and Archbishop Cranmer's Registers, and that exhibited to the Parliament by K. Henry VIII. order, are all of them very different from that in the present Roman Pontifical. The **Regalties* of St Peter are not mentioned in that in the Canon Law,

nor

** The words Regulas Sanctorum Patrum were changed into Regalia Sancti Petri.*

nor those Clauses of *increasing and promoting the Pope's Honours, Privileges and Authorities; informing him of any Conspiracies against him; and swearing to persecute and oppose Heretics and Schismatics; going every three Years personally to Rome, to give an Account to the Pope of their Pastoral Office, &c. Humbly receiving and diligently executing the Pope's Command: Not alienating their Possessions without the Pope's Leave.* But it is too truly observed, that the Importance of this Oath is but little considered by *English* Protestants; since few among us have ever seen a *Roman Pontifical*, much less read it with Care and Attention. It is very plain from it how much the Popes of *Rome* have had it at their Hearts to depress the Episcopal Power and Authority, and what gradual Advances they made towards it, till they completed its Ruin, and made the Bishops their sworn Subjects and Vassals, not only to maintain and preserve the Pope's Honours and Authorities, but to *increase and promote* them.

The Romish Missionaries in *England* are perpetually insinuating to the ignorant *English*, that Popery is misrepresented by their Ministers, and, that Pulpit Popery is false Popery: Particularly, that the Papists are *falsly* accused of encouraging and practising Persecution, or of making a gazing Stock by Defamation and Reproaches, spoiling their Goods, Banishing, Imprisoning and putting to Death, the Persons of those who cannot bow down to the Golden Image which they have set up. But now it appears by this Oath, that all the Bishops of the Church of *Rome* are SWORN, with the utmost Solemnity, to *persecute and oppose*, as far as they are able, *Heretics, Schismatics and Rebels* to their Lord Pope. By these names, its well known, all Protestants are called, by the Papists, and consequently they are obliged, whenever they have it in their Power, to *persecute and oppose* those who are Protestants, or whom they commonly call Heretics.

Nothing can be a plainer and more evident Note of a false and Antichristian Sect, than the obliging Bishops or any others to swear, that they will *persecute* those who are Rebels to the Lord Pope, who owe him no Obedience and Submission, and who worship the God of their Fathers after the way which the Pope's call Heresie. The Truth or Christian Faith is to be manifested to Men's consciences, in a * meek and teachable Manner, and not attempted to be written on them with the Points of Swords: The Son of Man came not to *destroy* Men's Lives, but to *save* them. It is as true and evident a Note of a false Church not to be Subject to the higher Powers, but to withdraw their own Obedience and that of others from them: Since a fuller and more formal Allegiance can be sworn by no Subjects to their Sovereign Princes, than is here sworn to the Pope, by the Bishops of the Church of *Rome*. From it, therefore, may be easily inferred, what all Princes may, or ought to, expect, from Subjects so bound and tied by a solemn Oath to the Pope or Bishop of *Rome*, or a foreign encroaching Power.

* So St Peter intimates 1 Epist. iii, 15.—Be ready always to give an Answer to every one who asketh you a Reason of the hope which is in you with *meekness and fear*. But these last Words are omitted by the Popish Compiler of the *Profession of Catholic Faith* printed in the Year M,DCC,XXXI.



Remarks on HISTORY, said to be written by Mr.
ADDISON.

TRUE History has these 3 Marks; 1st, Judgment. 2^{dly}, Truth. 3^{dly}, Clearness. Truth in the Relation of Matters of Fact; Judgment in the Reflections upon them, and Clearness in the Style and Manner of Expression.

Of the *Greeks* there are two, which seem to have these Marks in an eminent Degree.

1. *Thucydides*, whose History contains but a short Space, and the Actions he relates are but of small Consequence; yet perhaps carries the Palm from all the rest. He is grand and expressive in his Style, weighty in his Reflections, sound in his Judgment, secretly instructing us thro' all his Parts and directing our Lives and Actions; in his Speeches and little Excursions almost divine; and the oftner you read this Author, the more Instruction you will draw from him; and the greater your Acquaintance is with him, the greater Thirst you will have of perusing his Work over again.

2. *Polybius*, whose History consisted of 40 Books, the greatest Part of which is entirely lost, and what Remains we have come very lame and corrupted to us. In his Prudence and Judgment he is equal to *Thucydides*; more exact and flowing in his Style. He abbreviates or enlarges according to the Weight of his Subject, and frequently gives us his own Instructions instead of a Narrative, which are always useful and to the Purpose: He is so careful in explaining himself, that you imbibe his Sense at the first Sight, which particular makes him more proper for the Closets of Princes, and those who will not give themselves the Trouble of searching for the Beauties, &c. of an Author.

Plutarch is not properly to be call'd an History but a Life Writer. He very wonderfully forms the Judgment, and by a plain and open Way of Writing leads us to Virtue and Prudence; but chiefly to the first; and in my Opinion, rather a virtuous Master, than an acute Instructor.

Xenophon's Life of *Cyrus* is an instructive Romance, not History. The *Greek* and *Persian* Histories are written with Fidelity and Circumspection. But the Advance you must expect in civil Prudence from this Author must be owing to your own Industry, he relating Facts only, and very seldom giving his own Opinion, or mingling any useful Reflections with the Historical Part. What we are most obliged to him for, is his Publication of *Thucydides*, which was then only in his Hands, and might have been suppressed by him from the usual Envy of Writers to each other.

Nicetas Choniates wrote the *Greek* Empire History in *Greek* from the Reign of *John Comnenes* to the taking of the City by *Baldwin*, i. e. from the Year 1055 to 1210. He is an Author but little known, tho' most worthy to be read. He is a bright Genius shining in that dull Age, his Style turning pretty much towards *Homer* and the *Greek* Poets; but his Facts narrative are distinct, short and deliver'd with Fidelity, not written with Vanity nor mingled with Trifles; his Reflections are admirable, open, useful and judicious, and, in a Word, whoever reads him will thank the Person who puts him into his Hands.

Nicephorus Gregory takes up the History where it is left by *Choniates*, but not with an equal Pen: He is either too short or too tedious; and in-

tersperfes Facts and Speeches of his own injudiciously. He is an Author of great Piety, and deduces all second Causes from their original Providence. What chiefly recommends his Book is his relating the Disputes on Religion in his Time, not much differing from those of *ours*.

Of the Latin Writers, I must prefer *Tacitus* for the Use of a Statesman; no Author writes with greater Fidelity or more Conciseness. His Work is not only an History, but a Garden and Nursery of instructive Precepts. What is there in Morality he does not touch upon? What in the Affections or Passions of human Nature he does not explain? His Reflections and Sentences are every where interspersed without breaking the Thread of his History, or confusing his Narrative. He is a Writer which ought to be in the Hands of all Persons employ'd in publick Business.

Sallust, had his History come whole to us, had probably taken the first, but by these little Remains extant we can rather admire than make a Judgment of him. He seems a Writer the most like *Thucydides* of all the Latins, and what is said of the one is applicable to the other.

Livy writes in a diffusive and pleasing Style, rather a Master of Eloquence than civil Prudence. He is, in my Opinion, in many places dull and full of Tautology.

Quintus Curtius is an exact Historian, if there ever was any such. He is eloquent in his Orations, admirable in his Judgment, accurate without our perceiving it. His Subject is barren, chiefly the Wars of *Alexander*; but he shews, had his Field been larger, that he could have given admirable Instructions on the other Parts of civil Prudence.

Cæsar has related his own Actions with great Modesty, Openness and Accuracy. They are Commentaries and so promise only a simple and exact Narrative. The Advantage to be gain'd from him is chiefly in military Life, and that not from his Words, but by forming your Judgment from the Account of his Actions.

In the Ages which follow'd the Decay of the Empire, no Historian is found of any Figure.

Ammianus Marcellinus must, if any, have the Preference.

Lambertas Scafnaburgensis, *Rodericus Tolotanus* have wrote as well as that Age would allow: The last of the *Spanish* Affairs, the other of the *Germans*; But in our Fathers Time this and all other Learning reviv'd.

Philip Comines may be compared to any of the Antients. He wonderfully penetrates and opens to us the secret Springs and Arcana of Princes Councils, and from thence instructs us with unusual and useful Insights into the Motions and Wheels of human Actions, and that in a full Manner after the Example of *Polybius*; and what encreases his Value was his being in a great Degree illiterate, yet knowing in Things, and endow'd with an excellent Judgment from Nature, but unacquainted with Books, and ignorant almost of the Rules of *Grammar*.

Paulus Æmilius, who wrote in *French* and of the *French* Affairs, tho' no *Frenchman*. He was drawn from *Italy* to the Service of *Louis XII.* and seems to have renew'd the true and antient Method of writing History. His Reflections and Sentences are frequent and equal to the Antients. He is a diligent Observer of Facts, and a severe Judge of them. His Faults are, that he is vain, obscure sometimes in his Style, and an Affecter of obsolete Words.

Francis Guiciardin — a prudent and skilful Writer; and who renders

his Readers also such. He is open and faithful, free from Passions, excepting that of Hatred, which in some Places he discovers against Duke *Urbini*. He may be counted the first Writer of this Age, tho' he cannot be compared with the Antients. His Work is prolix, he insists on Trifles, and is often languid.

Paulus Jovius is an Author to be look'd on for the various Matter of his Writings. He judges well, where not carried off by Affection, which he visibly is in all Subjects relating to his Country, and the *Medici*. In his Speeches he is frequently languid and trifling.

Of the Antients those Authors that may be recommended are *Aristotle's* Politicks, *Plato's* Republick and *Xenophon's* Cyrus.

In Ethicks, *Plutarch*, some Books of *Seneca*, *Jesus of Sirach*.

In a Criticism on a Poetic Piece 6 Things are to be particularly observ'd.

1. The History.
2. The Beauty of the Language.
3. The Force of the Words.
4. The Propriety of the Epithets.
5. The Justness of the Figures.
6. The Sense of the Allegories.



Mr *URBAN*,

IN your Magazine for May 1742, page 245, you give us a Translation of a Letter, relating to Mr *Pope's* Universal Prayer from Mr *Le Franc*, Advocate General of the Court of Aids, at *Montalban*, &c. which Prayer *Le Franc* calls a pernicious Essay; and of Mr *Pope* he says, 'Undoubtedly a Poetical Enthusiasm has in this Case, misled him from his true Principles, and prevented him from perceiving, that those pretended Philosophical Ideas contained in his Verses, have no solid Foundation, even tho' they were not carried to Impiety.' You, Mr *Urban*, seem displeased at that Letter, accuse *Le Franc* of contradicting himself, of not being sincere, and of being a Bigot. I shall make a few Observations upon that celebrated Prayer, which, if they are well grounded, will serve as an Apology for Mr *Le Franc's* Concern at his being an Instrument of spreading so pernicious an Essay.

II.

*Thou great first Cause, least understood,
Who all my Sense confin'd
To know but this, that thou art good,
And that my self am blind.*

III.

*Yet gave me, in this dark Estate,
To see the Good from Ill;
And binding Nature fast in Fate,
Left Conscience free, and Will.*

Mr *Pope*, I presume, in Imitation of the Lord's Prayer, has before he comes to his Petitions, a Preface consisting of the three first Stanzas.
How

How verbose, and how far short of the great Original! But 'tis not fault in the Wordiness only, 'tis so in a Respect much more momentous, and that is for telling the Father of all a Pack of Lies, or at least for affirming, what no Mortal does or ever will be able to comprehend. 'Thou, says he, has confin'd all my Sense to know, but this, that thou art good, and I am blind.' Is not the Wisdom and Power of God as plain and perspicuous as his Goodness? Yea verily, and and less liable to Objection: And then, pray what does he mean by, 'I am blind?' With what Face can I tell him who gave me Eyes, that I cannot see? But this humble Confession of his Blindness, is inserted with an Intent, perhaps, to render his Prayer truly Catholick: For a Person that believes he can see, can never possibly believe Transubstantiation.

Well; but tho' the Goodness of the Father of all, and his own Blindness, were all he knew; tho' his Knowledge was confined within that Compass; yet, in the very next Words he tells him, that 'He gave him in, this dark Estate, to see the Good from Ill,' that is to say, tho' I am blind yet I see, and I know what thou confinest me from knowing, at the same time that thou givest me that Knowledge. This is true Catholick Doctrine. But supposing that these Assertions are consistent, and do not imply a Contradiction, can every one affirm with Truth, that 'thou gave me in this dark Estate to see the good from ill?' Mr Pope, who has an infallible Church to guide him, may talk to the supreme Being in a peremptory Manner; but a poor illiterate *Indian* should be more modest; and, I am sure, the excellent Socrates would have chosen rather to take another Dose of Poison, than thus to have expressed himself to the Author of his Being. The Sentiment is certainly far from Truth. But a modern Deist, perhaps, may have Vanity enough to approve of it; for whom, it may be, it was calculated, that he also, when he prays, may join in this Universal Prayer.

And binding Nature fast in Fate,

This is a Prayer composed for every Body, and here is a Part of it which no Body understands. What is Nature and what is Fate? And how great the Impropriety, of acquainting the first Cause, that one is bound fast by the other, without the least Insight into the Qualities of either of them? But the *Mahometans* are thought to be great Fatalists, and the Calvinists, Predestinarians: So that this unintelligible Line, probably, was placed here, with a View to comprehend them.

'Left Conscience free,' This may very likely be true; but then it is a Truth, that, I doubt, will not find Admittance at *Rome*, that Mother and Mistress of all Churches, nor in *Spain*, *Portugal*, or *France*. And this, together with this honest Stanza

*Let not this weak, unknowing Hand
Presume thy Bolts to throw,
And deal Damnation round the Land,
On each I judge thy Foe.*

is, as may not unreasonably be thought, one Cause of those Qualms of Conscience of Mr *le Franc*, for having translated into *French* this pernicious Essay. He complements Mr Pope, indeed, for his Courage in professing the Catholick Religion in the Heart of *London*, while as, in Truth, there

there is no Manner of Danger of doing it at London. But would he profess such a Sort of a Catholick Religion at Madrid or at Rome; why then, I would say—Mr Pope is a Man of Courage. I shall make no farther Observations upon this, than that these generous Principles of Liberty, these mild undamning Sentiments, will utterly exclude all real Roman Catholics from the Use of this Catholick or Universal Prayer.

'Left Conscience free and Will.'

That the Will is free, is absolutely false in numberless Instances. Is the Prisoner at Liberty not to reflect upon his Confinement? the Criminal, his Guilt? the hungry Person, Victuals? or the thirsty Drink? If by Freedom of Will is meant Liberty of Action, that still is a Problem never to be solyed. Milton has finely imployed the Devils, in the Absence of their Chief, in Meditations upon that great Question,

*Others apart set on a Hill retir'd
In Thoughts more elevate, and reason'd high
Of Providence, Fore-knowledge, Will and Fate,
Fixt Fate, free Will, Fore-knowledge absolute,
And found no End in wand'ring Mazes lost.*

For my self, I stand in doubt, whether any, besides him whose Ways are past finding out, is able fully to comprehend that extensive Proposition, 'the Will is free.' So far for the Preface, now follow the Petitions.

*What Conscience dictates to be done,
Or warns me not to do,
This, teach me more than Hell to Shun,
That, more than Heav'n pursue.*

Father Clement and Ravailac murder'd Henry the 3d and 4th of France, and Father Garnet, Fauks, Digby, &c. would have blown up the Parliament House, in the Time of King James I. I do not doubt, but with a very good Conscience. But, I believe, there are few at present, who desire to be taught of God, to persue the Dictates of such Consciences. Had Mr Pope instructed us to beg for an enlighten'd Conscience, and turned into Verse, those fine Words of the Holy Scriptures, 'that which I see not, teach thou me.' Then, supposing that granted, we might, after leaving out that theatrical Rant about Heaven and Hell, heartily proceed in his Words, 'What Conscience dictates.' But here, we insolently tell him we see good from ill, and pray for Resolution to act accordingly. In Consequence of which Principles, the Innocent are daily murder'd, the Inquisition flourishes; and the Kingdom of Christ is thought to be advanced by Ways and Means the most cruel and most iniquitous.

*What Blessings thy free Bounty gives,
Let me not cast away,
For God is paid when Man receives:
T'enjoy is to obey.*

This

This is as odd an Elevation of Thought, as, I believe, was ever offered to the divine Being, not at all inferiour to any of the *Scots* Presbyterian Eloquence. 'Let me not cast away, but receive what Blessings thou giv'st me, which will lay me under no Sort of Obligation, or make me indebted to thee, my receiving them being a sufficient Payment for them.' I doubt those Blessings cannot be supposed to be worth much, if the bare Acceptance of them can be a full and adequate Price for them. But to crown all, comes in that dapper Line, '*T' enjoy is to obey.*'

A divine Thought, a most incomparable Maxim for the debauched and the voluptuous! To proceed,

*If I am right, thy Grace impart,
Still in the right to stay;
If I am wrong, Oh teach my Heart,
To find that better Way!*

Excellent Lines! But how come they here? I have just told him, to whom I address my Prayer that 'I see the Good from Ill.' If that was true, surely I am able to know whether I am in the right or not. So that there seems to be no Occasion for any *ifs* or *ands* in the Business; neither indeed do I apprehend that the Catholick Church allows any Room for Doubt. That's peculiar to Hereticks, who have no Center of Unity, no visible Authority, no ——— a thousand Things besides. Wherefore I do not know but these Hints of an unsettled uncertain Condition may contain something of that Impiety *Le Franc* shrugs his Shoulders at, and seems so uneasy that he has helped to propagate in the World.

Whereas therefore, Mr *Pope* has succeeded so ill in what he calls, The Universal Prayer. I shall beg leave to present you with one, suitable to every one's Condition, and which every one, that acknowledges a God, may join in——sincerely and with a good Conscience, whether he be *Jew, Turk, Heathen or Christian*.

'Our Heavenly Father, unto thee be all Honour, Glory, Praise, and Thanksgiving; may the Kingdom of Darkness and Iniquity be abolished, and that of Light, Righteousness, and true Piety prevail; may all of us become faithful, and in all Respects obedient Subjects unto thee the blessed and only Potentate, so that thy Will may be done on Earth, even as it is in Heaven. Grant that we may daily receive Things necessary for our Support. Our Offences pardon, as we pardon Offences that are committed against us. Lay no Temptations in our Way, nor suffer us to be led away by them. But deliver us from every Thing hurtful and inconvenient for us, our glorious and almighty King.'

If any Objection can be made against this Prayer, it must be against these Words, pardon as we pardon; but do the most cruel, malicious, and revengeful, never forgive any Faults in their Wives, Children, Servants, Neighbours, Friends, &c? If they forgive; so may they be forgiven: If they do not, they have so much of the Devil in them, that 'tis no Matter whether they say any Prayers at all or no.

If you please to publish this, you will oblige,

Sir, Your Humble Servant,

CATHOLICUS.



Mr. URBAN,

IN your *Miscellaneous Correspondence*, No. III. You have given your Readers, *An historical Observation upon a Passage in Salmon's Review of the History of England*, with your Leave, I'll give you another Instance of that Party Writer's Want of Faithfulness. *Review, &c. Vol. I. p. 20.* — 'Ten thousand of the Religious were at once turn'd out a starving, with but 40 Shillings a Piece in their Pockets.' But now this appears to be a notorious Falshood, by the Records printed at the End of *Battely's Cantuariæ Sacra*, and of *Lewis's Antiquities of Fauresham Abby*; where you may see with your own Eyes, the Names of the late religious Persons of the House of Christ Church in Canterbury, which were appointed to depart the same House with the yearly Pensions assigned and allotted to every of them the 4th Day of April, Anno xxxi. Hen. VIII. The first Payment to begin at the Feast of Michaelmas, next ensuing, for one half Year, besides Records for Money in Pocket, for present Subsistence.

First, To the late Prior there Thomas Goldwell,	}	l.
with the Office of one of the Prebendaries there		lxxx
Yearly,		
Nicolaco Clement,		x

The Names of the Monks of the late Monastery of Christ Church in Canterbury, with their Offices, Rewards, and Pensions.

The Office,	Their Names,	Rewards,	Pensions.		
		l.	l.	s.	d.
Prior.	Tho. Goldwell,	10	3	6	8
	Johannes Menys, Preb.	3	nil.		
	Nicholaus Clemente,	3	10		
Bartonal.	Johannes Gerard	3	8 &c.		

Warrantum Hen. VIII. Johanni Casslock, Abbati [Fauresham] quo illi conceditur annua Pensio centum Marcarum.

A Warrant was granted to every one of the Monks in the same Form, for their having the following Pensions. (Recorda Curiae Augmentationis.)

Robert Chyllenden, Monk,	100 Shillings per Ann.
Thomas Deve, Monk	100 Shil. per Ann.
John Fylpott, Monk	4 Pds per Ann. &c.

What shall be done unto thee, thou false Tongue?



The INCONSTANT or General LOVER.

MY Name is *Peregrine*, and having lately quitted a roving Way of Life, I have drawn it out by way of Amusement, and should be glad to see it in Print, if you think proper to honour it with a Place in one of your Collections; it may be of Service to People of both Sexes and this may be a Motive strong enough to induce you, Sir, to print it.

My Father dying while I was very young, left me to the Care of a very honest Relation, who spar'd no Pains to improve my Fortune and Understanding. At the Age of 15 I was remov'd from one of our great School

Schools, to the University. Enjoying now more Liberty, tho' I was thought not an idle Student, yet thro' this Freedom and the sprightly Warmth of Youth, I begun to discover my natural Temper; or rather my Temper began to discover itself; for Dissimulation is an Art I could never learn.

What I was first remarkable for was a free Manner of Conversation, such an Openness as my Acquaintance often told me, discovered me at first Sight. If I spoke my Opinion of Men or Things, I always said what I really thought, and this Freedom, with the Gaiety natural to my Age, made my Conversation agreeable and courted by People of the like Temper.

Among other of my Companions, I grew particularly acquainted with one Mr *Widdin*, a Pensioner of the same College. How I came to prefer him to others, I could not for some Time conjecture; he was about my Age and very handsome; but a thoughtful sedentary Life was so little his Taste, that, when he was retired to his Room, he would walk whistling about it, to prevent, as he told me, the Fatigue of thinking. When he was abroad in the public Walks, which was as frequent as possible, he had an Air, that seem'd to say, Who'll go any where? He was visited sometimes by his Sister, a young Lady of about 14, who had too much Beauty to be trusted at that Age, at her Brother's Chamber without a sage Attendant, tho' she was sent the oftner as she was a kind of Spy on her Brother's Behaviour. I thought her the handsomest Creature I had ever beheld; she was tall of her Age, had an exceeding fine Complexion, dark Hair, full black Eyes, Fire and Briskness which could be equal'd in nothing but her Wit: Among other Qualities of Breeding what she most valued herself upon, was talking *French*, an Accomplishment I had happily learnt at School. In all our Meetings we us'd to be eternally jabbering in that Language, such *French* as the Poet *Chaucer* says in his Time, the *London Ladies* us'd to talk.

—Down at Stratford upon Bow,
Such French as France did never know,

It was not long before the Mother, a Widow Lady, invited me to her Lodgings, which were very neat. She seem'd too young to be the Mother of two such Children, but I heard afterwards, that she had been run away with from a boarding School. The Entertainment was elegant, our Discourse at first serious, but lively enough before we parted. When I was thus admitted, my Visits became frequenter; whenever I went abroad their Lodgings always were in the Way: To be short, in less than a Year, I found that I prefer'd Mr *Widdin* to the rest of my Acquaintance, on Account of his pretty Sister, who grew every Day more charming, at least in my Imagination; her Brother and she were ever at Pique and Repique, and if I spoke, tho' what I said was ever so indifferent, she had the Address to make it a Verdict in her Favour; she would sometimes put on such an agreeable Saueiness to me, as I thought bewitching, I grew every Day more in Love, and she was wild and entirely disengag'd.

I was thus deeply in Love, before I knew myself in Danger, I never thought of asking myself what I was about, her Company was always charming, and that was enough. The young *Marian*, that was the Lady's Name, as I thought, knew nothing of the Matter, I had declar'd nothing;

thing ; the Mother took no Notice, whatever she might remark in my Looks, which, no doubt, betray'd sometimes what my Lips concealed. Whether she thought one of my Fortune, which was not mean, a defirable Match for her Daughter, whatever was the Reason, she took no Notice ; my Passion was in such an Oblivion, that I hardly discover'd it myself. But while I was wand'ring in this Labyrinth of Love, and amused with the most agreeable Ideas, I was rous'd, by a Gentleman's making his Addreses to my Mistress, who came recommended by her Mother's Uncle. He was young, tall and swarthy, and from a solemn Kind of Carriage, the witty *Marian* call'd him her *Spaniard*, and afterwards gave him the Name of *Don Pacheco*.

This Gentleman had very little to say to his Mistress, in Conversation, while I had so much the Advantage as to keep the Company on my Side ; but then he had Assiduity, and daudled, as Miss call'd it, and by his constant Importunity, I found he got Ground of me every Day. I then awaked from my Dream, while Jealously confirm'd what I before but suspected ; I discovered that I was in Love, I improv'd every Opportunity of shewing it, but too late ; *Don Pacheco* had gain'd the Ascendant with Miss, all was going to a Conclusion, when her Mother suspecting Treachery in *Don Pacheco*, forbid him her Family and retir'd into the Country.

I took the first Opportunity of following 'em, accompanied by my friend the Brother. I thought to have found poor *Marian* quite disconsolate for the Loss of her Dear ; but I was deceiv'd. She had seen a young Country Squire, whose Father was of superior Fortune, and therefore averis to the Match. The young Gentleman, who liked her well enough, was not as he said of such a puling Constitution as to break his Heart for her, and to serve a Friend, such as he very obligingly call'd me, he could be content without her.

Thus I was left to run as it were by myself, and the fair *Marian*, who was by no means difficult, made me think myself every Day happier. It was now the latter End of the Hunting Season, and the Beginning of the Spring, the gentle Season of Love. I was in the romantic Time of Life, and, as I thought, belov'd by the Object of my Wishes.—But from all this I was speedily hurry'd ; the good Man, my Guardian, was dying ; I flew to see him, and came Time enough to take my Farewel, and receive his last Advice. Out of respect to him, I forbore Writing a Week to my dear *Marian*, whom I had parted from with mutual Vows and Tears ; but I could now no longer forbear, I sent her a Letter, which she receiv'd as she was coming out of Church, where she had just been married to one *Pedro*, a Rival that I never dreamt of. Such was the End of my first Amour.

It might be expected that I should suffer some Chagrin on this Occasion, I believe I call'd the young Lady *inconstant*, and some hard Names ; but I did not indulge much Sorrow, nor do I remember that I was more than commonly fond of Solitude, Willow Walks, or murmuring Brooks.

I stay'd some time in the Country, which became, as the Spring advanced, every Day more delightful, and went sometimes to Visit some young Neighbours that had been formerly my Schoolfellows ; for one of whom, I had ever such an Affection as exceeded that of a Brother ; he had a Sister that was the Admiration of all the Neighbourhood ; she had the

the Refusal of all the best Matches in the County ; but while she engag'd so deeply the Affection of others, she was, at least to all Appearance, insensible herself. She saw the rough loud-laughing Sportlman in her Company become well-behaved, and supple as his Spaniel, and the lewd double-entendre Gallants, who are ever putting the Fair to the Blush, and representing that amiable Sex as void of Modesty, change their Behaviour in her Company into a decent fearful Regard ; and all this without knowing that herself was the Cause of those strange Metamorphoses. She was a perfect Insensible : I added one to the Number of the Admirers of this Lady, the fair *Serina* ; for as my Heart had neither the untam'd Wildness of the Tiger, nor the Hardness of a Rock, I thought I might submit without Disgrace to so triumphant a Beauty. I was now again in Love, but this second Fit had very different Symptoms from the former ; it was of the Platonic kind ; I was absent in Company, fond of being alone ; I writ three Copies of Verses ; wou'd sometimes rove thro' the Woods and Meadows, and sit list'ning to the Murmur of purling Brooks, and in the Height of my romantic Madness lie down and imagine very fine Things. Out of this Revery I was rais'd by a Friend, who came a-cross the Country to invite me to his House : I went with him, and we diverted ourselves very agreeably with rural Sports, Horse-races, and Country Assemblies. While I was at my Friend's, his Business sometimes calling him away, I was left frequently with a Relation of his, whom I shall call Miss *Jolly*. She was a fresh Country Girl, inclinable to be fat ; her Breeding was such as is to be had in a genteel Country Family, she had Wit without Affectation, and a Temper that made her very engaging to those she could be free with. I was not at all enamoured with her at first Sight ; but by frequent Conversation I found a Passion stealing upon me, and in a short Time was so far gone, that I fell to downright Courtship, which she received in such a Manner as discovered a timorous Modesty, but no Aversion. I proceeded therefore with as much Success as I could desire ; my only Difficulty was to assure her of my Sincerity, which she had no Opinion of. I told her I might be inconstant, but as for my present Sincerity, I would make it appear beyond Dispute : Her Answer was, All in good Time ; adding, that as her Cousin and myself were to take a Journey into the West the Week following, there was no doubt of our meeting with Temptation in our Way, especially as we were to go to *Bath*, and therefore she chose to put me to the Tryal, since it was better she knew my Turn of Mind, before she was too far engag'd. I left her, and have never seen her since.

After parting with the unaffected Miss *Jolly*, my gay Friend and myself set out for *Bath* ; we soon enter'd into the Diversions of that agreeable Place, where People flock more for Company than Health, to avoid those Spectres *Spleen* and *Solitude*, which haunt many fashionable Country Seats as well as old Mansion-houses. I shall not describe how People here enjoy the Sweets of Society, which in my Opinion they do to the greatest Perfection. They have Morning and Evening Assemblies ; I saw no Diversions but what were innocent ; and in Conversation, such a well-bred Freedom prevails, as makes Society most engaging. I could willingly dwell on this Subject, as far more agreeable than contemplating my own Follies.

I need not tell you that there were many beautiful young Ladies here, especially

pecially as it was the full Season; nor after the Description I have given of myself, that I had a Heart not insensible of their Beauty. I forgot all the artless Innocence of Miss *Jolly*, as she said I would, tho' I had protested to have a lasting Affection for her; and I thought myself sincere, so little did I know my own Heart. You have read of the Philosopher's Ass, placed at an equal Distance from two Burdens of Hay, in which Situation being equally tempted by both Burdens, the Philosopher concludes that, thro' Suspense which Side to incline to, the Ass would starve.

Whether I should have been as long in fixing my Choice, I can't say, but such was my Suspense, if at one Time I was all Respect for a cold insensible Beauty, I grew soon after quite enamoured with the sparkling Vivacity of another; and as I had been charm'd with the artless Innocence of my Country Mistress, that Passion soon disappeared at the Sight of a wellbred Beauty, whose graceful Easiness appeared as far beyond it, as the finest Strains of Music are preferable to the wild Harmony of Birds.

My Friend insisted on my leaving the Place; I was not recovered from my Suspense, and went away under a kind of Enchantment, which so much possess'd my Imagination, that for some Days, I was in a profound Rêverie; the pleasing Images of what I had seen dwelt so much in my Thoughts, that I was incapable of any other Reflections.

My Friend laugh'd at me; he was too gay and disengag'd in his Temper, to be so easily captivated. He introduced me into the Company of some brisk young Fellows, who despis'd the Arts of *Venus*; they were what they call Very Honest Fellows, whose Principle is to be "jovial while they may." These Gentlemen's Excellencies were bold Riding, never flinching at a Bumper, singing Songs of *Bacchus*, such as *Wrinkled Care deride*, and laughing indifferently, with or without a Jest.

This merry Company soon rous'd me out of my pleasing Dream, I was willing to be thought an Honest Fellow; or, not to mince the Matter, thro' a false Modesty, too common in young Men, and an Easiness in complying with the prevailing Humour of Company against one's Judgment, I gave into all their Merriment. I had no longer any Passion for the fair Sex; however, not that tender romantic Passion I had felt before; the willingest began to seem the most desirable. Such was my Zeal for this *bonest* Cause, that having but a weak Constitution, such as could not bear any Excess, it was thought I should soon die a Martyr to it.

But kind Nature, as I grew worse, created in me a Loathing of all Drinking, upon which I grew dull, and was resolved to leave this Sett of Company. I took my Leave of some of 'em, and going to pay the same Compliment to one whom I call *Bonifacio*, from his jolly Countenance, he said I should not drink, as it was so pernicious to me; and to amuse me that Evening he'd introduce me to a Neighbour, who had two handsome Daughters.

Accordingly I went, and while my Friend was carousing wi' the Gentleman of the House, I drank Tea wi' the Lady and her Daughters; the youngest (I shall say nothing of the other) was the handsomest Creature I ever saw; my Spirits were all alive; her Wit, at least to my Imagination, was equal to her Beauty, which I shall not disgrace by attempting to describe it. My Friend was too *bonest* to be a Flincher, and I had no Desire to go away. Whether they observ'd any Thing particular

cular in my Address to the young *Elisa*, I know not; but Cards were propos'd; and the Mother and elder Sister chusing to sit by, I was match-wi' the gentle *Elisa*. She won all; for I was incapable of attending to the Cards. After Supper the Company was entertained with Mr *Bonifacio's* Humour; my Attention was otherwise engag'd, I did not sleep all Night, and in the Morning my Passion was confirm'd. In short, tho' always repuls'd, I courted this Lady by Intervals for two Years. But she had fix'd her Affections on a comely young Man, tho' much her Inferior in Fortune.

Instead of returning home with my Friend, I still resided near the *Bath*, and strove, as I was repuls'd, to supplant my Passion for the fair *Elisa* by raising another; and, what looks like a Paradox, had I met with less Success, perhaps I had succeeded.

But I shan't trouble you with an Account of how many I made my Addressees to, for I don't well remember.

In the House where I lodg'd, there was at the same Time a Widow of Fashion, who had two Daughters very well bred. The youngest was about sixteen, and, tho' no perfect Beauty, yet in the Bloom of Youth, and had a Humour so jocular, disengag'd and artless, that I could not help indulging a rising Passion for her. I was ever contriving to be of their Party, tho' the Mother chose to be retired, notwithstanding her Wit and Breeding, which, with an agreeable Person, never fail'd of gaining her the Respect of all she convers'd with. The Landlady of the House perceiving my Inclination, was so charitable as to flatter it. To the Mother she represented me as a Person of Fortune; to the young Lady, that I was careless, generous, and passionately fond of her. Parties to go abroad were form'd, the Mother consented, to our common Satisfaction, and things proceeded to that Degree, that I wrote *Billet-doux*, and sent 'em, tho' we were separated by only one Pair of Stairs. A Night was pitch'd upon for me to declare my Passion to the young Lady; but the Mother, a Person of the greatest Prudence interposed, before I could have Time to declare my Sentiments, and call'd her Daughter away. Tho' my Intentions were honourable, the Surprise confounded me, and render'd me unable to speak; but waiting on her next Morning, I excus'd myself to her Satisfaction; I told her my Circumstances fairly, and let her know that I would not pleasure myself at the Expence of her Quiet. She desir'd me, if I had any Regard for her, to promise to desist; I gave her my Word accordingly, and she represented so many Inconveniences that would attend our Union, as shew'd at once her Generosity and Prudence.

An accidental Meeting with *Bonifacio*, and a Visit that I was always inclin'd to pay him, or any one of his Neighbourhood, reviv'd my Passion for *Elisa*, and I immediately forgot my new Amour, no Trace of it remained in my Mind; but this renew'd Affection was unsuccessful, and honest *Bonifacio* did all he could to efface it. He said *Elisa* was otherwise engag'd; — but all he said was to no Purpose, since it was opposite to my current Inclination. Quite dissatisfy'd, I was half inclin'd to be solitary and forlorn. I often walk'd in the Abbey, to sooth Melancholy; — An old Lady and her Daughter often pass'd by me to Prayers; the Daughter was low and something a'ide, but Nature had made up this Disadvantage, by giving her a most winning Face; she had the finest

blue

blue Eyes imaginable, they had a Lustre that bespoke Vivacity, and a sincere Temper; and as there is nothing more capricious than an amorous Imagination, I believed I read in her Looks such a Temper of Mind as actually made me in Love with her, before one Word of Conversation pass'd between us: Not to tell you how often I ogled her in publick.

I happen'd to be engag'd with a large Party, to see a fine Seat in the Neighbourhood, she being one of the Company; but we were all so huddled together, that I had no Opportunity of speaking on any but indifferent Subjects. In an Apartment of this House, one of the young Ladies accidentally pick'd up a Song-Book, and diverted us all for some Time with her witty Remarks on the Songs. She put the Book in my Hand, for I stood next her, and as they were going I call'd to the fair *Sminthia*, for so I chuse to call this new and last Favourite, and ask'd her what she thought of those Verses, which I pointed to her,

*My Eyes have oft told you their Wishes,
And can't you their Meaning explain?*

She look'd at 'em, and took no Notice, but walk'd away, for which I admired and lov'd her still more; for when a Man is really in Love, the slightest and most insignificant Circumstance fans the Flame.

At last I found means to get acquainted in the Family of this young Lady, the fair *Sminthia*. They kept a handsome Equipage, my Mistress won upon my Heart every Hour, and one Day as we were taking an Airing I offer'd to marry her. She told me that she would do nothing without her Parents Consent; on which I consulted a Relation of the Family, who told me that her Father design'd examining my Affairs, and as he had several other Children, tho' all provided for, yet he was sure I should have a hard Bargain, little or nothing while he lived, and that he thought me extravagant. And why then does he suffer us to meet so often, return'd I?---No doubt, says he, you may have the young Lady. I understand you, he'll connive at our Marrying, return'd I, and then take Offence.---May be so---and give her Nothing.---From all Appearances this seeming to be the Case, I avoided the fair *Sminthia's* Company, who had something so sincere and domestic in her Temper, that she took it very much to Heart.

It is true, I was extravagant, and liv'd much above my Income, and if I had marry'd one of her Fashion with little or no Fortune, I must have retrench'd very much; and retrenching at all is disagreeable enough, so disagreeable that hardly any Thing but Necessity obliges People to it.

While I was in this Situation, a good Estate fell to me by the Death of a distant Relation: I went to take Possession, and found it much encumber'd. A young Lady, who had her Fortune in her own Hands, liv'd in the same Village; her Estate was superior to mine: The People of the Village mark'd her out for me: You know, Sir, Country Villages are great Match-makers. I began to be asham'd of abusing so many fair Innocents, especially Miss *Jolly*, and the true-hearted *Sminthia*; I thought I had an Opportunity of putting it out of my Power of transgressing that way, and clearing my Fortune at the same Time. I made my Addresses to the Lady I am now married to; the Village Report had that Success that I met with no Difficulty.

Before

Before the Match was consummated I went to the *Bath*, to settle my Affairs. Fame had been beforehand with me; as to my Estate and new Amour; the Town pitied poor *Sminthia*, and censur'd me. I met with no Countenance from any Acquaintance, unless it were the Men of Pleasure and Intrigue; my boon Companions gave me up; your Bottlemen, with all the Professions of Friendship they commonly abound with, have no real Esteem for any who are not Partners in their drunken Revels.

I went into the Country, and married the Lady I courted last; the Country Report, which brought us together, founded after we were married, as follows: 'That I wanted her Money, and She a Husband.' And it was very true on my Part,—but I am at the same Time so fortunate, that I have a Wife into the Bargain, (as the Proverb says), and I must do her the Justice to declare, that she behaves so as to merit any Man's Affection.

It might be proper, perhaps, after this Detail of my Amours, to make some Reflections in the Manner of writing a Moral under a Fable, but it may look too encroaching, I fear. The Humour of making Reflections prevails so much, that I have known People do it, without having any Foundation for their Reflections.

But with your Leave, Sir, I'll make one or two; the first on my Brethren, the Men of Pleasure.

This Character of a general Lover, this Male-Coquetry, is running the same Ring; and they are further from true Pleasure, when they have run themselves out of Breath, than at first setting out; giving themselves up to this loose Humour, is leaving themselves to a Sea of Passion, without any Steerage. I might add the Immorality of disturbing the Repose of Families; for a whole Family must be uneasy, when a Child or Sister is tormented, and I'll leave it to themselves to judge whether there is greater Torment than loving without Hopes of any Return of Love.

It may be Sport to them, as it is in Children, to pelt Frogs; but as in the Fable, a sage Frog remonstrated, 'Children, tho' your Pelting is Diversion to you, it is Death and Loss of Limbs to us.'

I know this Humour is fed by a *French* Notion of Gallantry, and the lewd Morality of our best Plays. I wish the Author of *Joseph Andrews* and *David Simple* would, among other false Sentiments and Manners, expose this; tho' if the Gentlemen of Pleasure consider'd, it would be unnecessary. The Misfortune is, they don't consider the fatal Consequence; if they did, Perjury or a Breach of Contract, where *Affection*, *natural Affection*, was the Article of Agreement, must appear blacker than any Breach of Agreement whatever about any Circumstance of Trade, or simple Interest.

My next Remarks regard the fair Sex, in abusing whom I have spent some Years, tho' now but twenty-five. I presume to advise that most amiable Part of the Creation, not the Finebred, who live about the Metropolis, and understand the Ceremonies of Gallantry, and their Sterling Value, but those who are most likely to be impos'd upon, that they not only be sure the Man loves them, but consider whether it is proper for them to love him, before they suffer their Imaginations to dwell upon his Person and Accomplishments, and to ask Advice, if not of their Mothers, at least of such Females as they can't suspect will be Rival; and to ask it, not as the Manner too often is, when it is too late, and they have made their Choice.

I am, &c. Yours, S.

Mr URBAN,

Nov. 1744.

I have sent you a Copy of a Letter, design'd by the Writer, as a rough Draught only upon the Subject of it, and published with the Hopes of exciting some more able Hand to undertake a Case that so well deserves the serious Consideration of the Publick.

To the Reverend the Arch-deacon of ———

Reverend Sir,

I Have the Honour and Satisfaction to be one of the Clergy of your Archdeaconry ; but of so little Note, and so deservedly unknown, that I dare not venture to lay my Name before you.

I am persuaded, that when I have assured you, Sir, that what I offer, proceeds from an honest Heart, and well-meant Intention, nothing else will be wanting to induce you, Sir, to give it the reading, and, if approved of, your Favour and Encouragement.

The Cause, I hope, will not suffer for having so bad an Advocate. 'Tis the Cause of Charity that I plead, that Branch of it, in particular, that is conversant about Briefs.

The Wisdom of the Nation have endeavour'd to correct some Abuses that had crept into this Trade of Charity, as it might be called. And undoubtedly their Endeavours have been of Service, by removing some Prejudices and Discouragements that lay in the Way, and obstructed this Kind of Charity.

But the same Coldness to Acts of this Nature is again getting Ground amongst us, tho' arising from a different Cause. Its Progress I have for some Years observed, and 'tis now almost got to its Crisis. So that the Sufferers are but little, if, in some Cases, at all advantaged by those Means which are designed for their Relief.

The Grievance, Sir, is the great Expence that attends the procuring and dispersing of Briefs ; which, according to the Brief annexed, amounts to upwards of five hundred Pounds. But what greater Discouragement to Charity, Sir, can there be, than what must arise from this single Circumstance only ? Surely, Sir, whatever else is, Charity should not be, taxed, especially at the Rate of almost 300*l.* per Cent.

Methinks, Sir, I hear you express your Concern for the unhappy Sufferers, but at the same Time saying, "How can it be redress'd ? ———"
"Officers will have their Fees."

Officers, Sir, may have their Fees, and Fees enough they have. But, for God's sake, if it be possible, let this be an exempted Case.

Where Officers have done any thing, attended with extraordinary Expence or Trouble, there they ought, in Proportion to either, to be considered, and I hope, in this particular Case, no further.

The common Charge of laying a Brief is upwards of four hundred Pounds. This certainly might be done at a much cheaper Rate, if executed even as the Demand supposes. But, Sir, you know, that this is attended with hardly any Trouble at all. The Briefs are delivered to the Church-wardens at one Visitation, and received again the next, without any intermediate further Trouble of the Officer, whose Business it is to lay them himself. Almost this whole Article, therefore, might be lopp'd off at once.

As

As to the remaining Claims, I can't see any necessary Demand, besides Paper and Printing. And both these are of that Sort, that as much, and of equal Goodness, may be bought in the Streets at an Half-penny a Sheet, and many an honest Livelihood got by it too.

I know it will be said, that the Stamp and the royal Fiat are necessary.

But, how, Sir, does it look to have such a solemn Declaration, that his Majesty, out of his abundant Goodness, has granted his royal Licence for a Brief, under the present Management and Burthen of it? It seems to be a Prostitution of the Name of Majesty, when, under a Shew and real Intention of Charity, it permits a Number of Officers to prey upon the Distresses of the Miserable.

But why should this sacred Impression be necessary? if necessary, why expensive? if expensive, what can so well become the royal Bounty, as to take the Expence upon itself?

As for the Demand for laying the Brief, if that must not be quite removed, suppose the Situation of it were to be a little altered. Suppose, Sir, this Charge was not deducted from the general Produce at last, but laid upon the Receivers of the Brief in every particular Parish, antecedent to what may be collected from it.

This, Sir, I am sensible does not remove the Ground of the Complaint, the Expence of Laying. But thus much will be gained by the Sufferers, that every Parish will at least pay for its own Brief, and the Absenters from the Worship of God will not escape that Share of Burthen, that falls on them who attend it best. And I verily believe the Contributions of those, who are well-dispos'd, will not be much the less for this general Contribution. They would certainly give with the more Cheerfulness, and perhaps Liberality too, were they assured that every Farthing they told out numbered to the Sufferers.

Suppose again, Sir, by way of further Regulation, suppose, if the Burthen of Laying cannot be removed, that the Officers were obliged to lay their Briefs themselves in every Parish, separately, a Month at least to intervene between one Brief and another. This, I am sensible again, will not remove the Ground of the Complaint; but there will be this good Effect flowing from it, that this iniquitous Trade will not be so gainful. And sure I am, as Things now stand, it deserves every Discouragement possible.

I am the more induced, Sir, to lay these Thoughts, rough as they are, before you, because there is an evil Branch shooting out of this Stock, which will in a few Years grow and spread very much to the Prejudice of the Church, which is this—that tho' there generally is some small Contribution towards Damages sustained by Fires, Inundations and the like, yet a Brief for repairing the House of God is heard with no manner of Regard at all.

Undoubtedly, 'tis the Want of a due Sense of Religion, that gives Rise to so unreasonable a Distinction.

But be the Cause what it will, since it is Fact it should, if possible, be guarded against, and very soon; or, according to the present Prospect of Things, in another Century, half the Churches of the Nation, like the Temple of *Jerusalem* formerly, will hardly have one Stone left upon another.

Another

Another incidental Reason, why I prefs for some Regulation in this Affair, is in order to prevent the Frauds, the Lies, and even Perjuries arising from this Profession of Brief-procurers, as will appear from the few Instances annexed to this Letter.

Sufferers, Sir, are not under Difficulties, how to obtain a Brief; but by those, who make indirect Advantages of it, they are even courted to get one, where their own Modesty, arising from the Sense of the Smallness of their Losses, would discourage any Attempts of that Kind.

From hence it comes to pass, that we are so crowded with Briefs, that the best-disposed are almost tired out with giving; and the Grant, or Publication of the Briefs is postponed for 3, 4 or 5 Years, notwithstanding they set forth in the Body of them, that the Sufferers must inevitably perish, unless speedily relieved by the Charity of others.

This would not be the Case, if some exorbitant Fees did not attend the procuring of them.

Upon a proper Regulation, we should have fewer Briefs, greater Collections, a more early Relief, and less, I hope no, *Frauds, Lies, or Perjuries* attending them.

If I am not so happy as to think with you, Sir, upon this Occasion, my next Desire is to have my Notions rectified by your better Judgment, in order to influence my own Practice in particular, that I may contribute something myself, and encourage others to do so too,

Who am, SIR, with all due Respect,

Your most obedient humble Servant, A. B.

Mr Edward Byrd and Company, Creditors on Napton Brief, 1728.

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— For Printing	14	17	0
— For Stamping	17	10	0
— Incidental Charges	4	0	0
— For laying 9546 Briefs at 10 <i>d.</i> per Brief	397	15	0
— For 168 Briefs laid in London at 1 <i>s.</i> 4 <i>d.</i>	11	4	0
Total Expence	512	14	6
Collected upon Napton Brief	713	7	0 $\frac{1}{4}$
For the Benefit of the Sufferers	200	12	6 $\frac{1}{4}$

Instances of Frauds, Lies, Perjuries, &c.

A Brief was obtained for a Fire. The real Loss amounted to but one hundred Pounds *The Hon. Mr Wrio. D—by, Voucher.*

Another for re-building a Church. The Repairs amounted to but fourscore Pounds. *Tho. W—d, of C—p—n, V.*

Another for a Fire, which left the Sufferers worth at least 10,000 *l.* each. *Tho. L—h, Rector of H—d, V.*

By

account of the sealing of the hundred and forty and four thousand, out of the tribes of Israel, the apostle adds (ver. 9) 'After this, I beheld; and lo, a great multitude, which no-one could number (of all nations, and kindreds, and people, and tongues) stood before the throne, and before the lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our god, who sitteth upon the throne; and unto the lamb.'

5
ANNIHILATION (par. 5] But, inasmuch as annihilation imports a *real effect*, it must be produc'd by some cause. This cause must either be internal, or external. If the latter; it must either be god himself, or some inferior agent, or instrument.

6
That the wicked will be Annihilated, in hell, is an opinion; which, notwithstanding its ill tendency, has been espous'd by some great men — But, it would seem, with little shadow of probability, either from experience, or reason, or the word of god. (1) The first of these, viz. Experience, can afford little evidence in the case: for, there is no instance, or example, of annihilation in nature. V. n. 4. (2) In Reason, it is absurd to imagin that beings have a tendency to annihilation, any more than that nothing had a tendency to creation. (3) As to Scripture, there is no text that says, plainly, that the time will come that the wicked shall be no more; when they will be as if they had never been born; when their torments will reduce them to nothing, or deprive them of all sense of being. — In vain, therefore, do they argue from certain scripture-expressions; which, according to their interpretation of them, appear to be inconsistent with the whole tenor of scripture. For instance,

7
Little does it avail to say that hell-fire is a *consuming fire*, and that the torments of that place will reduce the damned to nothing: or else, as Dr Whitby (append. to 2 thess. 1) is ready to suppose, that there must be a constant miracle — For (1) There are only our own gross conceptions of the matter, which make a miracle needful. Surely there may be resemblance, and analogy enough, in those future punishments, to the painful sensations which are excited by fire; to apply that name to them, in a very proper sense: though all the effects are not exactly the same with those, which the action of our ordinary fire produces on the present human body. It may be as agreeable to the nature of that fire, not to consume; or to the nature of those bodies, not to be consum'd; as the contrary is agreeable to the nature of common fire, and the nature of the present body. And, such a constitution of things may no more require a constant miracle, than that which prevails now. But, not to run into any nice speculations, which may only serve to breed dispute; this is certain, that hell-fire will be such as will torment the devil, and his angels, for whom it is prepar'd; as well as wicked men. And can common fire do this? Can that act upon spirits incorporeal? or, if at all corporeal (which however is not hastily to be taken-for-granted) with bodies so infinitely subtle and spiritual, that common fire does not seem likely to have much force upon them. (2) Beside, Were we to suppose that this fire will have the same effect upon the bodies of the wicked, after their resurrection, which fire has upon human bodies, now: what absurdities will not this run us into? for, if this be the case; the fire, into which they are to be cast will not only utterly consume them, in some time; but in a very little time. The present human body would be utterly consum'd, by such flaming fire, in a few minutes. And is it to be suppos'd that god will raise-up the bodies of the wicked, and reunite them with their souls; only that they may be utterly consum'd in a few minutes? Or, can this be call'd taking-vengeance? it is, in effect, showing favor. (3) But, supposing destruction and perdition, in those texts, meant annihilation (which they do not) it would be perfectly arbitrary, and unreasonable, to limit this to the bodies only of the wicked: since the texts speak of the destruction and perdition of men, ungodly men, who knew not god, and obey'd not the gospel of our lord Jesus Christ. These are to be punish'd with everlasting destruction: but, how the annihilation, or dissolution, merely of their bodies, can be a punishment to them, it is hard to conceive. It must be rather a deliverance, a release; to be separated from their bodies in that place of torment. (4) If annihilation be infer'd from the expression 'everlasting destruction'; we learn, from mat. 25. 41, 46, that the word imports no such thing; but evidently means eternal exclusion from Christ, and departure into everlasting punishment: There it is 'Depart from me (*ἀπ' ἐμοῦ*) ye cursed into everlasting fire' (ver. 46) into everlasting punishment. V. Perishing.

8
As little to their purpose are those texts, that mention the *second death* (Rev. 20. 14. 21. 8) upon which Mr Whiston, (disc. on hell-torm. p. 51) observes that 'the state of the worst of sinners is never stil'd life': and Dr Morgan (mor. philos.) flourishes to this effect: 'The fire, which is utterly to consume, destroy, and burn-up the wicked in the last day, is call'd everlasting fire; because its effects will be everlasting, and there can be no possible recovery from this

'second death. And, thus, the fire which consum'd the cities of Sodom and Gomorrah is call'd everlasting fire; because those cities were destroyed for ever, never to be restor'd more. And, thus, this last destroying fire is said to be unquenchable; because no power or policy can extinguish it, or deliver the ungodly out of it; till it has utterly consum'd and destroy'd the subject. But, that the second death, which wicked men must undergo after they have been rais'd and receiv'd their sentence; should be an eternal life in torments, without ever dying more; that a consuming and destroying, should be an unconsuming, immortalizing fire; that the mortal and corruptible bodies, with which the wicked shall be rais'd, should be immortal and uncorruptible (which is the sole privilege of the just) that eternal death, and utter destruction should signify immortality, and eternal life in misery; and that, when the professed end, and design of Christ's coming into the world, was to destroy the devil and his kingdom, and all his works; and to abolish and put-an-end to sin and death for ever; that he should, in the event, come to establish the devil's empire for-ever in hell over the far greater part of mankind; and to perpetuate and immortalize sin and hell, instead of extirpating and destroying them: these are such gross and glaring contradictions, as cannot be reconcil'd to the natural use of words in any language'. And to the same purpose also reasons Mr Jeffery, christianity perf. p. 108. — But, (1) They ought to have consider'd that the final state of the wicked, that are incorrigible, is stil'd death, in opposition to the everlasting life, and eternal salvation of the just. And, what sort of death that is, the very opposition shows: besides, that, the other descriptions of the new testament explain the true notion of it: such as *αὐτὸν αἰώνιον, κόλασιν αἰώνιος, κείνους αἰώνιοι, κείμεν αἰώνιον, ἐκδίκησις, τιμωρία*: which, certainly, point-out a state not of insensibility; but of sensation and punishment. (2) Nor does there appear to be any impropriety in this language of St John. Nothing is more usual with philosophers (before his time, as well as after it) than to call a miserable life by the name of death: by which rule, an eternal miserable life, or existence, would be eternal death. Nay, the absurdity lies altogether on the other side; viz. in supposing that St John means by the second death only utter extinction of being. For, What is there in this, that can hurt the wicked? or that they can fear? What is there in it, worse than the first death? and yet it seems to be represented as a punishment infinitely more dreadful: which it can never be to the wicked, in the sense of annihilation. V. second Death.

9
When souls, in their revolt from god, forsake the divine life; they die, says Hierocles (in carm. pythag. ver. 1) not that they lose their being (for, an immortal nature cannot cease to be) but their well-being. Ignorance and impiety are the death of a reasonable essence — In the same view, and agreeably to the same scheme of speech, they represent the present life (while we sojourn in the darkness of this world, and are fetter'd in the prison of the body) as death. And, when we shall be remov'd out of it, and return to the celestial light of our native country; we shall live. 'Quo cum venimus, tum denique vivemus. Nam hæc quidem vita mors est'. Cic. tusc. 1. 31.

10
RESTAURATION (par. 11] RESTORATION [in Theology] is us'd, with other terms of like import (such as *Restitution, Re-establishment*, &c.) to signify the deliverance of the damned from the torments of hell, in order to their being put (at least) in statu quo, or made partakers of some degree of happiness.

12
Various are the Opinions of those, who have espous'd this tenet; which shows that the case is not so very clear, as some may think it. It is easy to talk of a restoration: but, when we come to consider, more particularly, the ways, and means, and methods, by which it must be effected, in the complicated case of wicked men and devils; it turns-out a very intricate affair; and will require some proof, much clearer than its own intrinsic evidence, to support it.

13
As to the Extent of it (1) St Jerom (in isa.) speaks of some, who are of opinion that the torments of the damned will (some-time) have an end; and expresses some hopes of this kind himself, with regard to christians. But, as to the devil, and wicked atheistical men, who said in their hearts, 'there is no god'; we believe, says he, that their torments will be eternal. (2) Origen, who asserts that all beings will (sooner, or later) return to order; to be consistent, must hold an universal restoration of men and devils: and this is, in fact, what he, and his followers, do maintain.

14
But, as this seems to be the effect of a fond partiality, natural enough to men for those of their own sect; I am not aware that any-one, now, will undertake formally to defend it. It would, indeed, be strange, if wicked christians should come-off better than any other wicked men, or be less affected by the sanctions of the gospel.

15
* Thus — The Jews had a saying, 'Omnis Israël particeps erit

'erit futuri seculi:' (V. Menaff. ben. Isr. de resur. mort. 3. 1.) and — The Mahometans hold that 'Those who have liv'd in that holy faith, and die in the belief thereof; shall undergo the purgation: and, when it shall be god's pleasure, shall be releas'd by the intercession of his prophet, or through his benignity and clemency: nor shall it come-to-pass that any of those shall remain to eternity in hell, who have believ'd and profess'd (without scruple, or doubt) that There is no god but Allah; and that Muhammat is the messenger of Allah. And those, who (in this life) hold not that tenet, nor believe therein, shall remain in hell for ever; where, in company with the devils (accurs'd may they be!) they shall be tortur'd with many sorts of torments.' V. Motray. trav. vol. 1. append. p. 355.

b V. A letter of resolution concerning Origen, and the chief of his opinions, p. 74, 130.

As to the Nature of this restoration, it is but natural to enquire (1) Whether the devils shall be restor'd to the angelic dignity of their first estate, and repossess the habitation which they left: and, Whether men shall be made partakers of that kingdom of heaven, out of which they were excluded at the day of judgment? or, Whether both must be content with such a share of happiness, some-where or other, as will make their estate more eligible than non-existence? (2) Is this restoration, purification, or reformation (call it which you will) to be begun in hell? Or, if begun, is it likewise to be completed there; so that they may go directly into a state of happiness? Or, after they have suffer'd so much punishment as the justice of god, or the reason of things, or their own case requir'd (for those men look upon all punishment as curative) are they to go into some other state of probation, and take their chance once-more, or (more properly) have another option for happiness, or misery?

c These are different things: and the proof of one does not necessarily prove the other. If the justice or goodness of god, requires the latter, viz. that their existence be better than not-being; do both, or either of them, require the former too? Surely he is not oblig'd to give them supreme felicity; and to make them altogether the same that they would have been, if they had never offended. Yet the restorers sometimes seem to talk in this strain: and their terms of restitution, restoration, re-establishment, &c. in the rigor of them, may imply so much.

d This is not easily conceivable: that does not seem a proper place for such a work.

e The author of the letter concerning Origen (p. 71) lays-down his master's doctrine as to this point, as follows: 'I come now (says he) to the father's fifth opinion, which is this: that, after long periods of time, the damned shall be deliver'd from their torments; and try their fortunes again in such regions of the world, as their nature and present disposition fits them for.' This appears to imply that they (by no means) as yet obtain their rest, and reward: but are first to pass through some future trials; and be again expos'd to the risque of another damnation. For, there can be no such thing, in any state of trial, as an infallible security against miscarriage. There must be free agency, a possibility of sin, and some temptations to it. And, if these prevail again; the consequence must be another judgment, and another state of punishment. But, of these revolutions, and vicissitudes, as well as of such reveries and wild conjectures concerning them, there is no end.

The Proofs of this great point are fetcht both from reason, and from scripture-expressions. What has been advanc'd amounts to this:

From Reason, say they, it appears that (1) God has but one design in creating beings: which is to render them happy. — But this is not to be admitted without explanation. The happiness of the creatures may be one end: but there is no reason to make it the only end of the creation. The deity might have some regard to himself, to the display and manifestation of his own attributes and perfections. We, at least, are commanded to do every thing to the glory of god; and are taught to pray for the advancement of his glory. And it is hard to conceive how that should be made the first thing in our prayers, and the chief end of our actions; which, to the deity himself, is no end at all. (2) God must have foreseen what would befall his creatures: and, upon supposition that he was not able to make them happy, he should have drop'd his design, and not exercis'd his creating power — But neither will this hold, if more good, infinitely more good (upon the whole) was produc'd by executing his design, than by dropping it: which we have no reason to doubt of. V. Liberty. (3) However, as it was god's design, in creating them, to render them happy; so his purposes cannot be frustrated by the resistance of man: but he will find-out some method for bringing them to repentance, and holiness, without forcing their liberty. The contrary, say they, supposes in god a helpless wisdom, reduc'd to the necessity of abandoning

his most perfect work, and letting it perish eternally, for want of means to restore it; or, in other words, it supposes the infinite, wise, and perfect being to propose a design, in which he miscarries. — But the irreclaimable condition of the damned does by no means imply that god propos'd a design, in which he miscarries. For, he never design'd to make them happy, by destroying liberty, by inverting order, and in contradiction to the nature, the reason, and truth of things. No power can perform impossibilities: no wisdom can reconcile contradictions. His wisdom may produce good out of evil; and make these creatures of some use, or other, in the creation; in ways and methods, which we are not aware-of. But it may be impossible to restore them in the sense here meant; that is, to bring them to glory and virtue, by any means whatsoever. Force is entirely out of the question; as being utterly incompetent, and incongruous to the end propos'd; and moral means may have lost all their influence. And, if this be the case, there is no room for wisdom to exert itself in their favor; or to contrive any methods to bring them to repentance and holiness. For, wisdom, the more perfect it is, the farther it is remov'd from doing, or attempting, any thing in vain. Nor does this argue any defect in the divine wisdom, or lay any imputation upon it; any more than it is a reflexion upon omnipotence to say, that it cannot work contradictions. The great point, therefore, to be prov'd by the advocates for a restoration, is, that the damned are capable of becoming good. Till this is done, the rest is all amusement. To produce this wonderful reformation: there are two things which must concur: their own inward system, or constitution; and the system, or constitution of things without them: that is, they must be really moral agents, capable of choosing, loving, and practising virtue; and the place or state, they are in, must be correspondent, affording them the means of virtue, motives to it, and opportunities for it: none of which, is likely to be the case. However, it cannot be prov'd from reason that this will be the case; and it seems plain from scripture, that it will not. According to all the representations, there given of the transactions at the day of judgment, the fate of the wicked will then be decided for ever. The divine founder of the christian religion may then say, what he said when he had just purchas'd it with his blood (τετίλειται) it is finish'd (joh. 19. 30.) Having accomplish'd the number of his elect, he delivers-up the kingdom to god, even the father: and, as 'No man can (nor, from the foundation of the world to the end of it, ever did) come to the father, but by him;' (joh. 14. 6) and his offices of mediation are now at an end; and the purposes of god by him, of bringing many sons unto glory, are fulfill'd; the mystery, or the mysterious dispensation of god in Christ (τελεσθῆναι) 'will be finish'd' (rev. 10. 7) He, and his saints, take-possession of the everlasting kingdom, and the door is shut. 'Without are dogs, and forcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie' (rev. 22. 15) And, according to the whole tenor and drift of the new testament, there is no after-admission for such as those; no intimations dropt, from one end of it to the other, of their re-establishment, or recovery. On the contrary, it appears so evident from all authorities sacred and primitive, that (in gehenna, or hell) there is no repentance; that the greater part of those, who deny the eternity of the punishment, choose to embrace the hypothesis of annihilation; contending that the damned, so far from being restor'd to happiness, will at last be utterly reduc'd to nothing. And they think that the scripture-expressions of death, the second death, perdition, destruction, (θάνατος, φθορά, ὀλεθρος, ἀπώλεια) imply so much: which, however, will appear to be a mistake under the article Annihilation.

From Scripture, the arguments, which they allege, may be reduc'd to three general heads (A) One of the Chief of them, is drawn from the incarnation of Jesus Christ, and the design of his coming. (I) Christ, say they, by his incarnation, has ennobled human nature, and become the brother of mankind; a thought (says the author of certain letters on this subject, translated from the french) which, alone, might be sufficient to make us presume that none of that race, whose nature god assum'd, shall perish eternally. — But (1) What presumption is this? when we are assur'd, in almost every page of the gospel, that, notwithstanding the incarnation of Christ, we may still bring our-selves into the condemnation of the devil. (2) The more Christ has ennobled our nature; the more inexcusable are they, who defile, and deprave it; and who, instead of being sensible of such an honor, and such obligations, throw them all behind them, and trample as-it-were the divine author of them under foot. (3) Admitting that Christ is, in some sense, become the brother of mankind; yet he himself has taught us, in effect, that mere natural relation will avail nothing. V. Matt. 12. 48. Something more is requir'd to make us heirs of god, and joint-heirs with Christ. (II) The scriptures (they urge) do every where declare, that Jesus Christ came to save

all men: and this is repeated in almost every page of the new testament. — But, does the scripture every where, or any where, declare that all men will, in the event, be actually sav'd. Nothing like it. On the contrary, the scripture it-self distinguishes in the case; by teaching us, that, though Christ came to make the offers of salvation to all men; yet he becomes, in the event, 'the author of eternal salvation unto them only that obey him.' Heb. 5. 9. (III) Again, Jesus Christ (they argue) came to restore all things; of which mention is made, Acts 3. But (say they) if he saves only a small number, all things are so far from being restor'd, that there would be but a handful so favor'd; whilst the multitude would continue eternally in disorder and desolation. — But, to say nothing here of the old fallacy of a small number, a handful, &c. (V. Salvation) nothing can be more impertinently applied to a restoration of the damned, after the day of judgment, than this scripture; which speaks, plainly, of a restitution (what-ever that may mean) at the day of judgment, or Christ's second coming. V. Restitution. (IV) Further, they urge: As, in Adam, all die: so, in Christ, shall all be made alive. And, then, the end shall come; when he shall have deliver'd-up the kingdom to god, even to the father; that god may be all in all. — True (1) All shall be made alive; that is, 'all shall hear the voice of the son of god; and they, that hear, shall live; and shall come-forth: they, that have done good, to the resurrection of life; and they, that have done evil, unto the resurrection of damnation,' John 5. 28. (2) But, then, the end, that shall come (which is fancied to be some other future period) plainly imports nothing else but the resurrection. V. Kingdom. (B) A Second argument is drawn from the many positive declarations, wherewith the scriptures abound, that god keeps not his resentment for ever, &c. (I) In the conclusion of the second commandment, god shows himself, say they, in the former part, as a powerful and jealous god, punishing iniquity to the fourth generation: in the last, as exerting mercy to thousands of generations: which is as much as to say that justice (in his punishments) is restrain'd within certain bounds; whereas, mercy knows no limits. — Absurd! for (1) It is certain, what they themselves own, on occasion, that all god's perfections are (in themselves) equally infinite; and yet the exercise of them must be limited by the nature of the objects, with regard to which they are exerted. (2) A general inference may, indeed, be drawn from it, viz. that god delights much more in blessing than in punishing. But this declaration is nothing more than the sanction of a peculiar law, given to a people in peculiar circumstances of relation to the great lawgiver; who was not only their god, but their king. Idolatry, therefore, which was a departure from him, was as the sin of rebellion, or high treason, against their prince: and his punishment of it might justly, and would naturally (in the course of things) extend to the third or fourth generation. But what is all this to the punishments of another world; where there are no generations; and where every man bears his own iniquity. (II) But, say they, the immense goodness of god is not confin'd to the short space of this life: 'his mercy endureth for-ever.' psa. 136. — True: millions of creatures will experience it: but, that all will become proper objects of it, is a plain contradiction to the whole tenor of scripture. (III) But god, we are told (psa. 103. 9) 'will not always chide, or keep his anger for-ever:' a declaration, says the letter-writer, the more strong, and the further remov'd from ambiguity; as it is taken from the nature and perfections of god himself. — And (1) Is not such a proposition as this 'God will punish, for-ever, those who, for-ever, are proper objects of punishment,' taken likewise from the nature and perfections of god himself? (2) But, be that as it will, it is evident, beyond contradiction, that the psalmist, in that place, is not at-all speaking of punishment in another world, in a state of retribution; but of correction, or chastisement in the present state of disciplin and trial. (V. ver. 10, &c. isa. 57. 16, &c.) When, therefore, it is said that god will not always chide; what is it but a declaration that he is resolv'd to abandon such children, whom no chiding, no correction, will reduce to their duty. (C) A Third argument is taken from the many prophetic promises agreeing with the preceding proofs. — But, as those passages, that have been alleg'd in favor of a restoration, are only referable to the state of the Jews; or are too general to be thus limited: the reader would hardly have patience to bear with a representation of them here: the curious will find a full answer to them in Mr Horbery's scripture-doctrin of future punishment, p. 241—247. 24

f. By the way, it may be observ'd that, were there any force in this topic from the incarnation of Jesus Christ, it does not affect the devil, and his angels. Still one race of god's creatures are left unprovided-for. For, 'verily, he took not on him the nature of angels; but he took on him the seed of Abraham:' or rather as it is in the margin of our bibles, 'he taketh not hold of angels, (viz. to relieve or restore them) but of the seed of Abraham he taketh hold.' Heb. 2. 16. 25

PHLEBOTOMY, (par. 10) PRACTICAL:

(by Mr JEROM NORMAN, Surgeon at Bristol.)

At a time when surgery is so well understood, and so successfully practis'd especially in our nation; to attempt to deliver rules for venesection, which is the first, most common, and generally reckon'd the most easy operation, may argue an ostentatious fondness and presumption; but however common the operation be, and how easy soever the performance may seem, practitioners know that it is not infrequently hazardous, sometimes fatal — As for the death of but a single person no atonement can be made; surely the bare possibility of such an accident with the pain and trouble that more often ensue, ought to excite every man of a benevolent disposition, to communicate any thing that has a tendency to prevent them: and as a justly admir'd writer upon surgery has omitted this operation, in the best treatise on that subject; if we consider the few who have mention'd it, and the room they have left for improvement, this undertaking will not appear unnecessary; if therefore a more concise, uniform, and comprehensive description be here exhibited, and if any of my observations be found pertinent or useful, I presume that I shall stand excus'd, especially to the younger artists, for whose perusal they are intended: 11

a Mr SHARPE, of London.

Without spending time in a fruitless enquiry into the origin or antiquity of venesection, I begin with observing, that it was much us'd in the days of Hippocrates, and practis'd in several parts of the body, in many of which it is now obsolete: the ancients, no doubt, believ'd blood drawn from these parts on particular occasions, was follow'd with respective advantages; but since the discovery of the Circulation, by which the doctrine of Evacuation, Derivation, and Revulsion, (which see) is more clearly known, physicians have rarely order'd it in any other part than the arm, foot, neck, and tongue: of the cases wherein each of these demands the preference, and the state of the distemper in which the most salutary effects may be expected, the reader may inform himself from the writings of physicians; particularly an Essay concerning Blood-letting, by Dr Butler. 12

PHLEBOTOMY in the Arm. — As brachial phlebotomy is the most common, so is it the most dangerous; we seldom find any bad consequence from the operation (separately consider'd) in any other part; for tho' the foot, by reason of its situation, be most expos'd to a defluxion of humours, and tho' the veins here are by much the smallest, yet with regard to the wounding an artery, or tendon, especially if the saphæna appears, it is, with due care, the safest place. In the bend of the arm we meet with three veins, nam'd cephalica, mediana, and basilica; the first of these when it rises (for sometimes it will not) may be open'd without any danger; but because of the greater thickness of the skin that covers it, and the inconvenient manner in which the blood flows from it, is not so eligible as either of the others, when nothing forbids the choice. The median and basilic, or middle and interior veins, have not constantly the same progress; the humeral artery, is generally found under the latter, and sometimes the fascia tendinosa of the biceps muscle, which however, for the most part lies nearest the mediana, and sometimes quite under it. A wound of the tendinous expansion is said to be attended with acute pain, inflammation, suppuration, and if the subjacent artery be punctur'd, it is so either in part or in whole: if only the external tunic be injur'd, the remaining entire ones are distended in that point into a bag, and what some writers call a true aneurysm is form'd. If the wound penetrates quite thro' the coats of the artery it never heals, the blood dilating it at every pulsation, and issuing thro' the orifice, lodges amongst the muscles: this last case, it is evident, requires the operation for the aneurysm, as soon as possible, as the first generally does in the end; the event of the other method being most times unsuccessful. As the nerves do ordinarily accompany the arteries, and there is always one near the humeral, most writers mention the puncture of it amongst the hurtful consequences of bleeding, but I am rather of opinion it lies out of the way. 13

It is a disputed point, when the artery is not wounded, whether the pain, tumefaction, &c. that follow upon venesection, be occasion'd by a punctur'd tendon, or any error of the surgeon; it being the opinion of some eminent practitioners, that nature may disburthen herself by a critical translocation of the morbid matter to this part; herein favour'd by the wound of the skin, and vessels, and the obstruction of the humours by the ligature; as larger tendons have been known to be cut and stich'd without any bad symptoms. I believe there is a great deal of truth in this reasoning, having known an abscess to happen upon opening the saphæna vein, where 'twas plain there was no mismanagement of the lancet; the vein in this case appear'd fair and prominent, and was easily pierc'd, in a few days an inflammation began at the external ankle, which, notwithstanding all endeavours to disperse it, increas'd and suppurated; what confirm'd this opinion, was the chronical indisposition of the patient, without which concurrent cause it could not have happen'd. Instances parallel to this are related by Turner, in his Surgery,

gery, vol. I. In this case, as the surgeon seldom escapes censure, whether these dreadful consequences are unavoidable or not, it behoves him to be circumspect, and to endeavour in the operation to obviate them; to this end, having a clear light, before the application of the ligature, let him search for the tendon and artery; the one may be discover'd by its solid resistance to the touch, as the other is by the pulse, by which examination, the situation of them with respect to the superjacent veins, will generally appear; tho' sometimes perhaps plainer, when the veins swell after the ligature; the manner of making which is, to lay the middle of the fillet on the arm three or four fingers breadth below the cubit, and gently to carry it upwards (forcing along the skin) to the same distance above, where, after passing it round the arm, and drawing it straight enough to intercept the reflux of the blood thro' the veins, it is fasten'd on the external part. 14

It may be known now, whether the mediana be free of the tendinous expansion or not; if it is not, a considerable change may be effected by the occasional alteration of the postures of pronation and supination of the hand: the cubit is commonly held supine, which position, if not favourable, may be alter'd to prone, & è contrà, by which the operation is very often facilitated. — In whatever posture the incision be made, it is worth observation, strictly to keep it, that an ecchymosis may be prevented, which a motion of the cubit might occasion, by drawing the orifice of the skin and membrana adiposa, into a different position from that of the orifice in the vein. 15

This middle vein is always the most convenient, if it can be open'd with safety; but it will sometimes happen, do all we can, that the tendinous fascia lies directly under it, in which case it will be advisable to make choice of the basilica, if the distance of the subjacent artery will permit. 16

But if the fear of wounding the tendon, be a reasonable impediment to the operation in the mediana vein, the danger of touching the humeral artery, in case of its proximity to the basilica, alarms the surgeon with still greater apprehensions; therefore, if it should not lie pretty deep, but perceptible to the finger by its pulsation, and on neither side, but directly under the vein, the aperture of it is by no means to be attempted. It seldom happens indeed, that all these circumstances concur at one time, if they should, there still remains the choice of the other arm, upon which occasion it is necessary that the operator be ambidexter: nor is this point of using both hands alike to be pass'd over, without further insisting upon it; for to bleed in the left-arm with the right-hand, is very awkward at best, and from this practice I have seen the chagrining effects of missing the vein, thrombus, ecchymosis, to which certainly it is very liable, which therefore a prudent operator would avoid: this remark is still the more seasonable, as it will not be very difficult for the surgeon to habituate himself to perform with his left-hand, if he begins to do so early. 17

Hitherto, I have consider'd the operation under those circumstances, the disregarding of which might be dangerous; others occur very often, wherein the risque of injuring the patient is much less than the difficulty of opening the vein: in fat habits, the veins are small, lie deep and imperceptible to the eye; and being surrounded with the membrana adiposa, will sometimes elude the point of the lancet: in such case, gentle friction with a napkin will invite the humours by which the vessels will be distended and plump'd up; but that not availing, immersion of the limb in warm water will if any thing can, answer the purpose. If by these means the vein can be felt, tho' it should not be superficial enough to be seen, it may be open'd; to effect which, it must be kept steady by a pressure of the thumb below the place of incision, and of the forefinger above it. 18

The make of the Lancet, is a matter of no small importance in the operation of phlebotomy. As a large orifice is preferable to a small one (which will presently be made appear) so is the broad-bladed, or shoul'der'd lancet, far more proper than the narrow-pointed; and as the orifice often festers after bleeding by reason of a cacochymic habit, so it may by a small particle of the lancet breaking off, to which the very fine pointed one is very liable, as well as to the greater hazard of piercing the vein quite through. 19

The form and extent of the incision, are next to be consider'd; I join them together, because they are inseparably made at the same juncture of time: with regard to the vein itself, it is not material whether the orifice be in an oblique or longitudinal direction, but the course of the fibres of the subjacent tendon being oblique, may seem to require it of that figure, that in case they should be touch'd by the lancet, the wound may be the less injurious to them. An oblique incision is also most convenient to give a free current to the blood, as the fibres upon their division will retract and enlarge the orifice; either in this manner, or longitudinal, it ought always to be made in the arm; there is never any occasion for a transverse one. 20

In the length of the orifice the operator is to be particularly caution'd: timorous patients will desire a small one,

but physicians are now agreed, that a large orifice is, cæteris paribus, always preferable to a small one: the advantages of it, are a salutary discharge of the gross cohesions of the blood (the very design most times of the operation) the prevention of a thrombus, and an expeditious completion of the process; as the desir'd quantity of blood will be the sooner obtain'd. The objections of more pain, a greater difficulty of restraining the effusion, and that the orifice does not heal so soon, are of no weight; the additional pain cannot be perceiv'd by the patient, especially if the operator's hand be quick; and if the blood's velocity be ever so much increas'd, there never occurs a case wherein it cannot be stop'd, a pledgit of dry lint and a thick compress bound on pretty tight, will do it upon the greatest emergency: as to the extraordinary length of time requisite to heal a large orifice, if we consider that the wound is made by a very sharp instrument, and that the lips of it are nicely conjoin'd, this objection will appear equally frivolous with the rest. 21

The excellency of a large incision may be farther illustrated, by a view of the consequences of an orifice too small, which is rather prejudicial, than salutary to the patients; for in a preternatural state of the blood, there may be particles too large to pass through, whilst the most pure florid parts (that ought to be preserv'd if it was possible) only are discharg'd: the physician may be deceiv'd in his judgment by blood thus drawn; and it sometimes happens when a large orifice is not intended, that the wound of the skin is shorter than that of the vessel underneath, in which circumstance, the blood not issuing thro' the skin so fast as thro' the aperture of the vein, insinuates itself under the skin, and occasions an ecchymosis, not seldom of a large extent, frightful to the patient, tho' unattended with pain, and not dangerous: these are arguments sufficient to determine for a large incision, since an error on this side is less pernicious than on the other — To prevent any, the extent of it may in general be assign'd to be nearly that of a grain of barley. 22

I have said the mediana vein is the most eligible, if the absence of dangerous circumstances will permit; which vein so-ever is selected, the operation is to be perform'd in this manner. After the ligature, the vein is fix'd by the operator's left-thumb (if the patient gives his right-arm) and holding the lancet between the thumb and fore-finger of his right-hand, with the top of the middle finger of the same hand, he feels if the vein be fully distended, and informs himself of the very point in which he is to begin the incision; then removing the top of that finger to the inner part of the arm, he rests it there to preserve his hand the more steady, whilst he pierces the skin and vein, and having enter'd the lancet sufficiently deep, he elevates the point of it and brings it out, thereby making the orifice of the skin a small degree larger than that in the vein. When the arm is bound up, it is to be kept bending. 23

PHLEBOTOMY in the Foot. Here the veins being small will almost always require immersion in warm water above the ankle, to make them fuller; it will also be requisite to perform the operation in the evening, which the occasion for letting blood in the foot will very often allow of. The saphæna runs up the internal ankle, is the largest vein, and if it can be found, should always be open'd, either above or below the ankle, as the surgeon fees fairest: in this place the patient can receive no injury, unless the periosteum be touch'd, which I believe seldom or never happens. 24

When the saphæna will not appear, a vein amongst the smaller ones at the top of the foot perhaps will; but the operator must observe to open it between the tendons of the muscoli extensores digitorum & pollicis pedis: the smallness and deep situation of the vein will sometimes render the opening it very uncertain, in which case, it will not be amiss to make the incision transverse, as I have done, without any bad consequence. 25

PHLEBOTOMY in the Neck. When blood-letting in the neck is prescrib'd, the section is made in the exterior jugular vein: in thin constitutions it may be done (the patient reclining his head to the opposite side) by a bare pressure of the operator's thumb, which at once stops the passage of the blood, and holds the vein steady: in fat habits, there will be occasion of a ligature round the neck. The operation in this part is entirely free from danger, and there is no additional rule to be observ'd, but that of making the orifice as low as possible. 26

PHLEBOTOMY in the Tongue. Lastly, some distempers are check'd, by phlebotomy, perform'd in the tongue: after making a ligature round the neck, the patient's head is to be reclin'd backwards, whilst the surgeon with a soft linnen handkerchief lays hold of the tip of the tongue, and turning it on the upper lip, opens one of the Veins with a lancet guarded with tow: the most commodious manner of holding it, is over-handed, carrying the incision towards the root of the tongue: if a sufficient quantity of blood be not obtain'd from one of these veins, the other may be open'd: as the venæ ranulares are small, when the discharge is but little, warm water held in the mouth will promote it. 27

By a Suit against the Collectors, in favour of the Sufferers, upon the Inspection of the particular Briefs, was recovered double the Sum that was paid them as the Sum Total.

Ditto V.

Mr Justice P——e ordered a Prosecution against Brief-gatherers, for not giving up their whole Collection. They compromised the Matter with the Sufferers, by adding 500 *l.* to their first Payment. A Compromise very much resented by the Judge.

—— B——ne, *Esq;* of A——n Hall, *V.*

Sir *Tho. L——t——n* offered to rebuild his Parish Church for 200 *l.*—— The Offer was rejected, and a Brief laid the Damage at 1100 *l.*

Ditto V.

Omb——ley Fire——Part was Parish Houses, the other Houses that were burnt had Land in Proportion belonging to them. But the Fee of the Whole (Land and Houses too) not worth 400 *l.* The Damage was laid at 800 *l.* for the Houses only.

Ditto V.

N. B. This last was a joint Brief, which I suppose (for I never saw the Particulars of any but *Napton* Brief) is attended with more Advantage to the Procurers, and consequently is of less to the Sufferers. From hence it comes to pass that there is a notorious Falsehood inserted in this Kind of Briefs, wherein we are told, that 'tis to save the Expence of separate Collections, that the Sufferers have joined together; whereas it is well known, that no Brief is granted for less Damage than a thousand Pounds; to make up which Sum (when the Collectors happen to be over-modest) they do, by an unnatural Conjunction, bring sometimes the four Corners of *England* together, tho' they meet no where else but in a Brief, nor ever heard of each other before: The separate Losses of whom, fairly stated (which I am afraid is seldom or never the Case) would be beneath the Notice of the Publick, and might be made up in the Neighbourhood, at least as far as is reasonably to be expected: For, very good Reasons there are, why the whole Loss should not be made up to the immediate Sufferers. They ought to be very thankful, as well as satisfied, if half of the Damage sustained be removed by the Contributions of the Charitable, especially if their Losses are really rated at the highest, contrary to what is pretended to be, at the lowest Computation.



The Reformation of the STAGE; a small Treatise lately published in French, by LEWIS RICCOBONI.

OUR Author modestly declares, in his Preface, "that he is not a Man of Genius or Letters; but that having been a Comedian for thirty five Years, he has had an Opportunity of being convinced that the Stage, upon its present Footing, greatly corrupts Good Manners; and that he thought himself obliged to publish his Sentiments upon this Subject, together with a Plan which he had form'd for rendering it, if possible, such as Good Manners and the Regard due to Society require". In this View we are to consider *M. Riccoboni's* Work, without which we may fail of perceiving its Merit. This Treatise is divided into six Parts: In the first the Author gives his Reasons for

a Reformation of the Stage. The second contains his Plan for that Purpose. The third, a List of the Tragedies which he would retain on the Stage thus reformed. The fourth, a List of such Tragedies as may always be acted after making some necessary Alterations. The fifth, a List of the Tragedies he would absolutely reject. The sixth relates to Comedies only, in which he regulates those that may be retained, those to be corrected, and those that ought to be rejected.

Part I. The Author declares sincerely, "that he perceives, in its full Extent, the great Good that would be produced, by the entire Suppression of the Stage:" And he readily agrees with all that so many Persons of Learning and Genius have already written upon that Subject: But as there is little Hope of a total Suppression, he contents himself with proposing a Plan for its Reformation; for these Reasons.

1. Because Comedies turn all upon Love, which, tho' it generally tend to Marriage, yet the Inconveniences which arise from the Representation of indecent and irregular Amours on the Stage are not sufficiently guarded against; for, as some think, People do not consider that these Amours, which are pretended to be honourable, are always treated without Decorum, and in contempt of all Obligations to Parents and Guardians. The young People, even the Females, are represented as contriving nothing else but to deceive their Parents, and turn them into Ridicule. And their Maid-Servants and Valets, who always favour Licentiousness, continually advise them to Irregularities.

2. It is certain also that the Expressions of Lovers, which upon the Stage are always strained too far, confirm the Libertine in his Licentiousness, awaken the dullest Minds, and cannot fail to instruct in Vice, and to give Admittance to a dangerous Passion into the Heart of the most innocent Youth.

3. The Manner in which the Passion of Love is treated in Tragedies, is no less apt to corrupt and enervate the Heart. It is always the favourite Passion of the Heroe, for which he does and sacrifices every Thing, and which almost always carries him to Vice, and rarely to Virtue; so that the ordinary Effects of Love in Tragedies are Murders, Usurpations, Treachery, Treason, and a Contempt of the Laws.

4. *M. Riccoboni* dwells next upon the indecent Manner in which the Women appear upon the Stage. What seems to him to be still more dangerous, is to see them sing and dance, and excite Desires not only by their Gestures, Dress and Tone of Voice, but by the pernicious Maxims which they commonly utter. How dangerous, *says he*, are such Objects to young People! How destructive to their Innocence!

Part II. contains the Regulations for his Reformed Stage.

"After a Reformation of the Stage, *says he*, by any Sovereign or Republick, a Council of the following Persons ought to be appointed:

A Head, or President, for the King or Senate, a Substitute of the Lieutenant General of the Police, or of the Magistrate who has the Government within a City, two Doctors of the Faculty of Divinity, two of the senior Poets of the Theatre, able to judge of Theatrical Performances, and one or two old Actors. At their first Meeting they should establish the following, or the like Articles.

1. That no Actor shall be received, but one who is known to be a Man of Honour, and avouched as such by his Family: For this purpose

purpose he shall be obliged to bring Certificates in due Form, and shall submit to all the Regulations of the new Theatre, &c.

II. That in all the new Pieces which shall be written for the Theatre thus reformed, whether Tragedies, Comedies, or of what kind soever, the Passion of Love, such as it is usually represented now-a-days, shall be entirely laid aside: Yet with this Exception, that if any Author should hit on the Secret of giving useful Instructions on this Passion, so that the Spectators may thereby become better, his Performance shall be admitted as well as those in which Hatred, Wrath, &c. are represented so as to excite in the Spectators a virtuous Horror.

III. All old Pieces shall be examined, to see which are capable of being corrected, by cutting out all Scenes of Love, incompatible with that Purity of Manners which is proposed to be inculcated,

IV. There shall be no Women in this Company of Comedians but such as are married, and whose Husbands live with them, whether they be Comedians or not: And, as to Actresses, the Method in *Holland* should be observed, to dismiss them upon the least Offence.

V. Girls and Women, not excepting even Actresses, shall not for the future be allowed to dance upon the Stage.

VI. Every new Piece, before it can be presented to the Council, which alone has the Right of receiving it, must pass four Examinations.

1. The Substitute of the Police shall judge whether or not the Work be contrary to the Laws of the Kingdom.

2. The Piece shall be remitted to one of the Divines of the Council, who shall decide whether or not it wounds Religion and Good Manners.

3. It shall be read by one of the Poets of the Council, who shall give his Opinion upon the Style, the Versification, the Plot, and the Conduct of it, and who shall make all the Objections which his own Genius may suggest, and which are cognizable by Rules of Art.

4. Examination shall be made by one of the Comedians of the Council, as to what concerns the Execution of the Work.

VII. All the Money which is taken shall be lodged in a publick Box; and at the Year's End, whatever Balance shall remain, after all Charges are cleared, shall be laid out in charitable Uses.

VIII. The Company of Comedians shall be regulated in the same Manner as the *French Stage* is at present; but, in order to render little Pieces the more diverting, among the usual Actors, shall be introduced a Harlequin masked, in the same manner as on the *Italian Stage*.

IX. It shall not be allow'd to open the Theatre, or to exhibit Shows of any Kind soever on Festivals, *Sundays*, and all the Time of *Lent*.

Asto the Opera, it appearing to our Author incapable of being re-form'd, he modestly insinuates that it must be entirely suppressed.

Part III. The Tragedies to be retained on the Reformed Stage are *Atthalie*, *Iphigenie en Aulide*, *Heraclius*, *Stilicon*, *Andromaque*, *Dorn Sanche d' Arragon*, *Polieucte*, *Manlius Capitolinus*, *La Thebaide*, *Esther*, *Ines de Castro*, *Atree et Thyeste*, *Radamiste et Zenobie*, *La mort de Cesar*, *Oreste et Pylade*, and *Brutus*.

M. Riccoboni treats of each of these Pieces in particular; and he does the same with regard to those he speaks of afterwards, and all along assigns Reasons for his Opinion. Some Readers, perhaps, will think that, in this third Part, M. Riccoboni is not sufficiently steady and

con-

consistent upon his own Principles: And indeed after all he has said about theatrical Love, and in what follows, there is Reason to be surprised at the Indulgence he shews to many Tragedies in which this Passion is so strongly represented.

Par. IV. The Tragedies to be corrected are *Britannicus*, *Cinna*, *Oedipe*, *Les Horaces*, *Sertorius*, *Geta*, *Penelope*, *Medee*, *Agrippa*, *Romulus*, *Jugurtha*, and *Amasis*.

Thus *M. Riccoboni* speaks in particular of *Britannicus*: "The Amours of *Junia*, *Britannicus* and *Nero*, intermixed with the grand Sentiments which *Agrippina*, *Burrhus*, and even *Nero* express in this Tragedy, disfigure it entirely. For my part, I would altogether suppress the Part of *Junia*: Much might be said of it; every Thing else might be referr'd to it, but it should never be brought upon the Stage. Then would the great Action be no longer disgraced, or weaken'd by the Verses and silly Scenes of Love, which spoil all the Grandeur of this Piece.

I cannot bear, for instance, that *Nero* should hide himself in order to over-hear the Conversation of his Rival; there is nothing more trivial, nor less agreeable to a grand Subject. I repeat it again, all *Junia* does and says might be said and done by the Persons concerned in the Action. *Britannicus* might make *Narcissus* his Confident, and *Narcissus* might tell it *Nero*; and so the Piece would lose nothing.

Should any one take the Pleasure of attempting it, he would, perhaps, find, with surprise, what Addition might be made to the Action, which would still remain in its full Force and Majesty. On the other hand, should any one be so hardy as to cut off altogether the Episode of *Junia* (which indeed *Racine* had no Occasion for) so as to retain nothing of Love, but only the Policy of *Nero*, who would willingly get rid of *Britannicus* that he might have no Rival in the Empire, the Trouble might be greater, but the Advantage would be more considerable, and the Representation more natural. The Tragedy of *Britannicus*, thus reformed, might be reckoned among the best and most valuable Pieces of the Stage, and suit very well the new Theatre."

Part V. The Tragedies to be rejected are *Le Cid*, *Berenice*, *Pompee*, *Mithridate*, *Comte d' Essex*, *Phœdrus*, *Alexandre le Grand*, *Wenceslas*, *Bajazet*, *Astrate*, *Roi de Tyr*.

Part VI. The Comedies to be retained are *Le Misanthrope*, *M. Du Fresney's Chevalier Joueur*, *les Femmes Savantes*, *les Precieuses ridicules*, *les Facheux*.

Comedies to be corrected are *Moliere's l' Avare*, *la Mere coquette*, *les Plaideurs*, *Reconciliation*, *M. Du Fresney's Normande*, *le Cocu Imaginaires*.

The Comedies to be rejected, *l' Ecole des Maris*, *l' Ecole des Femmes*, *George Dandin*.

Our Author not only criticises each of these Pieces, and assigns Reasons for retaining some, correcting others, and rejecting the rest, but he goes farther, and proposes a Plan of a new Theatre, to be built for the Representation of the Performances in his new Taste, according to which a separate Place is appointed for the Spectators of each Sex.

Tho' this Author disclaims all Pretences to Genius, his Reflections on the bad Effects of theatrical Representations are of great Weight, as long Experience had enabled him to determine better than any Body else upon such Matters. His good Intentions ought certainly to be commended, and his Book may be very serviceable to such as would either speak or write against the Stage.

Mr URBAN,

31 Dec. 1744.

I Have the pleasure to acquaint you that *the plan and specimen of a supplement to the cyclopædia*, which you publisht in your last Miscellaneous Correspondence, *has had the good fortune to be approv'd* by several very ingenious and judicious gentlemen, to whom I communicated it: * but should be better pleas'd to see some improvement of it by any of your correspondents, who may be less prejudic'd in my favor; and therefore desire you would not suppress, on my account, any animadversions you may have receiv'd, that may be useful to the public.

* As to your propos'd amendment of Mr Chambers's method, I do not see wherein I can add or alter, rectify or amend, what you have advanced, &c. B—n, dec. 5— And, to the same purpose, M...r, C...r, D...m, E...t, E...s, T...e, P...t, M...b, H...y, B...r, O...y, S...n, &c.

All, that I have yet receiv'd, by way of emendation, amounts to this: God, and Lord, should begin with capitals: Proper names, Foreign words, and Notes should be in italic.—But, as I have reserv'd capital letters for more valuable uses (V. col. 2. par. 11, 13.) I am apt to (on recollection) it will not be judg'd much amiss that I have use appellatives [god, and lord] with lower-case [small] letters, to the common rule; and printed in roman, not only proper and foreign words (which have no title, that I know-of, to that end) but the notes also, and even the subnotes; since a different letter (in size or figure) could not give them a greater distinction than they have by their indenture only.—Being not aware, therefore, of any very considerable objection to the propriety of the specimen you were pleas'd to publish in the folio-form; I herewith send you (what I promis'd in my last) an article or two more, in prosecution of the subject there begun; viz. the settling a right notion of hell-torments.

I must not, however, conceal from you, or the public, that several of my worthy correspondents agree in a disapprobation of the design, in general, of giving an account of the sciences in the form of a dictionary †—

And it must be own'd, that, by being train'd-up in the system-way (which has, always, universally prevail'd) we are naturally drawn into strong prejudices against any other, and very easily slide into this sentiment. Accordingly, to give Mr Chambers's work the advantages that were apprehended would accrue from the system-form, an attempt, we find, has lately been made to throw it into that view; but to so very ill purpose, that I lose all patience, when I think of the havock the poor plagiary has made of it; and am told, that abundance of people, who, by the plausible proposal, were drawn-in to encourage it, are now quite sick of it.—But I am apt to think it will be found, on due examination, that

† When an art or science, say they, is to be explain'd; to break them into such parcels, and refer one single science to so many distant articles, is, by no means, tolerable. It gives a great deal of trouble and perplexity, if not destroys that connexion and dependence, which ought to appear in all the parts of a science. M—r. nov. 27.—And, to the same purpose, W...ts, W...n, E...n, W...d, &c.

The dictionary-form (if rightly conducted) does not at all differ from that of the system, except that it has the advantage of a readier recourse. An instance may, perhaps, give a clearer conception of what I mean. I will suppose, then, a person, unacquainted with arithmetic, going about to learn it. The skeleton of the science (whether in system, or dictionary)

ary) will be the same. || Now, what will be the difference to the learner, whether he begin with the first page in the system, or the leading article in the dictionary?—*Why* (1) in the System (which must be divided

into chapters, or sections, or something equivalent) he must turn to a table of contents, or an index (and from thence to the page) for whatever particular he has a mind to inform himself about: whereas (2) in the Dictionary (which is divided into so many separate articles) half his trouble will be sav'd by going directly to it.—*Ado*, that (since the boundaries of the sciences are not so precisely fixt, but that most of them have many things in common & beside the concatenation that runs thro' the whole) it is very evident that (1) in the System-way, there must be endless repetitions, or references to different books; either of which is very irksome, and embarrassing; whereas (2) in the Dictionary-way, it is an easy matter to step out of any art, or province, into the adjacent one; and, thereby, lay-open (without labor, or loss of time) the whole land of knowledge.—*N*

I will dare to say, that, in the Dictionary (1) there are a great number of useful and entertaining articles, not easily referable to any of the sciences, as they are now laid-out; and (2) in several of them, there are many particulars, even in the cyclopædia (though a work not half-finished) which are not to be met-with in the best and completest systems.—*So that*, upon the whole, I believe, I may venture to conclude (not without the approbation of the considerate, and unprejudic'd) that the dictionary has much the advantage of the system.

This, then, being the case, I cannot but be astonish'd that any one should expect to find his accounts in the choice of *the lexicon technicum and its supplement*; since the former is (apparently) an injudicious compilation, without either the precision of the system, or the distinction of a dictionary; and the latter, a mere heap of sand, rak'd-together (chiefly from the rubbish of other collectors; and the whole, a mass of indigested materials.—Beside, there is something unaccountably absurd in the very face of the proposal. What! a supplement to a lexicon, in no esteem, and indisputably inferior (in every respect) to the cyclopædia which is in every body's hands, and in high reputation! As well might a society of gentlemen (as this youngster, in all appearance, takes-upon him to stile himself) undertake (for the use of schools) to write a supplement to Cole, instead of Ainsworth; or to Schrevelius, instead of Scapula: in any of which attempts, an immense deal must be copied from the better, to meliorate the worse: and, after all, whatever materials might be added, they would still continue worse, by reason of worse plan; which is a matter (by far) of the most importance.

COSMOPOLIT.

(See the Folio Sheet of Suppl. to Cyclop. annexed.)

|| For instance, ARITHMETIC—Its Parts; Notation, Numeration, Operations, Rules—Its Operations: Addition, Subtraction, Multiplication, Division—Its Rules: Reduction, Proportion, Practice, &c.

§ Thus, physics, mechanics, and mathematics, furnish the elements or data of anatomy; and anatomy may be consider'd as a datum to medicine, surgery, &c.—And, consequently, a System (to be complete) must give a data from the mathematics, &c. to other systems for them: the Dictionary, every requisite without the tediousness of reference & trouble of getting the book, and then hunting for the partic-

Miscellaneous Correspondence:

WITH

ESSAYS AND DISSERTATIONS

ON

VARIOUS SUBJECTS.

NUMBER V.

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L O N D O N :

Printed for EDWARD CAVE, at St *John's Gate*. Pr. 6d

M.DCC.XLV.

INFLUENZA

WITH

ESAYS AND DISCUSSIONS

VARIOUS SUBJECTS

THE NEW YORK

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Miscellaneous Correspondence, &c.

NUMBER V.

S I R,

You will very much oblige one of your well-wishers, if he shall find in your next Magazine the following short dissertation; and, if what he has written upon this subject shall meet with acceptance, perhaps encourage him to send you more of his little essays. I am,

N. R.

Mr URBAN,

March 9, 1744-5.

WHEN I look over the many agreeable things which have been suggested by your correspondents, I cannot but think it strange, that none of them has ever attempted to give spirit and beauty to the history of those dark times, when the northern nations, like a raging and dreadful sea, overwhelmed the southern provinces of *Europe*; and especially that the bloody and successful war of *Theodorick* king of the *Goths*, by which they were enabled to introduce a second Roman empire, has been also neglected. Tho' the writers of the age in which *Theodorick* lived may well be supposed to relate his extirpating the tyranny of *Odoacer* with unusual negligence, they having agreed to take the abdication of *Augustulus* for the greater marvel, we may notwithstanding affirm, without danger of contradiction, that their rude memoirs acquaint us with some facts, which prove it to have been one of the greatest and most momentous revolutions to be found in history. To behold the mistress of the world, after having lost what her warlike sons had been so many ages in obtaining, at last given away to a foreign nation by the emperor *Zeno*, and that proud luxurious city, so forward to throw herself into the hands of his barbarous mercenaries, as by precipitant owning of her intentions to bring fire and sword upon all the country round her, will undoubtedly oblige any man whatsoever to confess, that the most celebrated wonder either of *Greece* or *Rome* is every way inferior to it. One would think an author might boldly appeal to the world, whether this memorable eclipse of the renowned majesty of the *Romans* was not sufficiently remarkable, to be made as it were the epocha of a very important period of scripture prophecy? I repeat it again: to see *Rome*, the great, the mighty *Rome*! after having lost *France*, *Spain*, and *Germany* properly so called, together with *Hungary*, and her dominions near the river *Albis*, become the property of her colony at *Constantinople*, and, to compleat all, losing her pillars, and every thing without her walls, for declaring in favour of the *Goths* before she could put herself under their protection,

is to behold such a catastrophe of human power and glory, as is scarcely to be equall'd again upon earth; except—
 Nor is it a little surprizing, that, by perpetuating the principal circumstances of this astonishing revolution, the possessors of those countries I have mentioned have been enabled to take their turns in appropriating her imperial dignity, and thereby to maintain a succession of *Roman* emperors amongst themselves for so many ages after; this being apparently effected by her continuing to be, both the dupe of the greatest princes in *Europe*, and also an inmate with a foreign people, whose subjection to those princes was all along necessary to make their most accumulated glory redound unto them. Neither was this formidable renovation of the *Roman* empire destitute of such a people, after the deadly wound was given to the *Goths* by the sword of *Narses*; he introducing in their stead his mercenaries the *Lombards*, who also gave name to the best part of *Italy*, as having been acknowledged the puissant inhabitants of that country ever since. *Theodorick* king of the *Goths* therefore being the prince, who, as he projected the scheme of this wonderful constitution, did himself also make way for its acceptance and establishment in the world, it is something strange, Mr *Urban*! that none of your correspondents has attempted to embellish his story, if it were only on account of the city's declaring for him; because if this should prove to have been in the eye of the great author of revealed religion, when he fixed upon the epocha of the period I have hinted at, it is scarcely possible to tell what miraculous changes may be expected amongst men in the ten years next ensuing. Tho' I am no Methodist, I am fully persuaded of the wisdom and truth of almighty god; and for this reason apprehend, that in less than ten years those extraordinary predictions in *Isaiab*, *Ezekiel*, *Daniel*, *Zachariab* and the *Revelations*, which have only been accomplished in a figurative sense, shall be most of them accomplished in a literal sense also: and I am so sanguine and positive in this my declaration, that, if it might be done, I would cheerfully make over all my estate, which is not very inconsiderable, to be disposed of by the *Jews* as their own in the latter end of the year 1749, or to be devoted by a curse, if that would be rather chosen, provided only their nation would promise to receive me and mine at that time to dwell in *Israel*, as *Rahab* did, if then the dangerous and painful part of their long expected glorious restoration shall be visibly over.

N.B. If we take the 2300 in *Daniel* 8, 14. for a period of years, comprehending the whole time in which the *Jewish* church should be in any degree of desolation, as we are directed to do by many obvious and very material intimations in the prophecy itself, * and beginning at the

* 1. The question in *Dan* 8. 13. seems general. q. d. If the worship of God shall be interrupted again after the return from the captivity of *Babylon*, how long shall it be before there be an end of such things?

2. Neither the answer nor interpretation seem to fix it to the prince who was before spoken of, but the interpretation at least rather directly otherwise.

3. *Daniel* might easily know, from what had been revealed to him before, that until the antient of days should come, and the saints begin their everlasting kingdom, disturbances and interruptions in their publick worship must needs be very common; and therefore it is not likely that such a question as this should now be answered before him in any other manner than as I understand it.

4. The peculiar manner of mentioning these days in the original, as so many mornings and

the eleventh of *Zedekiah*, when the daily sacrifice was first taken away by foreign enemies (*Jer.* 29. 2. 10.) shall add to the remaining 59 years of the captivity of *Babylon* 460 out of *Daniel's* 70 weeks, which will bring us to the beginning of the christian *Æra* (*Dan.* 9. 24) commonly called the year of our lord, and then make up the 2300 out of that *Æra*, we shall find that in the year 1781 the grandeur of the *Jewish* worship will be restored on a glorious and lasting foundation (*Eze.* 43. 4. 7); and if we take out of this 1781 the 30 which are added in *Daniel* 12. 11. to the time, times and an half, or 1260, he mentions in the seventh verse of that chapter; which 30 years may well be spent in dividing the land, and other necessary preparations; we shall then understand, that in 1751 they shall be so far delivered from their enemies as to begin the free exercise of their religion: and therefore, according to the accounts we have in other prophets of the manner of their deliverance, these predictions of *Daniel* thus compared together assure us, that the dangerous and painful part of their restoration will be manifestly over in the latter end of the year 1749; which may well remind the world both of the words of *Joseph* in *Gen.* 41. 32. that the prophecy is doubled because the thing is established by God; and also of the words of the *Angel* in *Rev.* 14. 7. *Fear God, &c.*



To the Rev. Mr WARBURTON.

S I R,

IN running over your last piece, I saw with great surprize your opprobrious treatment of Dr *Richard Grey*, whom without any ceremony you call an *impotent writer*; and rank him *with a Zany to a Mountebank*. May a private man, who is not the author of 4 or 5 volumes, presume to oppose his judgment to the decrees of Mr *W.*? If that liberty be indulg'd; then I declare, I think Dr *Grey* is a very judicious and elegant writer, and one of the *best-bred* scholars of this age; and I flatter myself this notion is not singular. And I am the more amaz'd at this inhuman

and evenings, seems plainly to intimate that they were not common but prophetic days; and if so, no other period than this could possibly be intended.

5. Tho' they offered their sacrifices many years whilst the second temple was standing, yet this part of their publick worship was all that while under two very material disadvantages caused by the former desolation; namely, they wanted the visible presence of the object of their worship upon the mercy seat, and the sacred fire which came down from heaven to consume their sacrifices.

6. The event in the days of *Antiochus*, supposed by many to be here foretold, did not answer this prediction; or however, not so plainly, as much to edify the church of god, either then or since that time by its accomplishment.

7. The direction to shut up this prophecy in *Dan.* 8. 27. as comprehending time at a very great distance; (a caution not given along with the 70 weeks, which extended far beyond the reign of *Antiochus*, but is much the same with what we have in *Dan.* 12. 9.) is both a proof, that this, and the three years and an half mentioned in the seventh verse of that 12th chapter, relate to the last end of the church's troubles, when God's people shall, as it were, be raised from the dead (*Dan.* 12. 2. *Eze.* 37. 6. *Rev.* 20. 6.) and also shews us that saints would rather be prejudiced than otherwise by this prediction, if they offered to apply it to any of those early times; unless perhaps they would regard it as directing them to types of longer and deeper distresses which were to follow.

scurrility on a gentleman who no ways interfer'd with your *grand argument*, but only differ'd with you in his opinion of the book of *Job*, when he was publishing a fine edition of that poem, particularly as he was so candid, before he publish'd his preface, to shew you the paragraph relating to your *hypothesis*, and enter'd into a free conversation with you on this subject. By way of gratitude for this genteel behaviour, in your book of *Remarks* you dress'd this gentleman in one of your fool's coats, with which your wardrobe is well stock'd, and abused him with the most contemptuous raillery. This extorted from him an *Answer* to you (printed for J. Stagg, 1744) in which there is as much *Attic* wit and spirit, in the opinion of many good judges, as in any piece Mr *W.* has writ; and to make his answer really useful, there was added an admirable explication of the design of the *book* which occasioned the controversy. And I appeal to any scholar (Mr *W.* excepted) whether that performance favours of an *impotent writer*; an expression too scurrilous to be apply'd to the lowest *Grubstreet* scribler. But indeed 'tis a very *Laconic* way of confuting arguments. For what stranger to this controversy would not think from your book, that Dr *Grey* was one of the meanest pretenders to learning, that ever appear'd in print? Your contumely on that amiable man could not be calculated for any other purpose than to deceive those, who have no opportunity to enquire into that gentleman's real character; with the learned and discerning his reputation will not depend on Mr *W.*'s bold assertion. My esteem for that good-natur'd man has excited me to make this appeal to you, whether in your conscience you have not highly injur'd a gentleman, whose learning is only exceeded by his humanity, and who deserv'd far other usage from Mr *W.* When therefore you are *calm*, I beg you would make a public recantation of this grossest affront, that was ever offer'd to a gentleman, scholar, and clergyman. You must be sensible, that no one layman of education could use such language to another in public, I think not even at the *bar*, where great freedoms are taken; and surely the Rev. Mr *W.* will not in so polite an age plead an exemption from all the rules of good breeding, merely because he dosn't wear a sword or cane.

I am, Sir, &c.



Mr URBAN,

I received the inclosed from Ireland, but will not affirm that it concerns that island more than this. I entirely agree with your ingenious correspondent in the Gent. Mag. Vol. XIV. p. 442. that surgeons and physicians should pass a strict examination, before they practise. The following observations may contribute to prevent the evil, or the increase of it.

IT has been a remark of an antient date, that no nation in the world has so many good laws as the *English*, but that by a negligent execution of

of them, our lives and properties are made as precarious as in any other kingdom.

Highway robbers, burglars, and even sheep-stealers, are punished with death amongst us, whilst those more inhuman robbers, the stock-jobbers, pawn-brokers, and the private trading companies are suffered to go on in their destructive practices with impunity: The stock-jobber has indeed been lately taken notice of by the legislature; but to what effect, any man may, by viewing *Change-alley*, be soon convinced.

Murder, in all the civilized nations of the world, has ever been ranged in the first class of capital crimes; but there is one species of it committed daily amongst us, without any fear of punishment at all, the murder of those multitudes, who are robbed of their lives by the ignorance and boldness of the many pretenders to the knowledge of physick and surgery.

That we have laws against male practice, the unhappy *Groenvelt* affords a proof, which will not easily be forgotten. Had the college put the laws in force against that swarm of quacks with which this city has always been infested, it would have contributed much more, to their honour, than the imprisonment and ruin of a learned gentleman, who will always be esteemed for that practice which was so severely punished.

That not only male practice, but even neglect of business is punishable by our laws, appears from a late trial in *Westminster-hall*, in which an eminent surgeon was cast in 500 *l.* damages for neglecting his patient in the midst of a salivation, by which he lost both his eyes: surely then there must be as great reason to enforce the laws against those wretches, that, without either learning or education to recommend them, are so dangerously bold with the lives and constitutions of those miserable people, who unfortunately fall under their care.

Happy would it be for thousands, was this metropolis only overrun by them; but there is scarcely a town or village throughout the kingdom where they are not to be found, and where they generally assume the name of regular physicians and surgeons; yet all or most of the latter were apothecaries prentices, who, after having drudged at the mortar four or five years, flock up to our hospitals for one year, or perhaps take a trip to *Paris* for a few months, at the expiration of which they arrogantly assume the title of surgeons, or man-midwives, and foolishly imagine themselves to be upon the same footing with those, by whom neither time nor education has been spared to perfect them in those noble arts: These are the fellows, who, by the assistance of a few technical terms, impose upon the vulgar to their destruction; who gain themselves a name, by exposing that which a wise and honest man would rather hide, the multitude of limbs which they have amputated, without ever reflecting, that more real honour is gained by saving of one limb, than by cutting off twenty; and who by suffering the common people to be present at their operations, however unnecessary in itself, or however unartfully performed, are certain to gain applause, and admiration, and, by consequence, an increase of business.

One of these rural *Esculapians*, perhaps one of the greatest which the country ever produced, deserves to be described. He was brought up an apothecary, and at the expiration of his apprenticeship, by some charitable assistance, went to *Paris*, where he staid ALMOST SIX MONTHS; in which time he made himself (as he boasts) a compleat master of the

of midwifry, went through a course of anatomy and bandages, learned the language, and in short gained every qualification necessary to make a compleat surgeon: Thus equipp'd, he returned to *England*, set up in partnership with a worthy man, who in a little time, ashamed of appearing the confederate of his blunders, resign'd the business wholly to him.

To give the publick a particular account of his miscarriages, I should be obliged to mention almost every operation which he has performed: In midwifry, twelve out of fifteen perished under his hands; In lithotomy only one recover'd out of all whom he cut, and he entirely lost the power of retaining his urine by the ignorance of the operator, whose management was such as produced a fistula.

But of all operations, castration seem'd to be his favourite, which he frequently perform'd, without ever reflecting upon the fable of the boys pelting the frogs—That although it might be mirth on one side, it was certain death on the other—for not one of these patients ever recovered—not was his common practice in surgery, or in physick, attended with better success.

A gentlewoman a few years since complain'd to him of a violent pain which she felt in her right hypocondrium—Upon mature consideration, and having examined the part affected, he told her that her disorder proceeded from a large collection of matter there; and that unless it was soon discharg'd, it would infallibly kill her, and immediately appointed the next day for the operation, which, if I remember right, was intended to be performed by caustic:—The poor gentlewoman, frighten'd at the sentence, in the mean while applyed herself to a surgeon of a different character, who soon rid her of her fears, by telling her that her disorder was nothing but wind, and so it proved; for by taking a little *Daffey's Elixir*, and *Tinctura Sacra*, the flatus was expell'd, and she was well in a few hours.

Another gentlewoman was more dexterously dispatched, by only taking one of his composing pills a month after her delivery.—Thus

*Some fell by laudanum, and some by steel,
And death in ambush lay in every pill.*

(Garth)

It appears incredible at first view, that it was possible for him after such a continued series of blunders to preserve a reputation sufficient to gain bread; but by the help of some female encomiast, which he kept in constant pay, he succeeded so far as to force this expression from the mouth of an eminent physician in the place, that if our hero kill'd one half of the town, the other would employ him—Amongst the country people he kept up his character by frequently advertising in the news-papers, in the following, or such like terms.—Such a day *A. B.* was cut for the stone by *C. D.* of ——— and is in a fair way of recovery ——— altho' it sometimes unfortunately happen'd the operator was too quick for the printer, and the patient was dead before the journal came out.

Such are the methods by which these bold spirits gain themselves reputation among the vulgar, which enable them to laugh at any opposition made against them, by merit and by truth, and by which they are still entitled to blunder on with impunity.

I should not have been so explicit in this character, which is (I fear) to be met with in every county, were it not to shew how easily the common

common people are imposed upon, and the necessity of exerting the utmost force of the laws, or providing new ones against such impostors, who with no other assistance than a little cunning, and a brazen front, gain fortunes by dispersing poison, and depopulating their country.

G. J.



S I R!

The following account of our new Enthusiasts you may think, perhaps, as good as any you have met with, I therefore send it to you to make what use of it you think fit.

London, July 6, 1739.

AS to Mr *Whitefield*, vast crouds of the simple order (your humble servant was there twice) flock to hear him; I seriously wish the gentleman's designs may be good, and turn out quite disinterested. I suspend my judgment, and only say, that such popular methods look more like folly and enthusiasm than any thing else. I have been once in his company, his behaviour is stiff, and something not unlike that of the * *Quakers* about 50 years ago, full of sighs, and pretences to immediate revelation, new-birth, &c. quite *Quaking* principles (You'll allow I am a judge, my ancestors of the father's side being all of that tribe); where this will end, God alone knows. I travelled in a coach the greatest part of the way from *Salisbury* to *London*, in company with the reverend Mr *Hutchins*, and the reverend Mr *Kinching*, both very young men and *Methodists*. They had been promoting their notions, (you'll excuse my not saying preaching) in *Hampshire* and parts adjacent, where they succeeded so well, as to put several people into ‡ despair; particularly a wealthy farmer near *Basingstoke*. This poor man concluded his right eye to be evil, and, that it would be impossible for him to enter into the kingdom of heaven, unless it was cut out. To effect this, therefore, he applied to a skilful surgeon at *Basingstoke*, who, rightly judging the man not to be in his proper senses, refused to perform the operation, but gave him good advice, and recommended him to his friends to take care of him: This story I had from the reverend gentlemen before mentioned. They added, that near the same instant of time, as the poor delirious father went to have his eye cut out, his only son had *his* pushed out with a pitch-fork, which they insisted was a judgment from the almighty for the father's presumption to have his eye cut out. I happened to be of a different opinion, and accordingly told them as much, which afforded chat for twenty miles. I think, I insisted that it was something odd, that the poor boy should lose his eye, because his father

was

* The *Quakers* undoubtedly are the most *melancholy* sect that ever was yet in the world. Dr H. Moore's brief discourse of *Enthusiasm*, 1662.

‡ For curious and carnal persons, lacking the spirit of *Christ*, to have continually before their eyes the sentence of God's predestination is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchedness of unclean living no less perilous than desperation. XVII article of religion.

was a mad-man. I instanced several cases from the holy writ, particularly that of *Amalek*. We parted without settling the point.



Some of the arts of Protestant Missioners to betray the priests and people of the Church of England to Popery, discovered.

In a letter to a friend,

IN the christian church there is only one proper sacrifice, which our lord offered upon the cross; and consequently christians can't partake of any sacrifice in a literal and strict sense, without allowing transubstantiation.—The names of oblation and sacrifice were used by the primitive fathers in a very true and pious sense, but have been grossly abused by the Papists in their doctrine of the mass, which depends upon their other absurd doctrine of transubstantiation. A. Bp Potter's discourse of church-government, p. 268, 274, edit. 1707.

The form and manner of ordering of priests.

The Bishop.

Are you persuaded, That the holy scriptures contain sufficiently all doctrine requir'd of necessity for eternal salvation through faith in *Jesus Christ*? And are you determin'd out of the said scriptures to instruct the people committed to your charge, and to teach nothing (as required of necessity to eternal salvation) but that which you shall be persuaded may be concluded and proved by the scripture?

Answer. I am so persuaded, and am so determin'd by God's grace.

The Bishop. Will you then give your faithful diligence always so to minister the doctrine and sacraments, and the discipline of *Christ* as the Lord hath commanded, and as this church and realm hath received the same, according to the commandments of God; so, that you may teach the people committed to your cure and charge with all diligence to keep and observe the same?

Answer. I will do so by the help of the Lord.

Mirus in hisce aliisque orientalium liturgiis consensum videas circa invocationem spiritus sancti, ut dona faciat corpus et sanguinem christi. De hac liturgica invocatione tamen in genuinis apostolorum scriptis ne γρ'υ. Fabricii codicis apocryphi novi testamenti pars tertia. Præfatio, 1719. The heart and life of the sacrifice. J. Johnson.

S I R,

March 8, 1744.

I herewith return you, with my thanks for the use of it, the collection of papers written by the late schismatical bishop George Hickes, D.D. printed in the year M,DCC,XVI. You see how he writes of the R. Reverend Bp Ken in his letter to Mr Nelson, p. 226, 227. 'Is it not true, says he, that the consecrations of our bishops wanted bishop Ken's
' con-

AM- [a Prefix] V. Ambi-

AM [a Verb] the present form of *be*. V. Being---from the saxon eom; which alludes to the greek *εἰμι*, sum.

It is declin'd, thus: I am, thou art, he is: we are, ye are, they are.

As to the Interpretation of it (especially in this present form) it may be observ'd that

Generally it signifies (1) bare existence: as "God is" (2) or an affirmation in the present tense: as "God is the rewarder of them that diligently seek him."

Sometimes it refers (1) to past existence: as "Before Abraham was, I am" (Joh. 8. 58) that is, I existed; as being the word (*λογος*) that was in the beginning (Joh. 1. 1)---(2) or to future existence: as "I am that I am" (Exo. 3. 14) or rather, as it is (more emphatically) in the original, "I will be what I will be": a title peculiar to god only (as being self-existent, and omnipotent) and which he declared should be his memorial to all generations (Exo. 3. 15)---Whereas the former phrase, as our translation has it, may (in the strictest propriety) be attributed to any creature; every thing being what it is.

"Not but that, in these instances, eternity of existence is fairly intimated; according to that address of the four living creatures in the revelation of St John (4. 8.) "Holy, holy, holy, lord god almighty; who was, who is, and (ὁ ἔρχομαι) who cometh".

This text---The bishop of Gloucester (in a discourse on the descent of Christ from heaven, ann. 1705) having interpreted thus "before Abraham was, I was".---Dean Stanhope warmly condemns the good man; and earnestly contends for the rendering it (as in our translation) "I am": arguing (in favor of the divinity of our savior) that "I am" is the peculiar title of Jehovah (V. n. 4). This he presses so far as to say, that, by this turn of the phrase, the bishop had set-aside the most express proof of that important point.---So apt are even wise men (by force of prepossession) to take, what are scarce shadows, for solid arguments. Would it prove the blind man to be "I am" because he uses the same expression (Joh. 9. 9) *εγω εἰμι*, I am? And is not *εἰμι*, even in our translation, elsewhere (Joh. 14. 9) render'd "have I been? Quantum caecae noctis habent mortalia pectora!

In Gal. 4. 12, the use of it is somewhat obscure. (1) Some understand St Paul's exhortation, thus: "Brethren, be ye as I am; for I [was] as ye [are]: to-wit, zealous for the law. (2) But the context seems to require another sense: which, if we supply the affirmation in the present tense (as we have it in our translation) will run thus: "Brethren, be ye as I am [that is] (as the like phrase must be understood, 1 Kin. 22. 4) heartily mine] for I am as you are [that is, heartily yours] you have not injur'd me at all" [designedly; and I heartily forgive you for whatever influence your false teachers (who have endeavored to prejudice you against me) may have had on you] &c.

BEEN, the participle of the verb *be*. V. Being---From the saxon *ich bin*, I am.

BEING [a Verb] answering to *esse* of the ancient Romans; and *εἶναι*, of the Greeks. V. Essence, Existence.---from the saxon *beon*; which alludes to the old latin *feo* (whence *fecundus*, *femina*, &c.) which accords with the greek *γενναι*, to produce; and Hebrew *הָיָה*, has been.

In its Formation it is irregular: the present form being *am*: the past form, *was*: the participle, *been*. V. Am, &c.

As to its Use---beside its ordinary sense (more particularly explain'd under the article Am)---oftentimes it imports the same as *signify*; more particularly in our translation of the bible; there being no proper word in the hebrew, which answers to the word *signify*. Thus Joseph to Pharaoh's chief butler and baker (Gen. 40. 12) "This is the interpretation of the dream: the three branches are three days," &c. V. Dan. 2. 38, 4, 22. Mat. 13. 19. 26. 26. Luk. 8. 11. 1 Cor. 10. 4.

BEING [a Noun] whatever is, or exists; whether in nature, or imagination. V. Ens. and, n. 1.

For the Ranging of beings, or the distribution of them into their genera, and species; V. Category.

Imaginary beings, or creatures of the fancy, are aegipans, bugbears, bull-beggars, calcars, centaurs, changelings, chimerae, cobali, cyclops, elves, empusae, fairies, fauns, fire-drakes, furies, gillies, goblins, gorgons, gnomes, graces, harpies, hell-wains, hobgoblins, incubi, kifs-with-the-candle-stick, koboldi, lamiae, lares, lemures, manes, muses, nymphs, pausae, penates, puckles, robin-good-fellows, satyrs, silphs, sirens, spoorns, sphinxes, strigae, succubae, tom-thumbs, tom-tumblers, tritons: which see in the course of the alphabet.---See also, basilisk, cockatrice, dragon, salamander, unicorn.

IS (*ist*, germ. *est*, lat. *est*, gre.) the third person singular of *am*, the present form of the verb *be*. V. Being.

WAS (*was*, sax.) the past form of the verb *be*. V. Being, Am. It is declin'd thus: I was, thou wast (or wert) he was: we were, ye were, they were.

WERE, the plural of *was*, the past form of the verb *be*. V. Was, Being, &c.

ARE, the plural of *am*, the present form of the verb *be*. V. Being, &c.

ART (*eart*, sax.) the second person singular of *am*; the present form of the verb *be*. V. Being.

FIRST (*first*, sax. *verft*, dut. *erst*, ger. *forste*, dan.) that, which (in any number, rank, species, &c.) is before the rest. Thus, we say The first man, A star of the first magnitude, &c. V. Ordinals.---From the saxon *fore*, of the same import with the english. V. Fore, Before. It alludes to *πρῶτος*, best.

First-Born (speaking of Children, &c.)---In strictness, signifies that which is born before others. V. Primogeniture.---But is, sometimes, used for that which opens the womb; whether any other birth follow it, or not: as in those words (exo. 13. 2. 34. 19) "Sanctify to me all the first-born, whatsoever openeth the womb, among the children of Israel; both of man, and of beast: it is mine." V. Virgin, Till.

First and Last [Rev. 1. 17] a character of Christ; who, on the same account (from the names of the first and last letters of the greek alphabet) is also call'd (1. 8) *alpha and omega*; who is, and who was, and who is to come, the almighty.

"The beginning, and the end," which is added in our translation, not being read in the alexandrian, and some other manuscripts; nor yet in the syriac and ethiopic versions: it seems probable that it was first added as a marginal note by way of explication; and thence taken afterwards into the text.

The Reason of the appellation seems to have been, to assure the divine, to whom the revelation was made, that Christ was able to bring-to-pass the words of the prophecy, from the beginning of it to the end of time.---The common explication of interpreters is, that "He was before all, and shall continue to exist when all creatures shall cease to be;" which how to reconcile with their opinion of the eternity of rewards and punishments, hereafter; it concerns them to consider. V. Eternity.

AND (*and*, sax.) a conjunction copulative, by which is imported the addition of whatever is signified by the word it precedes: as "men and women: first and last: he came, and saw."---Some think it alludes to *et*, further; or *postea*, after.

In this Common acceptance of the word it is usual (in enumerating more than two things) to express it before the last only: as "men, women, and children;" or to suppress it altogether: as "he came, he saw, he conquer'd."---There is a delicacy in the use of it, that has given name to a couple of figures in rhetoric, call'd *asyndeton*, and *polyyndeton*. V. Asyndeton, &c.

Beside this Proper sense of the word, it is sometimes to be understood otherwise; at least in our translation of the conjunction *et*, in the old testament; and *καὶ*, in the new. Thus

For is sometimes the import of it. So we are to understand it in the account of the mutual presents of Solomon and Hiram, 1 Kin. 9. 12: where it is said "Hiram came-out from Tyre to see the cities which Solomon had given him: and they pleased him not. And he said: What cities are these, which thou hast given me, my brother? and he called them the land of Cabul, unto this day. For Hiram had sent to the King six score talents of gold."

That is, *The land of dirt*, as most interpret it: not that it was a barren soil, as some imagine (for they who describe those parts, commend them as fruitful, nor would Solomon have made him so unworthy a return) but because it was not pleasant, nor agreeable to his, nor to his people's humor: because, though the land was very good; yet, being a thick and stiff clay, and therefore requiring great pains to manure and improve it; 'twas very unsuitable to the disposition of the Tyrians; who were delicate, and lazy, and luxurious, and wholly given to merchandise.

So ought to be interpreted: what follows being here added both to declare the quantity of the gold sent, which had been only nam'd before (ver. 11.) and as the reason why he resented Solomon's return so ill; because so great a sum [about 657,000*l*, beside cedar-trees, and fir-trees, for building; according to all his desire] requir'd a better recompense.

So the hebrew perfect ought here, as in many other places, to be interpreted. V. Pluperfect.

Even would, sometimes, be a juster interpretation of it---More particularly in those passages of the new testament, where "god and father" stand connected thereby. Thus, that of St Paul (Col. 2. 2.) "To the acknowledgement of the mystery of god, and of the father, and of Christ." where the words *τῷ θεῷ, καὶ πατρί*, ought to have been render'd "of god, the father;" or, at least, "of god, even the father;" agreeable to that parallel text of the same apostle (1 Cor. 8. 6) "But to us there is but one god, the father; and one lord, Jesus Christ."---In like manner, in the old testament, "and also," &c. are to be understood; or rather "even" substituted in their room. An instance hereof we have in 2 Kin. 23. 5, which ought to be thus interpreted: "And Josiah put-down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places, in the cities of Judah, and

in the places round about Jerusalem; even them that burnt incense unto baal, the sun, and to the moon, and to the stars; even to all the host of heaven. 8

The division, which is here made, first by the comma after the word 'god;' and, then, by the insertion of the particle 'and', was owing to inadvertence; or, possibly, to the prejudices of the translators in favor of orthodoxy. V. Father. 9

Them also as it is in our translation, gives the english reader to imagin that they, who burnt incense to baal, &c. were different from the idolatrous priests mentiond in the begining of the verse: which is absurd. 10

And, here, implies an host of heaven different from the sun, moon, and stars aforementioned: which, also, is absurd. 11

If is sometimes the sense of it, in the language of the populace, thus: 'An't [if it] please your worship.'

NOT (*nicht*, germ, *non*, lat.) a negative particle—signifying the Absolute denial of what is imported by the word it is joind with: as 'I see, I do not see' V. Absolute—unless where the context, and the nature of the thing require it to be understood Comparatively: as in that of the prophet (hof. 6. 6. mat. 9. 13.) 'I will have mercy, and not sacrifice:' that is, 'not sacrifice only' so as to exclude mercy; or 'not sacrifice so much as mercy'. for, god having commanded sacrifices, could not absolutely say 'he would not have them.' (NB) Instances of this nature are not unfrequent: the reader may find his account in considering the following passages, on which a light will be thrown from this observation: Gen. 45. 8. Exo. 16. 18. Prov. 8. 10. Joel 2. 13. Joh. 6. 27. 1 Cor. 1. 17. 1 Pet. 3. 3. V. Comparative, Universality, Exception. 1

TILL [a Particle] used, in speaking of time, before verbs, nouns, and particles: as 'He staid till I came, till night, till now.'—From the saxon til. 1

It implies—in the common acceptation of the word, that a thing, not done before such a time, was done afterwards: as in that of Matthew (1. 25) 'Joseph knew not his wife Mary, till she had brought forth her first-born'—unless (1) When the thing could not be done afterwards: as in that of Samuel (2. 6. 23) 'Micah had no child till the day of her death' (2) or When the reason of its being done ceased afterwards: as when it is said (gen. 8. 7) 'The raven returned not till the waters were dried-up.' (3) or When the reason of its not being done still remains: as when it is said of the sepulchre of Moses (deu. 34. 6) 'No one knows of it to this day.' 2

That Joseph knew her afterwards—Seems to be intimated by the use of the phrase (*usq; ad*) 'until'; especially as none of the following cases, in which that term is used otherwise, are truly parallel to the use of it here:—But may, with more probability, be inferd (notwithstanding what is pretended, by the papists, to the contrary) from the nature of the thing. for (1) Joseph, being a just man, and tenacious of the jewish rites, which obliged the husband to the payment of the marriage-duty (V. Benevolence) and the angel, that appeared to him in a dream, having commanded him to take his wife with him when he fled into Egypt (mat. 2. 13) without any intimation that he should not perform the duty of a husband to her (V. Knowing) it is not easy to conceive that he should live 12 years with her he loved so well; and, all that while, deny her that duty, which, by the law (exo. 21. 10) was not to be diminished, when the wife was less beloved. (2) Not to insist on the mention we meet-with (mat. 13. 55) of his brethren and sisters; since the passage is of doubtful interpretation. V. Brethren. 3

For, certain it is that (1) It was not impossible, in the nature of the thing, for Joseph to know his wife after she had brought-forth her first-born: and (2) The reason why he should know her at all, being, because she was his wife; that reason ceased not after the birth of her first-born: (3) Nor did she conceive any second son by the holy ghost; and so the reason, why he knew her not till she had brought-forth her first-born, remained not. V. n. 2. 4

Among them it is now passed into a matter of faith, that the virgin Mary was (*αἰ παρθενος*) ever a virgin: and it has been stiled a heresie to hold the contrary. 5

See also 2 Sam. 15. 35. Job. 27. 5. Isa. 22. 14. 6

In like manner, when god says to Jacob (gen. 28. 15) 'I will be with thee; I will not leave thee, till I have done that which I have spoken to thee of:—If the passage refers to the blessing promis'd to his seed, that it should inherit the land of Canaan; he could not leave him afterwards; he being (long before that) with god: and so it is an instance of the first kind—If it refers to his being with him, going down to Padan-aram, till he had brought him safe from thence; then the reason of that promise ceased, after his return. 7

Nor (for the same reason) without a relation, will know of it for ever. 8

UN- a Prefix—generally negative: as ungodly; that is, not godly—Sometimes expletive: as until, unto, &c. V. Till, To. 1

Probably—from the latin *in-*, which has the same import: as pius, impius—or from the greek *ἀνευ*, without. 2

IF, a conjunction, deriv'd from the saxon gif, (as the word is still pronounc'd in Lincolnshire) which comes from gifan, to give, or grant —Whence 1

In its primary sense; it denotes a condition, or limitation: as 'You may, if you will': 'If it be so, 'tis well'.—But 2

Sometimes it is used, with a latitude, in a somewhat different signification, for 3

Whether: for example, 'See if he be within': 'Think if these things are not so'. 4

Seeing, or since: more particularly in Vows. Gen. 28. 20, it is said 'And Jacob vowed a vow, saying: If god will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on; so that I come to my father's house in peace: then shall the lord be my god; and this stone, which I have set for a pillar, shall be (Bethel) god's house: and, of all that thou shalt give me, I will surely give the tenth unto thee'.—Here the particle "if" according to its common acceptation, gives Jacob's speech an air of indecency; as if he doubted the truth of god's promises; or would, like a mercenary person, make a bargain with him. We are, rather, to conceive that Jacob did not doubt but that god would do this for him; as he had (in effect) promised, verse 15 ["Behold I am with thee, and will keep thee &c."] and thereupon obliges himself to a grateful return to god for his mercy. So the sense of the expression will run thus: "Since god will be with me, &c. as he just now assur'd me he would, I will surely &c." 5

So —the Hebrew particle *אם*, in this place, may well be interpreted; as it does often imply a supposition: and accordingly, in other places, it is sometimes render'd "seeing that:" Exo. 20. 25. Num. 36. 4. 1 Sam. 15. 17. Amo. 7. 2. And so —the Greek particle, *εἰ*, answering to the hebrew, is used Matth. 6. 22. Luk. 11. 34. 5

Not. Oaths, in the hebrew idioms, are generally expressed, elliptically, by this conjunction. Heb. 4. 3: 'So I swore in my wrath, If they shall enter into my rest'—The import of which expression is, that they should not enter into his rest: as if it had been said, May I not be true &c. if they shall enter &c. —And accordingly our translators generally give us this idiomatic use of this particle, in words, which import the strongest negation. See deu. 1. 35. 1 Sam. 3. 14. Psa. 89. 5. 95. 11, 132. 2. —And, in this manner, is expressed that oath of our savior, (Mar. 8. 12) when, speaking to the Pharisees, who sought of him a sign from heaven, he sigh'd deeply in his spirit, and said: 'Why does this generation seek-after a sign? verily, I say unto you [*εἰ δὲ σημεῖον θέτε*: if a sign be given] there shall no sign be given to this generation'. 6

In like manner, Gen. 14. 22: 'And Abram said to the king of Sodom: I have lift-up my hand unto the lord the most high god, the possessor of heaven and earth: If I shall take, from a thread even to a shoe-latchet, any thing that is thine: save only &c'.—As much as to say, according to what we read elsewhere (ruth, 1. 17. 1 sam. 14. 44.) 'God do so, and so, to me; if I shall take &c'. —The tenor of the oath, in this form, being well fitted to keep-up the reverence of such solemn appeals to heaven; seeing they were afraid so much as to mention the curse which they meant (V. Euphemismus) and might be supposed to conceive something more than they were able to utter (V. Apopoeisis) or that they were willing to submit to any punishment (which god should inflict upon them) without exception, if they violated their Oaths. V. Oath 7

TEXT (par. 3] The text of the New-testament, now generally received as the original, is what was first settled in 1546, out of 16 mss, with the complutensian edition of cardinal Ximenes, by Robert Stephens; whose accurate edition has been, ever since, counted the standard; and followed by all the rest.—The sense, however, of any particular passages, in which the mss vary, is to be investigated, by the same industry and sagacity as is used in the interpretation of other writings. V. various Readings.

TEXT (ult.] (in a greater Latitude) is also frequently used for a passage of scripture, in general—Thus we say 'Such a text is of difficult interpretation: There are several texts, that might be alleg'd in favor of this opinion: &c.

The texts, that are Explained or Illustrated in this Specimen, may be found under the following articles: viz.

Gen. 8	7	Till	2	2 Sam. 6	23	Till	2	Luk. 11	34	If	3
14	22	If	7	1 Kin. 2	4			Joh. 8	58	Am	4
28	15	Till	7		9	12	And	9	9	Am	6
	20			2	23	5	And	14	9	Am	6
40	12	Being	3	Prov. 8	10	Not	1	Heb. 4	8	If	6
Exo. 3	14	Am	4	Hof. 6	6	Not	1	Gal. 4	12	Am	7
13	2	First	2	Mat. 1	25	Till	2	Col. 2	2	And	8
34	19	First	2		6	22	If	1 Pet. 3	3	Not	1
Deu. 34	6	Till	2		9	13	Not	Rev. 1	8	First	3
1 Sam. 14	44	If	7	Mar. 8	12	If	6		17	First	3

‘ consent, which he gave before in a letter, which he wrote on purpose to the bishop of *Ely*, one of the *Consecrators*: and afterwards when he met one of the *Consecrated*, gave him this congratulation in these or the like words, that *tho’ he was not present in person at his Consecration, yet he was present at it in spirit*. And since, when some of our communion told him they were afraid * no provision was made for the church, he, to give them satisfaction, assured them that provision was made by new consecrations. But this was before the *strange humour* of resigning took him. — But this is very different from what we are told by Mr *Hawkins*, the bishop’s kinsman and executor, in his account of bishop *Ken’s* life, printed 1713, whilst Dr *Hicks* was yet alive, p. 26, viz. ‘ That his opinion was not agreeable with such of the Non-jurors who were for continuing a separation, by *private consecrations* among themselves, may, should there be any good occasion, best be known by his answers to letters written from men of learning who conversed with him on that subject; and from what I must affirm, that it was on his request the present bishop of *Bath* and *Wells* accepted of that see.’

But this is not the only instance of the doctor’s want of faithfulness and integrity. It is immediately attended with such another: ‘ I think it, said he, a *strange humour*—because he resigns to one with whom he does not communicate upon the account of the *immoral prayers*, whereby the bishop, to whom he resign’d, effectually teaches the flock which he resign’d to him the *damnable doctrine* of resistance and deposing sovereign princes.’ — But, I. The doctrine of *resistance* which the church and state of *England* have condemned as *damnable*, is the *Popish* or *Hildebrandine* doctrine, that princes excommunicated by the Pope may be deposed and murdered by their subjects. II. None of the † political writers allow the lawfulness of mere subjects resisting absolute sovereign princes. III. They distinguish betwixt princes of an intire majesty and absolute power, and those of a limited power: betwixt subjects who are so *merely* or *absolutely*, and *mix’d* subjects who have a share in the sovereignty, and a right to defend their authority by resisting any attempt of their sovereign to deprive them of it. Such is the constitution of the kingdom of *Great Britain*. The *most high* and *absolute power* of it, saith Sir *Thomas || Smith*, consisteth in the parliament, viz. the king’s most excellent majesty, the lords spiritual and temporal, and commons, by whose *authority* as well as consent our laws are made and enacted. To what purpose now have they this authority if they may not defend it, or resist any arbitrary power or military force used to deprive them of it? And yet this was all which was done at the revolution. Dr § *Hicks* allowed the lawfulness of a civil resistance, or subjects going to law with the king, and defending themselves against him in the courts of law. He likewise own’d, that the lords of parliament might put the bridle of the law on the king’s head, and the bit into his mouth, when he was unruly, and running wild. But suppose the prince will not stand still to be bridled, but will use a military force and power to destroy his

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bridlers:

* This shews, that they knew nothing of these private consecrations.

† *J. Gerard de magistratu politico.*

|| The Commonwealth of *England*.

§ Harmony of Law and Divinity.

bridlers: Are *they* to stand still and lose their lives; or submit to the prince, and resign their authority, and become the *mere* or absolute subjects of an arbitrary sovereign? IV. It is an uncontroverted maxim, that *Evangelium non abolet Politeias*; or, that christianity does not meddle with civil states or politics, but only requires every soul to be subject to the powers which are, without any particular specification of them. It was therefore a very evil surmise, and unjust reproach of the two bishops *Ken* and *Hooper*, that they both agreed to betray the flock by teaching them a damnable doctrine.

Dr *Hicks* was more chargeable with such a criminal behaviour towards the clergy of the church of *England*, by publishing and defending such doctrines as served to *betray them to Popery*. This will appear but too plain to those who compare his writings with those of our fathers and brethren who were martyrs * and confessors for Protestantism, and particularly those who opposed Popery in the reigns of K. *Charles II.* and K. *James II.* According to them it was Popery to assert,

I. That orders is a sacrament.

II. That an indelible character is imprinted on the souls of those who receive them.

III. That a succession of bishops is a note of the church.

IV. That baptism administered by those who are not episcopally ordained, is invalid.

V. The ecclesiastic liberty or independency.

VI. That christian priests have power to pass God's pardons; or, that to them it pertaineth to forgive sins against God, and not only offences against the church.

VII. That when they minister the sacrament of the lord's supper, they offer a proper sacrifice, and make atonement for their own sins, and the sins of the people.

VIII. That the benefits which we receive by the sacrifice of *Christ's* death are applied by the sacerdotal act of the priest, not by the lively faith of the worthy communicant: That we have the merits of *Christ's* death

* See Archbp *Cranmer's* defence of the true and catholic doctrine of the sacrament of the body and blood of our saviour *Christ*. But this great man and glorious martyr has been calumniated by the nonjuror Mr *Stephens*, who styled himself *An English catholic*, as the correcter of the true *English* liturgy. He has been followed since by a clergy-man beneficed in the church of *England*, who in a book, which he falsely entituled *A rational illustration of the book of Common Prayer*, tells his readers, that Archbp *Cranmer* proposed to have a new review of the first *English* liturgy, compiled by martyrs and confessors by the aid of the Holy Ghost, and to this end called in the assistance of *Martin Bucer* and *Peter Martyr*, two foreigners, who laid aside several very primitive and venerable usages; and, that the parliament declared, that these alterations proceeded from curiosity rather than any worthy cause: but he concealed, as *Stephens* had done, the parliament's declaration, that this revised book of common prayer and administration of the sacraments was 'as well for the more plain and manifest explanation thereof, as for the more perfection of the said order of common prayer in some places, where it is necessary to make the same prayer and fashion of service more earnest and fit to stir christian people to the true honouring of almighty God': and, that they were the same martyrs and confessors, who compiled the first book in 1549, who now reviewed and alter'd it in 1552. The act of uniformity passed 13. *Charles II.* declares, that the book of common prayer set forth in the first year of *Q. Elizabeth* is agreeable to the word of God, and usage of the primitive church, or before it was corrupted by the introduction of Apocryphal liturgies, framed after the inventions of weak men, who were fond of outward pomp and celebrity, contrary to the simplicity which is in *Christ Jesus*.

death transferred to us by actually † feeding on those elements which are by his authority *substituted* to be his body and blood sacrificed for us; and, that we are not so united, or do not receive such favours by coming duly prepared to the Lord's table, or being meet partakers of those holy mysteries. *Propit. Oblation.* p. 100.

IX. That a sincere christian thinks and believes, that when he is praying at God's altar, and receiving the holy eucharist, he has the price of his redemption in his hand, or lying before his eyes. *ibid.*

X. That the consecrated bread and wine are by the descent of the Holy Ghost upon them changed in quality, and have a real, inward and permanent holiness imparted to them, and do not go into the draught like other bread and wine. *Unbloody Sacrifice*, Part I.

But the appearing zealous for these crude and antiprotestant conceits served to answer the purpose of Dr Hickes, and his emissaries, of bringing over some weak and ignorant clergymen of the church of *England*, fond of magnifying their office, and of asserting the honour and dignity of the priesthood, and of the claim of false sacerdotal powers, to his political party, and causing himself to be esteemed and revered as *their father and master*.

I have taken some liberty here, but, I hope, no other than such as will be found, upon due examination, to be the liberty of a son of God, and a sincere and consistent Protestant of the pure, reformed and uncorrupted church of *England*.

P O S T S C R I P T.

Mr Johnson in the *Appendix* to his *Unbloody Sacrifice unveiled*, p. 14. cites one *Magnes*, A. D. 165, which is, I suppose, a misprint for 265. Dr Cave in his second edition of his *Historia Literaria*, Vol. I. p. 135. observes, that he is an author unknown to any of the antients, but, that *Fr. Turrian* produced some fragments of a MS. of his against one *Theostines* in the library of St Mark at *Venice*; and therefore advised his readers *ἀπέχεσθαι*, to suspend their judgment of authors of this kind till they themselves appear or are published. *Magnes's* words, as printed by *Turrian* in favour of *transubstantiation*, and copied by Mr Johnson, or by Dr Hickes for him, are to this purpose in *English*.

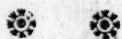
‘The eucharist is not a type of the body and blood, as some stupid creatures trifle, but is rather the body and blood.’

To the same purpose the learned *Edm. Albertine* observed, that all the certainty we have of this obscure author's writings is from *Turrian*, a man of little judgment, and suspected credit.

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† This was one of his eminence Card. *Bellarmino's* conceits, that the holy eucharist, as a *sacrifice*, may profit those who are not duly prepared. *De effect. sacrament.* But the doctrine of the church of *England* is, that they who receive this sacrament to their comfort, or have their souls strengthened and refreshed by it, must truly and earnestly repent them of their sins, and be in love and charity with their neighbours, and intend to lead a new life, following the commandments of God, and walking from thenceforth in his holy ways. Or, in the words of its Catechism, It is required of those who come to the Lord's supper, that they truly repent them of their sins, and stedfastly purpose to lead a new life, having a lively faith in God's mercies through *Christ*, with a thankful remembrance of his death; and to be in charity with all men. Whereas the wicked and impenitent, and such as are void of a lively faith, do in no wise partake of the blessings or benefits of *Christ's* death and sacrifice, the means of grace, and the hopes of glory and immortality.

A great many such instances might be added, if I thought it worth while, or, that any one would search after me to see whether things are so or not. But I shall content myself with observing, in the general, that Mr *Johnson* has imitated the *Socinians* in indulging a trifling criticism with the holy scriptures and the writings of the fathers, which plays upon words, and hunts after all possible significations in order to find out a meaning that may be agreeable to his darling hypothesis, which he was obstinately resolved to defend, or, in the words of *Origen*, which he wrested and misapplied to his bread-sacrifice, to hold fast as long as he lived. But he did not know the scriptures, nor understand his own church-catechism.



S I R,

September 10th, 1744.

If the following observations, &c. will not take up too much room in your Magazine, you will by inserting them therein oblige (among others) your constant reader,

And humble servant,

EXONIENSIS.

*Observations on Mr Smith's Hypothesis concerning the
Tails of Comets.*

THIS author in p. 42 of his late *Treatise of Comets*, printed for *J. Robinson*, endeavours to account for the singular position of their tails, regarding unexceptionably one quarter, by supposing that phenomenon to be occasioned by the lucid vapours (with which the atmospheres of comets abound) becoming visible to us only in the conic and penumbral shadow of the comet: That this is not the *sole* cause (at least) of such an appearance, will, I presume, evidently appear from what follows. For,

1. If it were so, the tail would always appear, *cæteris paribus*, longest when the comet is at the greatest distance from the sun, and shortest when near him, which is contrary to experience.

2. The tail would appear exactly of the *same* size at the *same* distance from the sun, whether in the comet's descent or ascent: but it has been observ'd that comets in their ascent from the sun have much larger and longer tails than when at the *same* distances from him in their descent.

If it be said that this is occasioned by the luminous vapors becoming more visible after the perihelion, on account of the greater quantity of them emitted from the comet when it has required such an intense heat as it must then have; I answer, tho' this may cause the tail to appear bigger, by increasing the splendor of the penumbra, it cannot make it appear of a greater length; for how high soever these vapours may ascend from the nucleus of the comet, they will, according to our author's hypothesis, be only visible in the conic and penumbral shadow, all their other parts being lost and extinguished in the superior lustre of the sun.

3. If this hypothesis were true, the tails of comets would never deviate in the least from their opposition to the sun, but the vertex of the cone would always be as directly opposite to him as those parts thereof which

which are nearest the nucleus: but on the contrary it has been observed in several comets, and particularly in the last, that the upper part of the tail inclined towards the parts which the comet had left by its motion. Mr S. to remove this difficulty, would have it that the tail appeared sensibly bent only when the comet approach'd the horizon, which, he says, 'was occasioned entirely by the refraction of the air, by which the comet's body appeared to be elevated above the horizon, when it was actually set, and the different parts of its tail, according to their elevation, undergoing different degrees of refraction bent it into the form of a curve, such as it seem'd to be.'—To this it may be answer'd, that the tail of the late comet appeared (almost if not quite) as much bent when the comet was 10 or 15 degrees above the horizon, as when it was just setting: but supposing it true that it appear'd so only when near the horizon, yet even in this case I can't conceive that it could acquire any apparent curvature by the laws of refraction, but that it would only make a somewhat more oblique angle with the horizon, and appear a very little shorter than when farther above it, and this variation of its apparent from its real position is so trifling, that 'tis scarce worth our notice. For supposing the comet to be actually on the horizon, its tail extending 20° . in length, and making such an angle with the horizon, as that the altitude of the upper part of the tail should be but 14° . and consequently the middle part thereof about 7° . or $7^{\circ}.30'$; then the comet itself, according to Tycho's table, would appear but $30'$ above the horizon, the middle of the tail $8'15''$ above its real altitude, and the upper part thereof but $8'30''$, and nearly proportionable in the intermediate parts thereof: If this be duly considered, it will from hence plainly appear that if there should be any curvature by means of the refraction, it would be altogether imperceptible, not sensibly varying from a straight line. I have here suppos'd the tail to make an *oblique* angle with the horizon, because, if it made a *right* angle therewith, 'tis beyond all dispute that the refraction could not then occasion any apparent curvature.

I am aware that this bent of the tail may be plausibly (tho' not satisfactorily) accounted for on our author's hypothesis, by supposing the upper parts thereof generally at a greater distance from the earth, than those parts which are contiguous to the nucleus; for it being now past dispute that the motion of light is successive and not instantaneous, the rays coming from the luminous vapours in the upper part of the tail require longer time to reach the eye of the observer than those which come from the parts of the tail nearest the comet, and consequently the comet and parts of the tail contiguous thereto, must appear somewhat farther on in their course than the upper parts of the tail, which will therefore seem to incline, or bend backwards. I confess, were the above objection concerning the curvature of the tail, the only one that could be made to his hypothesis, I should not think it much weakened thereby, but that (considering the progressive motion of light) the great distance of the upper part of the tail might probably be the cause of such an appearance: but if the tails of comets be really so vastly extended as that the distances of their upper parts measured from the earth, exceed the distances of the comets themselves and the lower parts of their tails, so very much, as to make them appear so remarkably bent; I say, if this be really the case, (which will admit of some doubt, and be liable to the same kind

kind of objections as the arguments deduced from the refraction of light) it will as well account for (or at least help to confirm) Sir *Isaac Newton's* hypothesis, who thinks the appearance of the tails owing to steams and vapours exhal'd from the body, and gross atmosphere of comets, and ascending perpendicularly; but assigns a different cause for this curvature, viz. the same that causes the smoke of a burning coal in motion to ascend obliquely, inclining from the motion of the coal. Now why may not this apparent bent of the tails of comets be partly caus'd by the very great distance of the upper part of their tails from the earth (occasioning the light reflected from thence to be longer in coming down than from the lower parts near the nucleus) tho' chiefly by the motion of the comet, which hinders the perpendicular ascent of the steams and vapours which compose the tail? And if both concur to cause this appearance, the only thing that I apprehend can be said in favour of Mr *Smith's* hypothesis, will be as strong, if not a stronger argument in favour of Sir *Isaac Newton's*, which having other proofs to confirm it, of which Mr *Smith's* is destitute, the former may more safely be adhered to, at least till another less liable to exceptions shall be discovered.



Some farther considerations relating to the Cyclopædia, occasioned by a Plax and Specimen heretofore proposed; communicated to the editor of the Miscellaneous Correspondence.

S I R,

WHEN I first met with your Magazine for Sept. 1744, and therein viewed the contents of the 3^d number of your *Miscellaneous Correspondence*, perceiving there was something in it respecting Mr *Chamber's* *Cyclopædia*, and the designed Supplement, I immediately determined to have all the three numbers of the above pamphlet, and gave an order for them accordingly.

The following particulars were laid together, immediately upon considering what appeared in the aforesaid 3^d number of your pamphlet, under the title of *Miscellaneous Correspondence*; but thrown by, as I was willing to see what remarks might be made by others. With the utmost diligence on my part, I have but just now obtained a sight of the 4th number, several orders being successively given by my bookseller in the country, before he could have it down. And now, Sir, finding less in your last *Miscellany* relating to the *Cyclopædia* than I expected, it has put me upon troubling you with my thoughts hereupon, with which you may use your pleasure.

Time, with your own observations and experience will most fully confirm or confute what I am going to say;—but I am apt to believe while you have any thing material to propose and publish concerning the above great work, either respecting the improvement of what is already done, or any additions thereunto, you will have a sufficient call for your pamphlet, and oblige your readers at the same time. I sincerely thank you and your ingenious correspondents for what has been made public in the

two folio sheets; and it is hoped, both they and others will furnish you with more, alike deserving of public regard.

I join with the ingenious author of the Plan and Specimen, in a firm belief that the *Cyclopædia* is the best collection by far of any of the kind;—I join with him also in respects to the worthy proprietors of that weighty work; nor am I less sensible of, or less concerned at, the ill attempts which have been made to plunder and pirate this, their lawful property: but for the comfort of these proprietors I may say, they are as yet very secure, since the imitations of the *Cyclopædia* are no less absurd, than the imitators are dishonest.

But though we gratefully remember the deceased Mr *Chambers*, and give to his work (already published) its due praise, we must yet acknowledge, with all its excellencies it hath its deficiencies, and will admit of many amendments. Indeed we can never rationally expect a work of this kind should be compleat and perfect; but still, the nearer perfection is arrived at, the better; and it is pity any reasonable pains or expence should be spared that might conduce hereunto.—It is acknowledged a weighty undertaking; but it is yet hoped the proprietors will not shrink at it, since they may be assured their work will meet with the readiest reception. May I here with modesty add,—should it please his sacred majesty king *George* the second to patronize and promote the completion and publication of this extensively useful and excellent work, it would be far from being accounted among the least of those royal favours, which the king has conferred upon his subjects:—And if I might be allowed from what I know of myself, to speak for others, this generous act would happily tend yet farther to endear his majesty to a considerable part of his subjects, and such a part too as are capable (in some respects) of serving his majesty and the present royal family, beyond many others.

I should greatly rejoice to see the whole body of the *Cyclopædia* published agreeable to the proposed Plan, or any improvement of that Plan, supposing it be capable of any. As it now stands, I highly approve of the directions and differences proposed, particularly the numbering the paragraphs at the end,—indenting them (or the reverse) at the beginning,—a judicious arrangement of the articles,—the proposed use of *Italics*, with the slender use of capitals, &c. In short, the Plan seems to me the product of thought, the Specimen is ingenious and judicious,—and the supplemental articles exceeding good, and are well digested and drawn up. With this general approbation I could with pleasure take leave of this public-spirited gentleman and his generous performance;—but when I consider the thing in view is not of a personal or private nature,—and that what this writer has published, was done with design that it should be scanned and maturely considered by others;—also, that more than a little may depend upon faithfulness and freedom upon this occasion, &c. it is hoped he will not suppose any of the following remarks proceed from a spirit delighting in contradiction, or pleased with opposition any farther than right, truth, and publick welfare may seem some way concerned therein.

There is no question but that a part of the beauty and excellency of such a work, as a dictionary of arts and sciences is, does consist in the due arrangement of the materials, and placing them under the most proper heads; (as in the Plan, Par. 6th, with the notes depending;) and besure,
some

some proper rules adhered to, may be of general use to direct the disposal of the materials throughout the work: but it is a doubt with me, whether this can ever be done to the full satisfaction of every reader, as all are not equal judges, and yet every one will here judge for himself. Perhaps, also, this gentleman himself is not quite clear as to this particular, since in Par. 7th of his plan, he says, that *accidental points* in perspective, and *accidental dignities* in astronomy, ought to have been considered under the heads of *point* and *dignity*;---and yet, if I understand him in Par. 10th, he seems to intimate, that *point*, as it relates to astronomy, ought to be explained under *astronomy*^a; and then, consequently *point* in perspective, under *perspective*, &c. I could wish that this matter might be suitably attended to; yet I conceive there is not a great deal depends upon it, since if the author herein has done *wrong*, his references set *me right*.

As to the sparing use of capitals, and shorter ways of reference, I like them in the main very well, as taking up less room; for I love to see a good book printed upon a good paper, and the same well filled; and I am very sure there will need no artful contrivances of any sort, to swell the work; for, though I would not wish that any thing should be admitted into it which might seem heavy and tedious to a judicious reader,---nothing but the cream and quintessence of what has been wrote upon the several subjects by the best writers;---yet, of these choice materials there is good store, only it will require some considerable pains to collect them, unless, (as I would hope) it be in good part done already. But passing this, I could almost petition for the use of capitals for a few words more than this gentleman seems willing to allow them to; particularly for the words *God*, *Lord*, and *Spirit*, where this last does intend the divine spirit.^b This I find has been noticed by others: I shall therefore only observe,---according to my notion hereof, *God*, *Lord*, and *Spirit*, may be considered under the class of proper names, and upon that footing, consistent with the gentleman's own scheme and custom, each may lay claim to an initial capital, as well as any other of that class.

I like the proposed specimen (in the general) extremely well: such a marshalling of the materials in their respective articles would be of singular service to the whole. Almost every disease incident to the human beings may be illustrated under some or all of the following subdivisions, distinguished by *Italics*, viz. *Name*, *Nature*, *Causes*, *Kinds*, *Cases*, *Prevention*, *Cure*. The gentleman indeed does not so well approve of these logical terms; and it is manifest from his specimen, we may do very well without any direct use of them; and yet, (for the sake of variety) I think we may not disagreeably make nearer approaches to them.^c (V. the article ANEURISM *b. reunto annexed*). And as to other articles, (especially if any thing large) they may be thrown under certain divisions, somewhat analogous to those before mentioned, according to the nature and matter of the articles themselves.

It is certainly best that each article should be considered together, and not divided among synonymal words:---useless repetitions are hereby avoided, and the reader has what he wants at one view: But, then, every synonymal word ought carefully (though barely) to be inserted in its proper place, and each one have a reference annexed to

it, pointing the reader to that where the article stands: For, in this case, few readers will have the good luck always to seek the article in the first attempt, where alone it is to be found; yet, wherever he seeks for it under a different but likely word, he should there find a clue to direct him infallibly to what he is in quest of. None of these synonymal words ought to have any references one to the other,---neither should the article, wheresoever placed, have any references to them; but all of them should refer to the article, as that alone answers the trouble of turning to it. This obvious remark leaves me at a loss how to account for the gentleman's meaning in his references from *Night-Mare* to *elf*, *hag*, *mare*, *incubus*,---when the reference ought to be from these terms to this article, and not from this to them.^d (V. *Specimen*, *Par.* 1, 2.

Every article ought to stand in a *proper* place; but there may be sometimes a reason for not inserting it, or, at least not the whole of it, in the *most proper* place. Supposing one article would pretty naturally fall under either of two different letters in the alphabet, one of which letters would introduce a great number of articles, and the other very few, if I had not some other consideration pretty powerful and prevailing, I should be induced rather to place this supposed article under the letter which would afford me fewest of them, and that for this reason because the articles there would be few. It is also possible, the matter of an article may occur too late to come in under one head, and yet time enough for another which falls in a following part of the alphabet: and if upon these accounts, or some other, any article which would most commodiously lie together, becomes divided between two synonymal words, if there are no repetitions, and there be a reciprocal reference, there will no great inconvenience arise from hence.

If I have made any mistakes in what I have written, it is hoped somebody will be so kind as to rectify them; and if any thing is advanced which does not quadrate with the dictates of reason, I shall take it as a particular favour to be set right. I conclude with hearty wishes that the good work may be prosecuted with vigour, and upon the most correct and beautiful plan.---Hoping soon to see more concerning it in some of your future collections, I take my leave and subscribe myself,

Sir, Yours,

May 22, 1745.

B.

Remarks on the above considerations are in the following page; for which reason the references *a*, *b*, *c*, *d*, are inserted, by the author of the plan and specimen, to whom Mr B's letter had been shewn.

N.B. With regard to the difficulty mentioned by Mr B. in the 2d par. of his letter, about getting this pamphlet, it is not the only complaint of this kind: and there is no remedy but to persist, as he did, till the bookseller shall please to send it; unless any Gentleman will, in such case, take the trouble of writing to the editor at St John's Gate.



Mr URBAN,

3 June, 1745.

Since you were pleased to give me a sight of the above letter before you published it, I send you some remarks on it.—The gentleman, I dare say, considering his generous principles, and the good sense which he has shewn, will pardon you, as well as Your friend,

COSMOPOLITA.

Remarks on Mr B's considerations, inserted in the foregoing pages.

THE author of the plan was so far from intimating (n. 10) that point, as it relates to astronomy, ought to be explained under the article astronomy; that, on a review, you will find he meant quite the contrary, in consistence with what he advanc'd in n. 7.

For the same reason that you could almost petition for the use of *capitals* in the words "god, lord, and spirit"; others would argue for the use of them in "ghost, &c." in short, in numberless numbers of appellatives, expressive of the three persons of the deity. If you fancy there is want of reverence in the use of small letters, on this occasion, you should rather insist upon having the whole words in capital, as is the custom of many well-meaning christians.

Undoubtedly we may, with great propriety; and sometimes, perhaps, to better purpose.

Your observation on *Synonymals* is very reasonable: and you will find, on second thoughts, that I had a due regard to it, if you please to consider that, in the specimen of the article "Night-mare" (1) where there was no particular reason, I made no reference to the synonymous term; as in "Ephialtes": (2) but only to those, where something more (of use to explain what was there offer'd) was necessary to be observ'd under the article refer'd-to. Thus, though the reason of the names "Incubus, &c." is given there: yet (in the consideration of those articles, in their proper place) something must be said (in explication of the terms) relative hereto; that would have been improper there; and yet may make it worth while to consult them also, even on this occasion.

Whether I am in the right, or no, will better appear from the *little articles* of "Ephialtes, Elf, Incubus, Mare;" which (for our further satisfaction) I have directed to be printed after yours, in the affixed specimen in folio.

I have also taken the liberty, here, to present you with *your own article*, in a form somewhat more agreeable to the plan which I first propos'd; omitting (as was fit, in a supplement) what I apprehend was duly explain'd in the Cyclopædia. The comparing of the article in these two forms, when we see them in print, may be of use to us both, to form a judgment of the difference between us; and furnish others with means of making further improvements on us.

COSMOPOLITA.

Mr B's article on Cosmopolita's plan.

ANEURYSM (paragr. 1)---If the blood be without the vessel (in which case it takes the name of a *spurious aneurysm*) it raises a livid

a livid tumor, which has scarce any pulsation; does not easily yield to pressure; and often becomes gangrenous, and proves mortal. Though it may be observ'd (what we learn from experience) that a large quantity of blood may be detain'd in the panniculus adiposus; and lie there, extravasated, for a considerable time, without corrupting; provided it does not communicate with the external air. We read of a lad, of about 17 years of age, wounded, by a bullet, in a considerable artery, on the upper part of his thigh. This was follow'd with a profuse hemorrhage: but was restrain'd by a surgeon. The day after, a large tumor appear'd, with a strong pulsation; and the blood started from the wound (at times) to the quantity of 2 or 3 ounces. Thus it continued for forty days; when it was agreed (in consultation) to lay open the part, and secure the artery: and, upon making the incision, there was taken-out no less than 6 pounds of grumous blood. 2

a The success of the operation was, that, in 6 weeks time, the lad was perfectly cur'd, without any diminution of the strength, or the size of the limb. 3

Paragr. 4] *Byway of Palliation*, all that can be done for the patient, in the case of a true aneurysm, is---to abate the force of the blood's circulation, by a thin, slender, balsamic diet; and repeated phlebotomy---and to keep him, as much as possible, from all commotions, both of mind, and body.-----Some relief may also be hop'd-for from a prudent compression of the tumor: in doing which, it will be of considerable service to keep a moderate pressure upon the artery, above the sacculus; in order to abate the impetus of the blood. 5



Mr URBAN,

HAVING maturely considered, and being well pleased with the *plan and specimen of a supplement to the Cyclopædia*, published in your 3d number of the *Miscellaneous Correspondence*; I have ventured to offer my mite of an article [See *Mnemonics* in the folio-leaf] in which if I have been guilty of some deviations from the directions of the above-mentioned plan; I hope it will be considered that it was with a view of carrying the design to a greater perfection.

C. D.



Note, *A Letter in defence of Tythes, from an ingenious correspondent in answer to a letter from Rusticus against Tythes, No I. p. 41. is received, and will be inserted in our next.*

A

A Passage in the Te Deum explain'd.

Mr URBAN,

AS I am a clergyman of the church of E. I think it a part of my duty to understand rightly not only the several phrased, but every single word, of that form of worship which is appointed for my daily prayers, and at the same time cannot help being desirous that every body else, could it so be, should likewise have a true apprehension of the same.

There's a passage in that admirable hymn, the *Te Deum*, which is so far from being taken in its genuine sense by all, that our commentators, whom we are apt to look upon as our guides on such occasions, generally mistake it themselves; the place I mean is towards the conclusion of it;

O Lord let thy mercy lighten upon us, as our trust is in thee.

Dr. Bennet, in his paragraph and annotations on the book of Common-Prayer, explains the word *lighten*, thus:

'To *lighten* is an old English word, and signifies the same as to *enlighten*, or *shine upon*. Accordingly God's mercy does then *lighten* upon us, when it shines upon us; that is, when it comforts and refreshes us, for light very commonly betokens comfort and refreshment in the holy scriptures. See *Confut. of Quaker*. ch. 11. p. 129, &c.'

According to the doctor the word *lighten* here is a verb deduc'd from the substantive *light*, or *lux*, and signifies to *enlighten* or *shine upon*, in consequence whereof it must here be used in a figurative or metaphorical sense.

And indeed it has this sense of *enlightening*, *illuminating*, or *making light*, on many occasions. In *Shakespeare's Henry IV.* the Chief Justice says to *Falstaff*,

Now the lord *lighten* thee, thou art a great fool.

Part II. Act II. Sc. III.

And the same author in *K. Henry VIII.*

Chauc. ————— And who knows yet

But from this lady may proceed a gem

To *lighten* all this isle? Act II.

So also the royal Psalmist,

Lighten mine eyes that I sleep not in death. Ps. XIII. 3.

And in the liturgy itself, in the *Nunc dimittis*,

To be a light to *lighten* the gentiles:

Where the original words of St Luke are, $\phi\omega\varsigma\ \epsilon\iota\varsigma\ \alpha\pi\kappa\alpha\lambda\upsilon\psi\iota\nu\ \epsilon\theta\iota\omega\nu$: and in the evening prayer,

Lighten our darkness we beseech thee, O Lord; an expression taken from 2 Sam. xxi. 29. I omit several passages which might be cited from the last translation of the bible.

But notwithstanding this concession, it must be observ'd,

First, That in all these cases, the expression is, to *lighten a thing*, as in this versicle of the *Te Deum*. See Rev. xxi. 23.

Secondly, in the Latin original of *Te Deum*, from whence this in our morning service is translated, it is conceived thus, *Fiat miseri cordia tua, Domine,*

Domine, super nos, quemadmodum speravimus in tu. And in like manner the Greek version of Dr Dupont,

γένοιτο κύριε ἵδ' ἐλεῖς σὺ ἐπ' ἡμᾶς, καθάπερ ἠλπίζαμεν ἐπὶ σοί.

Thirdly, This passage of the hymn is evidently taken from the last verse of the 33d psalm,

Let thy merciful kindness, O Lord, be upon us: like as we do put our trust in thee.

Where the Vulgate Latin, which was that version which St Ambrose the author of the *Te Deum* made use of, agrees to a tittle with the Latin words of the hymn recited above.

Fourthly, As this hymn is a close and literal version of the Latin original throughout, it is not very probable that our translators should apply a figurative word in this place, so foreign from the simplicity of the Latin text, and no where else.

For these reasons, I incline to think, that Dr Bennet has absolutely mistaken the meaning of this word, and that it has a sense less figurative, and more nearly approaching to the original of St Ambrose. I believe it to be a word quite different from what the doctor imagines, and no other than our present *English* word *to light*, which means to *come* or *fall down upon*, in which sense we use it commonly with the Prepositions *off* or *upon*; *off*, in regard to the thing we descend or come down from, and *on* or *upon* in regard of that we descend upon. So *Gen.* xxiv. 64. She *lighted off* the camel. *Judg.* iv. 15. Sisera *lighted down off* his chariot. *Ruth.* 2. 3. Her hap was to *light on* a part of the field belonging unto Boaz. *2 Sam.* xvii. 12. We will *light upon* him as the dew falleth *on* the ground: And once more concerning inanimate things, *Is.* ix. 8. The Lord sent a word unto Jacob, and it hath *lighted upon Israel*. In short, it is the Saxon word *lihten*, *desilire*, to *alight*; and you will please to remember, Mr Urban, that the *English* translation of the *Te Deum* was made in Henry VIII's time, for it appears in his *Primer*, where, as well as in the first book of K. Edward VI. the word is *lyghten*. In our modern *English*, this termination of the infinitive used in *en* or *in*, is very much dropp'd, but in our old books it occurs every where; in the first 800 lines of Chaucer you have it above 20 times, and in Henry VIII's time. The old Saxon termination, for such it is, might well be retain'd, tho' now we never say to *lighten upon*, but to *light* or *alight upon*: and this antique termination was the very thing that misled Dr Bennet, inducing him to think it a different word, and the same as *enlighten*.

The sense then will be,

O Lord let thy mercy *light*, or *come*, or *fall upon* us, as our trust is in thee; and this is very natural and easy, agreeing best with, and coming nearest to St Ambrose's original, as also to that other passage in the morning prayer,

O Lord shew thy mercy upon us. Versicles after the creed.
And in the litany,

O Lord let thy mercy be shewed upon us, as our trust is in thee.

I am Sir, Your humble servant,

PAUL GUMSAGE.



*Abstract of a Treatise, entitled,*LOGIC; or, *The ART of discovering TRUTH.**Written in French by Father REGNAULT.*

LOGIC is a science convenient for all sorts of persons, and of use on almost all occasions of life. There are a thousand things of which we may safely be ignorant, but it is of utmost importance to acquire a justness in our thoughts, in our judgments, and ratiocinations. And as the end of this art is to preserve from error, and to teach how to discover truth, it must be acknowledg'd to be of infinite advantage in all conditions of life. The greatest part of mankind are unhappy only by forming false ideas of objects, judging erroneously, and reasoning absurdly concerning them, and the happiness of others often depends on nothing but the justness of their thoughts and reflexions. We too commonly ascribe a great part of the calamities which befall us to our evil fortune, tho' they have no other source than our false judgment. The happy success of an enterprize, if not crossed by some unforeseen event, must naturally depend on the just measures which are taken, and we never take such measures but in consequence of those ideas which we form of the nature of that enterprize. Self-love induces us to impute to chance and fortune, those ill events which we ought to ascribe wholly to our own defect of judgment, or want of discernment. Chance is a phantom, which we endeavour to realife, in order to discharge ourselves of those faults which we commit.

All men are endu'd with a kind of Logic, tho' too imperfect to preserve them from error. And here it is that art comes in very seasonably to the assistance of nature, by directing the mind in the right way for the discovery of truth. This subject has been treated of more than once by great men, but not exhausted; it is a field of too vast extent to fall within known limits. Some reflexions on what passes before our eyes in the ordinary course of affairs, and within ourselves at the moment when we think, induced father *Regnault* to form a design of adding some new degree of perfection to this art. This work is in the taste of his *Physica! Dialogues between Aristus and Eudoxus*, who are also the persons introduced as talkers in this piece. Some new notions, together with some more antient, but vary'd, and set in a new light, are capable of awakening the attention of the reader. We love now more than ever variety in things, and in the manner in which they are represented to the understanding.

His Logic has one great advantage, in that it is adapted to the capacity of all sorts of people. A young person, who has had but a small taste of learning, may understand it without the help of a master. The author has designedly avoided to burden it with a great number of rules, which rather fatigue than enlighten the understanding; he uses none but such as appear to be calculated for a book of common use, and rejects all subtilties, which are rather ingenious than useful. In thus confining himself to what is simply necessary, he has comprehended in one moderate volume

lume the best part of what is contain'd in all the books written upon the subject.

There are in every science certain terms, of no use in the common affairs of life. Those which our author thought were necessary to be used, he explains with much clearness and precision. An excessive delicacy is too apt to disdain such expressions as are unsuited to it, or offensive to the ear; and they might indeed be rejected, but 'twere better to retain them, to know their signification, their force, and their value, that we may be in a condition to perceive the truth in good works, and to discover error in such as are of a pernicious tendency.

Rules are not always sufficient for the understanding of truth, there is frequent need of examples, and of such too as are well chosen. Our author furnishes us with a good number of examples in his *Logic*, which besides has its maxims, and practical reflexions under proper heads, or, to say all in a word, its method, which is extensive, and of general use. In this method we are shown the path by which we must arrive at distant truths in proceeding step after step by degrees, sometimes from more simple and easy truths to those of a more difficult and complex nature, and sometimes in a contrary order, but always from known truths to unknown. We here learn what truths are most important in the discovery, the difficulties which attend it, and the way to surmount them, the art of informing ourselves, and instructing others, of setting a question in a proper light, of exciting a curiosity of mind, and keeping it attentive, how to move concern, to ast the critic without offence, to dispute to good effect, and even to write for the interest of truth.

The independent strokes, and digressive passages which occur here and there in this conversation between *Aristus* and *Eudoxus* are very proper to dispel that dulness and weariness, which are the ordinary effects of a dry and abstracted subject. They are a kind of general meditations, in which the mind reflecting on the passions of the heart, on the impressions from external objects, and on what passes within itself when it perceives, judges, or ratiocinates, discovers the marks of the different sorts of ideas, with the rules or laws of which they are susceptible, in order to render them just, clear, true and distinct. *Aristus* is a young man of a penetrating wit, and a happy memory, has a taste for the sciences, with an ardent desire to learn the secret of finding out the truth. *Eudoxus* is the person who undertakes to teach him this secret.—*Aristus*, being in some sort engaged in meditations with *Eudoxus*, discovers from his own manner of thinking the way to think justly. When he is thus led into the right method by *Eudoxus*, he makes discoveries from time to time himself of truths, of which beofre he had only received hints from *Eudoxus*, the confident of his reflections, and constant witness of his researches, and has the pleasure of being able to ascribe to himself some merit in the discoveries which he makes. In this manner they both proceed as it were in concert to the very source of our errors, in order to find a preservative against them.

There are twelve of these dialogues, and their subjects are as follows. The first treats of *Logic* in general; the second, of the properties of ideas; the third, of rules relating to ideas; the fourth, of the expressions of ideas. The fifth dialogue concerns the properties of judgment; the sixth is on the different kinds of propositions; the seventh relates to

propositions compared one with another ; the eighth, to the rules or laws of judgment ; the ninth is on the sources of false judgment. The tenth has for its subject the properties of ratiocination ; the eleventh its laws ; and the last dialogue is upon method.

The first is very short ; it begins with some instances of the clearest truths, which frequently go by the name of *first principles* or *axioms*. When you say *what is, is*, you speak a truth, and at the same time a truth the most simple, clear and intelligible, because we readily conceive that it is impossible for a thing to be and not to be at the same time. These sorts of truths are easily discover'd, but there are others more difficult to be understood, and not discoverable but by a particular direction of the operations of the mind, which is the subject of the rest of this dialogue.

In the second, the author first explains, in a very clear manner, the terms *object*, *perception*, *sensation*, *imagination*, *inward sentiment* or *consciousness*, *attention* and *idea*. In all these he is very distinct and particular, and illustrates what he says with a great number of examples. To form a notion of the argument and method of this dialogue, take the following short abstract.

Logic is the art of discovering truth. Truth is discover'd by the operations of the mind. The first operation of the mind is *perception*, or an *idea*. An *idea*, or *perception*, is a simple view, a notion, which neither affirms nor denies, nor determines any thing. I see a flower, I think on God, without determining any thing concerning the divine nature and perfections, or concerning the flower ; this is *perception*. According to the different objects, or different manner of perceiving, *Perception* is distinguished into *sensation*, *imagination*, *sentiment*, *consciousness*, *attention* and *idea*. *Sensation* is when we perceive the sensible qualities of bodies, by the present action of outward objects upon the senses. *Imagination* is when we perceive these sensible qualities, without the present action of external objects upon the senses. *Sentiment* is when we experience within ourselves some affection, some passion ; for instance, joy, or sadness. *Consciousness* is when we have a knowledge of the existence of the modes of our soul, of its affections, its passions, and its thoughts, without knowing the nature or properties, in such a manner as to be able clearly to explain ourselves upon the subject. *Attention* is a strong and constant *perception* ; and *idea* is when we have a conception of the nature and properties of things, so as to be able clearly to unfold and explain them. To illustrate the same by examples in each operation : The sight of a blue firmament, bespangled with stars, is *sensation* ; the remembrance of a spectacle, *imagination* ; joy or sorrow, *sentiment* ; the knowledge of our sentiments, imaginations, &c. *consciousness*, or *inward sentiment* ; the constant view of a danger which threatens us, or of something good which concerns us, and which we expect, *attention* ; the idea of God, justice, the number four, six, *idea* in its proper sense. There is an idea of substance, and an idea of mode. Here the author gives us a definition of substance, and mode. The essence, nature, and foundation of every thing is the object of a pure idea, or idea taken in its proper sense. Sometimes it is a singular idea, or such as presents to the mind a single, determinate, fixed object, as the idea of *Eudoxus* ; sometimes it is an universal idea, or what agrees to several objects, both in general and particular, as the idea of a flower,

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which agrees indifferently to all flowers, and to the Anemone, Jonquil, Tulip and Amaranthus in particular.

A singular idea contains universal ideas, which upon examination disclose themselves; and these universal ideas comprehend others more general than themselves. Thus from the idea of *Eudoxus* arises the idea of man, from that of man the idea of animal, whence we have the idea of being, which is a barren idea productive of nothing farther. The idea then of *being* alone is simple properly speaking, the others are complex. These complex ideas have their proper foundation and extent. The foundation of a complex idea is the conjunction of the ideas comprehended under it; as the collection of the several ideas of rational, animal, substance, &c. is the foundation of the idea of man. The extent of an idea is its relation to individuals; thus the extent of the idea of man is the relation of that idea to *Aristus*, *Eudoxus*, &c. Several complex ideas discover to us several perfections in the same object. The general ideas, with relation to the different perfections which display themselves in the same object, are the *genus*, *species*, *difference*, *property* and *accident*. The most general of these ideas is that of *genus*; that of *species* is less general; an idea which limits or determines the genus to such a species is a *difference*; an idea of a perfection which is essential, or arising from the fundamental constitution of the species is a *property*, and the idea of an accidental quality an *accident*. We give the same names to the different objects of these ideas. Of ideas, whether general or not general, some are absolute, others relative. The former present only their bare object to the mind, as the idea of a circle; the other excite other ideas, as the idea of a creature raises in the mind the idea of a creator; the former appears solitary and alone, the other always in company.

Different kinds of ideas have different properties and qualities, as some are clear, others obscure, some true, others false, some lively, others faint, some distinct, others confus'd. Clear ideas discover to the mind the most inward parts of their object, or its very nature, which obscure ideas fail of doing. True ideas represent their object such as it really is; false ideas shew it with such properties as belong not to it. Lively ideas strongly attract the attention of the mind to their object; faint ideas scarcely attract at all, or are incapable of fixing the attention. Distinct ideas exhibit their object clearly and easily distinguishable from others; confused, on the contrary, represent the same in a disorderly and indistinct manner.

We have given you the substance of the 2d dialogue: In the 3d the author gives us rules which may be highly serviceable to us for obtaining such ideas as are clear, just, regular, proper, true, and free from illusion. It is not only requir'd to have these ideas, but to know how to express them by words, when we would make ourselves understood; these words, or terms, which are in use among Logicians, are the subject of the 4th dialogue.

The design of the 5th is to explain the nature, with the different kinds and properties of *judgment*, which our author defines a *determination of the mind on the relation which it perceives between the objects of its ideas*. Three things therefore are to be consider'd in judgment.

1. The ideas in the mind, which are two at least; 2. The comparison of those ideas; 3. The perception of some relation of agreement or disagreement in their objects; which is succeeded by a determination.

If it be here asked, whether *judgment* be the perception itself of the relation; in answer to this question it is sufficient to reflect on what passes within us, when we form a judgment or determination. The person who determines is sensible that his mind adds something to perception, and even that a relation may be perceiv'd on which no judgment may pass at all. Two persons see a-far off a square tower; it appears round to both, because of the distance. One of them, who never saw it near, judges it to be round by the appearance; the other, who has seen it near, and knows it is square, does not judge it to be round; otherwise he would judge it to be round and not round at the same time. Judgment therefore is not perception itself, but supposes it, and is a kind of second thought, in which we affirm or deny the relation of the object of one idea to the object of another idea. Hence there are two sorts of judgment; one affirmative, by which we affirm, as when we say *God is just*; the other negative, by which we deny, as when it is said *God is no deceiver*.

The sixth dialogue treats of the different kinds of propositions, and is naturally consequent from the former, for there is no judgment without a proposition. This dialogue is hardly capable of an extract; it contains too many particulars, and, what is more, such particulars as form a chain which cannot well be broken. The same may be said of the seventh, in which the author compares together the different kinds of propositions. The comparison is well connected, and it is hard to say whether the reader has most reason to be pleased with *Aristus* or *Eudoxus*, who both of them acquit themselves perfectly well of their respective parts. In the eighth dialogue, which concerns the rules or laws of judgment, we meet with very judicious remarks on definitions, and the relation of ideas to one another, of excellent use in all sciences.

There is perhaps nothing which deserves to be more regarded than the precepts in the ninth dialogue, in which the author exposes the sources of false judgment. These sources are not far distant from us. We must search for them in ourselves, and in our neighbourhood. They may be found in *impatience, sloth, temperament, vanity, inconsistency, prejudice, custom*, in the *senses*, in *love and hatred*, in the *passions*, as well as in what affects them.

We find their sources (1) in *impatience*; for in order to a sound judgment there is requir'd a discernment of relations. Ideas are involved one within another, and it requires time to divide, unfold, and range them in proper order. There is need of patience to dwell long upon the same object, to consider it in all its appearances, and examine it on all sides; and we are too apt to be impatient. The mind is soon tir'd in its pursuits, if unattended with pleasure, and cares not to employ itself but on ideas whose relations are obvious and easy to be apprehended. It frequently loses even the memory of others, and takes an association of some partial ideas for the ideas themselves; it supposes a perfect where there is but a partial resemblance, passes a judgment on such weak grounds, and too late finds itself in an error.

2. Another

(2) Another source of false judgment is *stoltz*, which avoids labour, and is attentive to nothing but what may serve to excuse its inactivity. To avoid the trouble of inquiry it supposes and establishes to itself perfect resemblances or differences on some few different or resembling strokes, and being regardless of all the rest is hurry'd into a wrong judgment.

3. A third ground is *temperament*, which sets things in a light exactly favourable to itself. A person of a mild and gentle character is for pardoning every thing, one of a severe and rigid temper would have none pardon'd.

4. *Vanity and presumption*. A vain person decides and pronounces without examining, or but very slightly, into the merits of the cause. A desire to pass for universally learned, and expert in every branch of science has given him a superficial acquaintance with every thing, but a thorough knowledge of nothing.

5. *Levity and inconstancy of spirit*. Those who labour under this defect are continually skipping from one object to another, and from one idea to another, judging by chance upon the first appearances, and by being too curious to know every thing, come to know nothing.

6. *Prejudice or prevention*; this is one of the most ordinary and fruitful sources of false judgment. We know the effects of prejudices in all orders and nations, which are often such as will not let a person see any thing but what tends to support an established and favourite opinion. We see multitudes of a bright understanding live and die in opposite sentiments, as well about things indifferent, as in points of the highest importance.

7. *Custom*. When the mind has been for a long time habituated, and as it were warp'd and bent to a set of ideas of common and received use, it is with much difficulty that its views are diverted to others perhaps of a contrary sort. Besides, no person is willing to have been in an error, and a change of sentiments would cost too dear.

8. *Novelty* is a source of error. We are eager after happiness, which not being attainable in our ordinary pursuits, we embrace every thing new which offers, in hopes of finding in it that felicity which is our principal concern.

9. *The senses and imagination*. Those strong impressions which are made upon the imagination and outward senses, fix the mind upon what flatters and pleases it. The imagination being captivated brings in subjection the mind, which judges out of complaisance, without examination. Because a person speaks, writes, represents matters after an agreeable, lively, affecting manner, we believe him, and love to wander out of the way in his company.

10. *Love*. We find, by daily experience, those who are beloved by us have merit in proportion to our love. It is enough if love shews a person in a favourable light, he is then an excellent subject, and possessed of all the good qualities we can desire. Self-love is a fruitful source of prejudice and self-deceit. For what reason do we generally prefer the science we have study'd to all others? Self-love is in the fault. We are pleas'd, when we think that the object of our cares
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and pains best deserves them ; such a thought is to us a proof of our discernment.

11. *Hatred*. We hate an object because it displeases us, and refuse attention to it ; or if we apply ourselves to consider it, we set it in the most disadvantageous light, merely that we may have some pretence to despise and condemn it ; we open our eyes to its defects, but wink at its excellencies. Persons whom we hate are faulty in proportion to our hatred ; it is enough if this passion can spy out a weakness in any person to render him disagreeable.

12. The *Passions* are a source of false judgment. The passions fix the mind upon an object, but it is only on the favourable side while these are predominant ; if an object displays itself to the very bottom, it lasts but for a moment, we have scarce a glance before we lose sight of it.

13. The sources of wrong judgment may sometimes be found in external blessings, as riches, nobleness, pomp, and splendor ; these outward advantages, by dazzling and ravishing the senses, fix the mind on those glittering appearances, and the mind while under attachment to the surface of things, without inquiring any farther, easily suffers itself to be surprised.

These then are the principal sources of our errors ; and the general preservative against these sorts of infirmities of the human mind is a sincere zeal for truth. A view to truth moderates impatience, and animates sloth. Is the *temperament* or *humors* the cause of our mistakes ? let it seriously be asked whether a blind inclination, an unreasonable bent, which leads us into so many follies, be qualify'd to be our guide. Is *vanity* the source of error ? let us oppose thereto the shame which accompanies the wrong decision of a precipitate judgment. Is it *levity* or a *desultory temper* ? think how degrading it is for a man to be like a butterfly, perpetually roving from one object to another. Is it *prejudice* ? reflect how common it is for persons to be deceived in their first judgments, which serve as a foundation on which they build others equally false. Are our mistakes to be ascribed to *custom* ? To one who is the least acquainted with history and travels, and reflects on the advantages and inconveniences of custom, it undoubtedly appears to be a great fund of errors. Is it a taste for *antiquity*, or for *novelties* that deceives us ? let us consider that to suffer fancy and the senses to carry all before them where reason ought to rule, is a shame to reason and humanity. Is it love, hatred, or any of the passions ? let us reflect how ridiculous we make ourselves in judging by passion, and suspend our judgment till that passion be over. In general, we pass a safe and sound judgment, when knowing how to discern the motives which solicit our sentence, we are so far masters of ourselves as not to be sway'd by faint and confus'd notions, but by the clear and well-grounded dictates of the understanding.

After these and the like reflections on *judgment*, our author proceeds to consider the third and last operation of the mind, which is *ratiocination*, in two dialogues, one of which relates to ratiocination, the other to the rules by which it ought to be directed. In these discourses we learn when and upon what grounds a person ratiocinates aright,

aright, a point of which multitudes, tho' they reason well enough, are yet ignorant: and indeed it belongs only to a Logician to judge of the justness and force of an argument.

The last thing to be consider'd is *method*. All that has been yet said has been concerning *ideas*, *judgment*, and *ratiocination*, according to the natural order of the operations of the mind. But it is not enough to know how to form ideas, and to compound them into propositions, to serve for principles from whence we may draw conclusions. Most subjects which we undertake to examine, being of a compounded nature, require a proper arrangement and concatenation of several ideas, several judgments, several ratiocinations, and different kinds of thoughts for the perfect illustration of the question. And that part of logic which furnishes us with lights, reflexions, and the necessary rules for conducting the mind by the easiest and shortest way from truth to truth, till we arrive at our desired point, is what in general we call *method*.

Method is defin'd by our author "a choice of maxims, rules, and "ways of thinking, proper for the discovery of truth, in order to understand it ourselves, or make it known to others." Clearness, brevity and certainty, are the properties of a good method. By the first quality it illustrates a subject, by its brevity it saves our time, and by certainty attains its end. In the use of method for the discovery of truth we sometimes proceed step by step, and as it were by degrees, from simple and easy things to more complex, embarrass'd; and more difficult to be comprehended. We fix our attention first on subjects of a more simple nature, and afterwards divert it on such as are complex. Not content with examining them singly and separately, we try to discover the relation between them, and so proceed by sure and certain steps from one discovery to another, omitting nothing, the knowledge of which might enlighten us in our progress. This *method* is what we call *synthesis*.

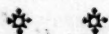
In the *method of analysis* we proceed from things complex to those of a more simple nature. We make a division of the whole in order to examine the parts separately, that we might the better understand the nature of the whole by an examination of the parts. Here we find examples, in which the author gives us a clear and distinct notion of both these methods. He then enters upon a particular and very instructive discourse on *evidence*, and the method we ought to pursue in our search after truth. The rules he prescribes are indeed excellent, but of no use to us, if we take no care to apply them to what we hear or read, and examine our conversations and writings by them.

The most necessary and essential part is, to unite the theory with the practice. Nothing is easier than learning to reason justly in the ordinary affairs of life, and in sciences which have nothing very abstruse, but we soon lose sight of those rules when requir'd to be put in practice. We are blinded by a spirit of party, and enslaved by our passions to such a degree that our weak and feeble reason, accusom'd to their yoke, dares not exert itself but about indifferent things. Imprudence talks without knowledge, malice lurks under humour, hatred poisons all things, love embellishes them, interest imitates some-

times

times love; sometimes hatred, and passion rules the language. Our friends and patrons are modest, generous, of bright parts, wise, and have reason and justice always on their side. Our enemies are proud, covetous, brutish, and know not what belongs to justice or reason. In respect of circumstances, as a person happens to be a friend or an enemy, free or interested, rich or poor, melancholy or cheerful, at peace, or in trouble, his views and his speeches are accordingly different. We should be quite otherwise from what we are, were our speech and our conduct but answerable to our lights.

NB. We have the favour of a packet from *J. W. Hants*, containing *a short view of Bp Brown's procedure of the humane understanding, and of his divine analogy*, which shall have a place in our next pamphlet. We expect also that some of our correspondents will make remarks on the preceding treatise.



Mr URBAN,

THE training-up of children to read and spell is a business of so much importance, and (at the same time) so irksome; that an essay to facilitate the work cannot fail of being acceptable to the public: especially as the affair is commonly in the hands of those, who are least able to discover what is best, and often unfit to make use of the helps we have by reason of their ill-contrivance.—In consideration hereof I have drawn up some thoughts on the subject; which it may not be amiss to publish in your *Miscellaneous Correspondence*. The out-lines which I have sketch'd of the design, may possibly stir up some person of learning to undertake the work, which would be of more use than is generally imagin'd; or, at least, it may serve to engage the public-spirited to propose such amendments of what is here offer'd, as may lay a better foundation, than has ever yet been thought of, for a quick and easy introduction to good literature.

Spelling-books (to answer the end they are design'd for, to the best advantage) should be model'd on two principles, and distinguish'd into two parts.—The former part, *for initiating*, should be as simple and easy as possible; and therefore (1) It ought to contain only such words as are founded according to the powers of the letters establish'd in the primer; * and (2) The several lists of polysyllables should be sort'd according to the accent.†—The second part, *for training-up* to the difficulties and accuracies of the art, should consist of such words as are founded differently from the powers of the letters as laid down

* For want of this caution how great an embarrassment must it be to beginners, when they meet (without any direction for the difference of pronunciation) with such words as these: 'leaf, heart, bread, tear, leap, sheath, * sheathe, &c.'—NB. This is a reigning fault in all *spelling-books*; and is a grievous plague both to teachers, and learners.

† This has been done, to good purpose, by several of our late writers: but, for want of the preceding caution, their books are full of stumbling-blocks; to be clear'd of which, they should have all the words cast out of their several lists, that do not answer to the sound of the letters as settled in the primer; or (which is the same thing) in the beginning of their own books, where they give directions for the pronunciation of letters, and syllables.

down in the primer. And these should be distinguished into two lists: (1) Such, whose sound may be settled by one observation, in the course of the alphabet ||; and (2) Such as require more than one direction, to ascertain their sound: which therefore may best be learnt by throwing each of them into a short familiar phrase or sentence, such as may lead to the pronunciation of them. §

To these might be added (beside other curious particulars) an *appendix of peculiarities*, or such words as might be spelt with more propriety, and to better purpose, than (hitherto) they have been.----To give but one instance, the better to explain my meaning; it would be of advantage (notwithstanding the authority of custom to the contrary) to disburden our language of some troublesom superfluities. But, not to run into the wild fancies, that have (hitherto) misled most of our reformers; the innovations, that may be propos'd, ought to be under proper regulation. The rule (on this occasion) should, I think, be, what Mr Lowe has fix'd (in an appendix to his French grammar) that 'No innovations (for the sake of facilitating the pronunciation, &c.) ought to set aside an established custom; if they occasion ambiguity; render ancient writings obscure; or efface the original of words.' Without trespassing on these restrictions, I am apt to believe (to give but one instance) it will generally be allow'd, that, if 'our', in the termination of words deriv'd from the latin, were spelt 'or' (as favor, labor, honor, &c.) such spelling, beside the saving of a letter, would be more agreeable to the sound of the word, and more expressive of the original; and, consequently, preferable.

Upon the whole, I cannot but think, that, upon this plan, a spelling-book might be drawn-up, incomparably better (for ease, and expedition, in learning) than any that we are yet provided-with ‡; and even

|| Thus (for a specimen how to remedy the above-mention'd reigning fault of all spelling-books) the sound of 'ea' being suppos'd to be as in 'leaf';—the list of words of the same sound (and of no other) ought to be in the former part of the spelling-book; that neither dames, nor their children, may have any doubt, or rub, or puzzle, to encrease their drudgery:—and, in the latter part, all the differences of its sound may be exhibited in different list, with the explanative letters at the head of them, to the following effect: ea sounds like (a) in heart, swearing, &c. (e) in head, earnest, &c. (ee) in hear, clearly, &c. (i) in leap, comet, chemistry, &c.

§ Some (in this case) for the readier reading of such words, have express'd them, in opposit columns, by such letters, as (in their primer-powers) answer to their sound. Thus against 'daughter, draught'; they give us 'daw-ter, draft'—But, as that expedient will not always answer precisely [as in 'daughter,' &c.] and is attended with the inconvenience of perplexing the mind about the spelling of the word; the attention being chiefly engag'd on the explicative (which is the wrong) spelling: it would seem much better to lead (more directly) to the pronunciation of them, by forming them into short phrases or sentences; that may (more agreeably) amuse the child, and draw him also into a better acquaintance with the sense of the word. Thus we might exhibit the afore-mention'd words as follows: 'Is it a son, or a daughter? Drink a draught of water.'—And, in this manner, the list of words of like sound, and different spelling, might be made more pleasant, and more instructive; thus: 'Now, you may read the book. Don't break the reed. Mr reid told me so. Yesterday we read the news. Is it white, or red.'

‡ How poorly we are provided-for in this respect, and how preposterous

even worth the attention of such as are pretty expert in the knowledge of orthography.

HUMANITY.

our methods of leading children into an acquaintance with words, are, even to this day; will appear to any-one that does but consider how little regard has been had to the afore-mention'd suggestions even by the latest and most-generally-receiv'd writers on this subject.——*Mr Dyche* (in his Guide to the english tongue) has given us, in his first list of dissyllables (p. 17) 140 words, in the first page: of which 17 only are to be pronounced according to the rules before laid-down for the sound of syllables, and therefore, a child (and even a mistress, sometimes) must be at a loss about 123 of them; especially as, for the ascertaining the true pronunciation of them, regard must be had to (at least) 12 or 13 exceptions: so that, abating the distinction of syllables, into which the words are divided; a child might as well begin the art of reading with his bible.——*Mr Newbery* (in his Circle of the sciences) though he proposes to lead-on children by progressive steps, is so far from having kept-up to his design; that he seems to have had less regard to it than most of our spelling-books; for he gives but an imperfect list of syllables; and even that is of little use to direct in the pronunciation of his tables of words. Thus, in his first list of dissyllables (p. 83) consisting of 40 words, there are but two that can be read upon his own principles; and, in that of the polysyllables (p. 91) hardly one.——*Mr Pardon* (in his Spelling new-model'd) beside that he gives us no lists of syllables, to settle any certain sounds by way of preparation for the reading his tables of words; is still more embarrassing, and useless: inasmuch as, in his tables, to the afore-mention'd fault of *Mr Dyche* he has added another most unaccountable one, the neglect of the accent; having thrown-together, without any regard to any thing but the number of the syllables, and the order of the alphabet (which are of little, or no consequence) all sorts of words, without any intimation of the difference of their accent. Thus, in the course of three words successive (beside other difficulties) you have often two or three changes of accent [as 'ábscess, abscónd, ábsence' (p. 34) 'fastiousness, fallácious, falsifying' (p. 129)] the difference of which must be inculcated with infinit repetitions, and (notwithstanding the most unwearied pains-taking) to very little purpose.

Note, In our next number (beside what may come-to-hand, before the publication of it) will be——A specimen of two very considerable improvements of the Cyclopædia, on the plan of *Cosmopolita*, by *Britannicus*.——A short history of a *Diabetes*.——A query to the *Rev. Mr Stackhouse*, concerning a passage in his *Apperatus to the New Testament*.

The END of Number V.

Miscellaneous Correspondence, &c.

NUMBER VI.

An HISTORY of a DIABETES caused by Swimming.

TH O' hypothesises in physic have not produced the benefit proposed by them, yet the knowledge of a theory raised from experience, and built upon the solid basis of fact, seems to be a necessary qualification of a physician. The animal fabric is a machine, and the application of mechanical laws to medicinal purposes must be a right way of proceeding. How serviceable towards the discovery of truth this way of reasoning has been in the explication of a *Diabetes*, the nature and seat of which are disputed, may be seen in a pamphlet upon the subject lately printed at *Oxford*: whoever the author of that treatise be, I beg leave to join with him in assigning the seat of this disorder to the kidney, and the immediate cause of it, how various or complicated soever the causes antecedent may be, to a debility of the *tubuli urinarii* of that organ; in confirmation of which is given the following history.

A school-boy was so excessively fond of swimming, that at play-hours he was seldom out of the water. He continued this practice for some time without any inconvenience to appearance, but at last growing weak and thin, was discovered to labour under an immoderate discharge of urine. He was committed to the care of a neighbouring apothecary, by whose assistance he regain'd his health.

What were the means used for his cure I know not, but the indications seem to be sudorifics, and gentle astringents alternately with balsamics at intervals.----Thus much is certain, the external vessels of the body being contracted in their diameters by the pressure of the water, and transpiration impeded, if not suppressed, the parts within must be over-loaded; the secretory ducts of the kidneys suffer'd a distention, which being continual, render'd them unable to preserve their tone; now, other particles than those of urine, together with that, pass'd through them; some water too, passing through the skin, probably contributed to the increase of this secretion. Hence are deducible the pain in the loins, debility of the whole body, sweetness of the urine, hectic fever, thirst, &c. a connexion of phenomena which attend this disorder.

This, Sir, may be of some use, and your publishing it will oblige
Bristol, Sept. 26, 1745. Your humble Servant.

G g

A Doubt

*A Doubt relating to a Passage in the Rev. Mr Stackhouse's
APPARATUS to the New Testament.*

Parce precor, precor. Hor.

A Person of obscurity, and weak, if any abilities, that accuses an author of an established reputation, runs the same risk as a common soldier, who charges a celebrated general with pusillanimity, or a *faux pas* in the Military Art. Should he have the good fortune to escape the animadversion of the person accused, yet the publick immediately take the alarm, resolved to vindicate the justness of their opinion, they stigmatize the offender with the most virulent reproaches, and impute the offence to arrogant ignorance, conceited impudence, a chimerical sagacity, or malicious envy. As my present undertaking may be looked upon as an attempt of this nature, and consequently subject me to so terrible a treatment, I believe it will not be imprudent to give this previous hint, namely that at the same time I am finding fault with, I have the greatest veneration for the Rev. Author, and tho' I do give the stroke, yet, with Brutus, I give it with love.

Should this be sufficient to divert the rage of the publick, I have nothing more to fear. I am secure from any of the least apprehensions of censure from the learned divine: but secure, only on account of my own obscurity, not my superior strength, just as a small skiff is safe from the upper tier of a first-rate ship; that is, not because of its own superior force, but the other's superior height.—— Yet still I cannot but tremble for fear I am blaming Mr Stackhouse on account of my own incapacity, and accuse his principles as wrong, only because I do not comprehend or understand them, If this should prove my case, I hope that he will look upon me as an object of pity, tho' of no importance, and clear up my doubts, if not from conviction, at least from compassion.

The suspicious, perhaps mistaken, passage occurs page 6th of *Mr Stackhouse's APPARATUS to the New Testament*, where the learned Author, to solve an objection against the gospel dispensation's being deferred so long, argues "that as God hath discovered himself to be a God of order and not of confusion, it seem'd on that account requisite that he should proceed by degrees, and not introduce the most perfect dispensation, till others of an inferior and less perfect nature had gone before." This he establishes by the analogy, as he says, "to be found in the creation of the world; we read, says he, that Trees and Plants, and all kinds of vegetables were made before *Man*, who has a rational soul, and is the most excellent of all God's works in this lower world;" and from hence he infers that we may, "by parity of reason, suppose that he should make the same gradation in his revelations." Now if what he lays down be an adequate description of order, God must act up to that to be a God of order; and if he make use of a method quite opposite, it will then follow (I tremble to think it) that he is a God of confusion. To be then a God of order, according to the Rev. Mr Stackhouse's position, he must, in his works of creation,

tion, begin from the most *imperfect*, and so ascend by a continual gradation to those which are the most *perfect*. He must consequently have made the *chaos* the *first* link in the chain of his operations, and the creation of *Angels* the *last*. But this method, however plausible it may appear in *Theory*, is quite inconsistent with *Fact*, * and has not the good fortune to be countenanced by *Scripture*; for † if the morning Stars sung together, and all the sons of God shouted for joy, when God laid the foundations of the earth; then were the *Angels* existent, at least on the third day of the creation, when God separated the waters from the dry land, ‡ if not before the first, when the earth was without form and void. § The inference that I would draw from hence is so plain that every one, even he that runneth, may see it.

If it be here objected, that I am all this while on a wrong scent; that I am combating a chimæra of my own brain; and that the learned writer's argument no ways relates to the creation of superior spirits, but is limited by his own words, the very words that I have cited, to this lower world; I beg leave to reply that, tho' I should grant all this, which I might chuse to do, yet still the argument, as it seems to me, must be *false*, even under this restriction. For it would prove that Man was, or should have been, formed not *before*, but *after* Woman; that is, in other words, that God acted either inconsistently with infinite wisdom, or the scriptures themselves are *false*. The mother of mankind was certainly, as our *English Homer* nobly expresses it,

——— in the prime end
Of nature, the inferior in the mind
And inward faculties, which most excel.
In outward also, she resembles less
The character of that dominion giv'n
O'er other creatures.

So that we find, even in this latter and more restrained sense, that the work of God did not terminate in the highest, and purest, and noblest degree of perfection. But does it follow from hence, that this mighty work is inconsistent with infinite wisdom, unworthy of divine omniscience, and incompatible with order? I hope, I am confident, it does not.

The *inquisitive*, perhaps, may expect that I should prove this, and rest better satisfied, if I should *wire-draw* the present argument through two or three pages more. But I am not any ways inclin'd, nor, if inclin'd, could I please persons of this cast of mind: besides that I had rather merit the praise of modesty for having said too little, than incur the brand of impudence, or ostentation for having said too much. However as there are persons of a different temper, who may justly insist upon my giving reasons for my assertion, or on my refusing to do so call upon me to recant, I add, that the order of the creation may be accounted for from other principles; principles that must strike conviction into the hearts of the most sceptical, and silence the cavils of the most prejudiced.

The reason why man and woman should be produced rather towards the end than the beginning of the creation, is very well accounted for by the Rev. Mr Stackhouse himself in his first Dissertation to the History of the Bible. But does he assert there that God made Man and Woman

* B. dy of Divinity, last Edit. p. 184. † Job 38, 7. ‡ Gen. 1, 9. § Gen. 1, 2.

woman *last*, because they were the most *perfect* of all his sublunary works, or because it was requisite that works of a less perfect nature should go before those of a more perfect one? No: but because it wou'd have been improper to have introduced them into the world before the earth was a fit habitation for them. The original passage is beautifully sublime, but as it is too long to be transcribed, and too good to be abridged without a sensible and inevitable disadvantage, let me refer the reader to it.

But if this reason shou'd not prove satisfactory, and there shou'd still appear some *confusion* adhering to the phænomenon, let us persuade ourselves that it is a regular *confusion*, that *all seeming chance is direction*, and all imaginary *discord, harmony*. In the present case I am apt to think, whatever it may be thought with respect to common occurrences, that it is no contemptible way of accounting for the concealed reasons of the deity's operations, to say, that he does act so *because he does act so*. However this I am confident of, that, though it is justifiable to pronounce *the foolishness of God wiser than men*, it is by no means so, to say, *that the foolishness of men is wiser than God*.

I am apt to think that I see, and cou'd account for our author's mistake, by unravelling the process of the human mind, in establishing such a standard of order as he has given us. But as I am timorous of being thought guilty of too great a degree of temerity and presumption already, I shall not aggravate it by saying any more on this head. Yet before I conclude I must beg the Revd Author's pardon for what I have already *done*, and hope that he will be excited to it on account of what I have declin'd to do. I am,

Jesus College, Oxon.
Sept. 10, 1745.

Mr URBAN, *his and your*
constant Peruser,
and unprejudiced Admirer,
PHILARGYRUS.



*A short VIEW of Bishop BROWN's Procedure
of Human Understanding, and of his Divine Analogy.
(See No. V. p. 248.)*

* **O**UR five senses are the only inlets of those ideas which are the intire groundwork of all our knowledge, both human and divine. Without ideas of *some sort or other*, we cou'd have no knowledge at all; for to know a thing, is to have some *representation* of it in the mind; but we cannot think 'till we have some idea, or semblance of an object, to think upon; and without our senses we cou'd not have one internal idea or semblance of any thing without us. The soul then only begins to operate, when it is supply'd by sensation with materials to work upon. To know what an idea is, look upon a *tree*, and then immediately shut your eyes, and try whether you retain any similitude of what you saw; and if you find any such within you, call that an idea. Thus it is that all the great variety of objects in the visible creation is let in upon

* Mr Locke has plainly prov'd that there are no *innate ideas*.

upon the mind thro' the senses; as all the parts of a delightful and spacious landscape are contracted, and convey'd into a dark chamber, by a little artificial eye in the wall, and so become conspicuous and distinguishable in miniature.

The word *idea* ought to be confin'd to our sensations only, in distinction from the operations and affections of the mind, whereof we have an immediate *consciousness*, and from those complex notions or conceptions form'd by the mind, out of its operations and the ideas of sensation in conjunction. Thus, we have an *idea* of a house, a *consciousness* of thinking or grief, and a *complex notion* of justice, mercy, and charity.

Nothing is properly an † *idea*, but what stands in the mind for an image or representation of something which is not in it; the thing must be without us; and because it cannot itself enter, the likeness of it only, is convey'd thro' the senses into the imagination, which is by nature dispos'd for receiving and retaining any impression. But the operations of the mind are themselves within us, and are not known by any similitude of them in the imagination, but we have an immediate *consciousness* of the operations themselves.

The *imagination* is, as it were, the store-house or repository of the ideas of things. It has its name from the images of external objects lodg'd in it: And may be conceiv'd as if it were the intellect's place of acting, and the scene of all its operations. When we say a man has a *lively* or *working* imagination, it is but a mistaken and vulgar way of expressing the more dextrous and sprightly operations of the *intellect* upon the ideas in the imagination: And consists particularly in a quick and ready *comparison* of them with one another, and placing them together in such a light, as that they shall actually reflect a beauty and lustre from one to the other, and by that means produce a surprize and pleasure in the mind.

Sensitive perception, or the simple perception of objects by ideas, is to be well distinguish'd from the simple apprehension, or view of those ideas by the intellect. In receiving the ideas of outward objects we are altogether *passive*, but our after-view of them can't be perform'd by meer matter, without the concurrence of an immaterial principle. * The consequence of sensitive perception is an idea, but simple apprehension only views one already made.

Ideas of sensation are *immediate*; for in sensation the object must be present, and some actual impression of it upon the organs of sense; the idea of it therefore is perceiv'd without the intervention of any other idea.

They are likewise *direct*. For instance, when we look strait in a man's face, this gives us a *direct idea* of it; but if we had never seen that face but in a glass, it wou'd have given us an *indirect idea*, or bare resemblance of it: So that an indirect idea or conception is, when we never discern'd the thing *itself*, but either in a meer *shadow*, or a more perfect similitude of it in something else.

Of

† The famous Mr Locke extends the word *idea* to every thing that is the object of the mind in thinking.

* Our Author endeavour'd to prove from scripture that there are three constituent parts in man, viz. *Body, Soul, and Spirit*.

Of the Pure INTELLECT.

The first operation of the pure intellect is a *simple view* of the ideas of sensation, just as they lie in the imagination, without affirming or denying any thing concerning them. This the logicians term simple * apprehension.

N. B. * *This term is borrow'd from sensation, tho' it expresses a pure act of the intellect.*

The second operation of the pure intellect, is the *judgment* it passes upon the ideas of sensation.

Under judgment we include some of the chief operations of the intellect upon our ideas.

From simple apprehension, or intuitive contemplation of ideas, the intellect proceeds not only to make its own observations upon them, as they appear in the imagination, but to invert their order at pleasure: It enlarges, or diminishes; compounds, or divides; unites, or separates; improves, or debases them. It compares them, to find out their agreements or disagreements, their relations, similitudes, and oppositions; and by sorting, transposing, and bringing them together, forms an endless variety of *compound ideas*. It places ‡ one idea to stand for all others of the same sort, and thus makes it universal in its signification. This is called *abstraction*. It conjoins them with the operations of our minds, known by consciousness, in order to make up *complex notions*. It substitutes the idea or conception of one thing for another, on account of a meer *imaginary* resemblance, without any real likeness, as in *metaphor*; or on account of a *real* and *known* similitude, which is *human analogy*. Lastly it substitutes our conceptions of things human, and *directly* known, for the representation of immaterial objects, whereof we have no *direct* idea or conception; and this, not on account of any *known*, but an *unknown*, tho' *real* similitude, or proportion, or correspondency, which is *divine analogy*.

The term *idea* is attributed to the alterations and combinations of the intellect less *properly*, than it is to the original perceptions of sense, when convey'd to the imagination. These are the *primary*, the other a *secondary* set of ideas. All beyond these are either *notion*, *conception*, or *apprehension*.

The *primary* ideas of sensation are independent of the pure intellect; it can't add one to the number already in the imagination.

The intellect first operates either upon some original ideas of sensation, or upon its own compositions out of them, or upon complex notions of its own forming; which three take in all the objects of the human understanding.

We have no other than complex notions or conceptions of *any* thing, excepting only *sensible* material objects. Of all immaterial things, and even God himself and his attributes, we have no immediate impression
or

‡ There is no *universal* existing, and all our ideas represent *particulars*. See Mr *Locke* on Abstraction. Bp *Berkley* gives the same account of Abstraction, as our author does, contrary to Mr *Locke* and the Schoolmen.

or idea from *without*. And we may observe that all our complex notions and conceptions are only a curious piece of intellectual workmanship; inasmuch that our most refin'd and exalted knowledge, when analytically resolv'd, will end in ideas of *sensation*, from whence it took its rise.

This opens to the view of the understanding a new and immense field of what goes properly under the name of knowledge and learning in the world: For the intellect is under a necessity of supplying the want of immediate and direct ideas of all things beyond sensible objects, by the best compositions it can, which are its notions or conceptions of them.

When the mind pronounces upon any of those ideas, or upon any of these complex notions or conceptions by express *affirmation* or *negation*, it becomes a *proposition*.

The third and highest operation of the soul is *reasoning*, or finding out and inferring the agreements or differences of two things by the application of a common measure or proof. The great instrument of reason is *sylogism*.

Of METAPHOR and ANALOGY.

Metaphor, in general, is the *substitution* of the *idea* or *conception* of one thing, with the term belonging to it, to *stand* for another thing, on account of an *appearing* similitude only, without any real resemblance, and true correspondency between the things compar'd; as when the Psalmist describes the verdure and fruitfulness of vallies by laughing and singing; which is human metaphor, as being a meer imaginary resemblance between worldly things. When God's power is describ'd by a strong hand, it is divine metaphor, because us'd to express heavenly things.

Both human and divine metaphor are us'd without any absolute necessity, and to express things more *exactly* known before, after another manner.

* *Analogy*, in general, is the substitution of the idea or conception of one thing to *stand* for and represent another, on account of a *true resemblance* and correspondent or answerable reality in the nature of the things compared; as when our conception of human wisdom is substituted to represent an inconceivable, but similar and correspondent perfection in the divine nature. This I call *divine analogy*, to distinguish it from that human analogy, which is us'd to conceive things in this world, as when we conceive the various operations of instinct in brutes, by analogy with those of reason in men.

Metaphor is altogether arbitrary, and the result meerly of *imagination*; it is a figure of speech and allusion only, and not a real similitude or comparison of things; and therefore is properly of consideration in rhetoric and poetry. There is, for instance, no real similitude or correspondency in the nature of things between a faculty of our soul, in distinguishing beauties and defects in writing, painting, music, and architecture, and the *taste* of the palate. But analogy is built on a real similitude and correspondency in the very nature of things; which lays a foundation for a *parity of reason*, even between things *different* in nature and kind: As when God is said to have knowledge, power, and goodness.

† Some logicians define analogy; *A likeness with some diversity.*

goodness. This is a necessary and useful method of conception and reasoning; and therefore of consideration in *physics* and *metaphysics*.

Now tho' this divine analogy is certainly founded on a real similitude and correspondency between worldly and divine objects, yet the things of this life can bear no such exact resemblance or correspondency to heavenly things, as they do to each other. It is impossible for us to conceive, what *particular degree* or *proportion* of similitude and correspondency the properties of a finite creature bear to the perfections of an infinite creator. But there is a true and real, tho' an incomprehensible similitude and correspondency between them, and such as sufficiently serves all the noble ends of morality and religion in this life. This knowledge by analogy is imperfect, but not delusive; it is real, true and clear as far as it goes. We are sure there must be a real ground for this divine analogy; yet that part of the ground of it which exists in the divine things themselves, is utterly imperceptible to us, we can't tell particularly what it is, nor comprehend *wherein exactly* it consists. We prove that such analogical conceptions are just and true; not only from our being created after the *image* of God, and in his' *likeness*, but also from the absolute necessity of this analogy to our thinking and speaking at all of the divine being, and the objects of another life; as well as from the example of God himself in his revelation to mankind.*

Concerning DIVINE ANALOGY.

'Tis a truth which holds universally, that we have not the least idea, perception, or consciousness of purely spiritual beings, or of God in particular, as they are in their *own nature*. In respect of the real nature of immaterial beings, the mind of man is as a scene or chamber of thick darkness, where the least spark or glimpse of celestial light, or the glory of God does not directly dart itself.

We have three ways of thinking and speaking concerning God and his attributes, as well as all beings purely spiritual.

1. By the parts and members of a human body, or other things merely material.
2. By the passions and affections of a human soul.
3. By the operations of the mind or intellect.

As to the *first* of these, there can be no real resemblance between matter and spirit, nor between their properties; and therefore here we transfer the words only, and not the ideas; which shows these words are purely *figurative* and *metaphorical*, apply'd voluntarily, and without necessity to things whereof we had *before* obtain'd the most exact knowledge we are capable of, by the help of analogy.

2. The second way we have of expressing God's attributes is, by the commendable † passions and affections of a human soul: After we have remov'd all the *natural* and *moral* irregularities of them as carefully as we can, we attribute them to God, not so *fully* and *exactly* as we do the perfections and operations of the pure intellect, but with some degree of scruple

* Bo Berkeley in the *Minute Philosopher*, combats our author's notion of analogy; but he supposes three constituent parts in man, as well as our author.

† Q. is not this notion somewhat particular?

scruple and reluctance, as more faint, imperfect, and distant resemblances of divine perfections, some way similar and answerable, but infinite, ineffable, and utterly inconceivable, as they are in themselves in the divine nature.

Tho' there are in God no passions, nor any perfections *literally* the same even with our most commendable passions when duly regulated, nor the same in *kind*, yet there are perfections which move and incline him to act in all his dispensations towards mankind, and other intelligent beings, as our passions properly regulated dispose us to behave towards other men; which divine perfections are no less real, because they are infinite, and consequently are, *literally*, and in *kind*, infinitely different from what they are in us.

'Tis certain that in God these perfections are not attended with any the least *natural disturbance*, or *moral irregularity*, as the passions are in us. Nay, *hope* and *fear*, which imply something future for their objects, can have nothing *answerable* to them in the divine nature, to which every thing is present. But it can't be a thought *unworthy* of being transferr'd to him, that he really *loves* a virtuous, and *bates* a vicious agent, that he is angry at sinners, *pities* their moral infirmities, is *pleas'd* with their *innocence* or *repentance*, and *displeas'd* with their transgressions: Tho' all these perfections are in him accompany'd with the utmost *serenity*, and never failing tranquillity. Our church asserts God to be without body, parts, or passions. The two first can't be apply'd to him even in any the least degree of analogy, or resemblance; nor the *last literally*, or as the same in *kind*, but as a very weak and partial resemblance of what *literally* and in *kind* differs infinitely from them.

3. The last way we have of conceiving and expressing the divine nature and attributes is, by the perfections and operations of our intellect and will; which being more refin'd and farthest remov'd from matter, and but *accidentally* liable to *moral corruption* (that is, by voluntarily yielding to vicious appetites, and irregular passions) are the best and most lively representations we have of the divinity, such as wisdom, knowledge, thinking, and will, and the various modifications of them; and accordingly in these we familiarly and without scruple transfer both the word and the conception annex'd to it, to express the divine perfections.

No finite and created being can have any *direct* and *immediate* views of that essence and those perfections which are infinite. Besides a direct knowledge of them wou'd leave no room for *belief* or *faith*, which is the *evidence of things not seen*, immediately and directly, but, as it were, in a glass, by an *obscure*, yet true sign, or resemblance of them. An assent to things in this manner requires the concurrence of the will. This is seeing of them * *thro' a glass* darkly, or, as it shou'd be translated, *in a glass in an obscure representation*. As by the help of a looking-glass we see only the resemblance of a man, but nothing of the substance or reality of human nature; so God in his revelations gives us a view of himself, not directly *thro' a Perspective* or *Telescope*, but in the *mirrour* of this world; which tho' it affords us no *direct* or *im-*

H h

mediate

* Βλέπομεν γὰρ αὐτὸν δι' ἐσθλῆς ἐν αἰνύματι, τότε δὲ πρόσωπον πρὸς πρόσωπον. 1 Cor. xiii. 12. Q. Can what our author here says be reconcil'd with Dr S. Clarke's demonstration of the being of God *a priori* from the necessary modes of immensity and eternity?

mediate idea of the real nature of divine things, as they are in themselves; yet exhibits to us such a semblance or representation of them as serves all the ends of morality and religion in this life. These *images* or resemblances we can now *directly discern* and *assent* to; they are the immediate objects of our knowledge, and that faith which is built upon it. The substance of what we thus conceive and believe is now the object of our hope in another world, which is no less real, because we see only some resemblance of it in a *glass*, and not *directly*, or *face to face*. The idea of a face, we never saw but in a glass, gives some *real* and true knowledge of it.

From what has been said, it appears that *without faith it is impossible to please God*, in any religion. For in natural, as well as in reveal'd religion, the things of another world are now the *immediate* objects of *knowledge* and *faith* only in their types and representatives, and are but the *mediate* objects of *both*, as to their true nature, *substance* and *reality*. *Faith*, as the apostle defines it, is *the substance of things hoped for*; which substance is in this life represented in types and images; so that we hope for things in another world, whereof we have here no *direct* perception or idea: *The evidence of things not seen*, that is, either by the direct eye of the body or mind; but *clearly and distinctly* conceiv'd and understood in their types and representatives, in which we have a full proof and evidence of the true substance, and real *existence* of the *anti-types*, tho', as they are in themselves, they be now utterly inconceivable.

The Angelic Doctor * has set this whole matter in the truest light. "Words, says he, can't be apply'd to God and the creatures *universal-ly* in the literal sense, as if they were of the same kind, nor yet *equivocally*, in a sense so entirely different as to imply no real similitude or correspondency of one to the other; but *analogically*, that is, when a word is spoke of a man in its literal propriety, and transferr'd to God on account of an inconceivable, but real and answerable similitude in the nature of both beings." This analogy he founds in the relation of man, in particular, to God, the first cause and principle of all things; in whom all the perfections of his creatures (and of man in particular, who was made in the likeness of God, and after his image) are, not *eminently*, or in a higher degree only, but *supereminently*, quite of another *kind*, and therefore no created perfections can be more than a faint and a distant similitude of his divine, infinite, and uncreated perfections. And tho' nothing can give us a *real* and *true* perception and apprehension of any thing in the nature of God, as he is in himself, yet we have a solid and substantial knowledge of him by similitude and representation.

Before I conclude, it must be observ'd, that when we apply our own *moral virtues*, and evangelical graces, by analogy or resemblance, to our maker, we must except all those virtues which relate to the duty we owe ourselves; such as temperance, humility, and the like; 2dly, all those virtues which come under the head of our duty to God, such as faith, fear, hope, and the like, for none of these can be attributed to him consistent with common sense; so that no other of our virtues or graces can be rationally ascrib'd to him after *any* manner, but those of a third

rank,

* St Thomas Aquinas.

rank, which relate altogether to the duty we owe to one another; such as justice, mercy, truth, sincerity, benevolence, and the like; by analogy with which we conceive, and represent to ourselves supernatural, but similar and answerable, moral perfections in God, which are otherwise utterly inconceivable and imperceptible to any faculty in the mind of man.

Qu. Which gives us the truest notion of God, to suppose his perfections the very same in kind with those of our own minds, and different only in being infinite, free from all defects, and absolutely perfect; or, to suppose them only similar and answerable to ours, and to be not only infinitely greater and more consummate, but likewise in *kind* infinitely different from, and better than ours? The great Mr *Locke* is of the former opinion, and our Author of the latter. He does not seem to distinguish so accurately between the essence and properties of matter, as Mr *Locke* does; and he makes brutes to be meer machines.

Hants, Sept. 19, 1745.

J. W—s.



A Remedy against the pernicious Effects of Sublimate and Arsenic.

MR URBAN,

AS the town has been lately acquainted with a very remarkable cause at *Guildhall*, concerning the baker's apprentice, who attempted to poison his mistress with white arsenic, (commonly called ratsbane:) And as events of this sort most commonly prove fatal, for want of speedy relief to the unhappy sufferer, it may not be amiss or unseasonable to present the publick with an effectual remedy; the success of which I have often experienced, when it has been duly administered, and in proper time. I am sorry to find the lenity of our laws insufficient to punish offenders, adequate to this crime.

Now the ill effects of sublimate mercury are certainly known, as also those from arsenic, both white and yellow, all which in themselves appear to be the most corrosive and deadly of the mineral tribe, not only from their *saline spiculæ*, which like daggers wound the nervous coats of the stomach with acute pain, but also by their ponderosity irritating the most sensible membranes to violent vomitings, faintings, and convulsions. This being premised, it is of the utmost consequence to provide some proper antidote, sufficiently powerful to mitigate these dreadful symptoms, and by timely assistance rescue the distress'd conflict from the jaws of death: and as no time is to be lost when this dismal catastrophe is urgent; first let a gallon of clean river water be immediately made as hot as is convenient to drink, into which drop by degrees of *oleum tartari per deliquium* two ounces, keep it stirring a little till the water is well saturated, with which it will most intimately mix, then let the patient drink a half pint basin of this liquor warm, with a large spoonful of salad oil, or that from sweet almonds in each basin of liquor, and repeat it after the vomiting intermediately every 3 or 4 minutes, till the whole gallon is consumed. This extemporaneous lixivium is so suddenly made, and its efficacy so undeniable, that I prefer it beyond all others, inasmuch as by its alkaline it speedily sheaths the acrid points of those abrading darts, and by this means destroys that spasmodick stimulus from whence the first symptoms took their rise. Various are the effects

effects of the mineral and vegetable poisons; but the certain appearance of the nervous system being almost momentarily affected, is evident to a demonstration from the paralytic disposition they both occasion. 'Tis remarkable, from an eminent author, * That "goats and quails" are fatten'd by hellebore, starlings by hemlock, and hogs innocently "eat henbane, all which we call poisonous." And as the use of sweet oil is most frequently given, so that from sweet almonds (commonly so called) is in itself as useful, and in medicine takes the first place, being constantly given with the greatest efficacy in all disorders of the breast, kidneys, or urinary passages. The manner of making this salutary oil is from bitter almonds, by expression; but what I am now going to relate is most remarkably surprising; namely, that the distill'd oil, drawn with common water from the same almond cakes, from which the express'd oil has been before extracted, is in itself a most dangerous poison, and has the same effect with the laurel water formerly mention'd in one of your magazines †. I have seen the effects of them both on dogs, and they are equally fatal in their action, provided both are sufficiently impregnated. Two ounces of either of these waters kill a middle-sized dog instantaneously; he drops dead on the table, before 'tis well down his throat; but if the same quantity be lowered with as much spring water, he may, perhaps, live an hour; and in the interim may be quite recovered, by the help of 60 drops of strong spirit of sal armoniack given inwardly, in four ounces of warm water, holding the same volatile spirit often to his nostrils. This acting as a momentum on the nervous fluid, reinstates the inebriated animal on his legs again.

Your constant Reader,

SALUTIFER.

* *Vide* the mechanical account of poison just published, where the whole theory is most elegantly delineated by that learned and ingenious author, R. MEAD, M.D. C. W.L. & R.S.S.

† See Vol. XV. p. 309.



Of the Tails of COMETS.

Opinionum commenta delet dies, naturæ judicia confirmat.

THE appearance of the late comet has, as I find both from writings and conversation, excited the curiosity of a great many to enquire into the various solutions of the Phænomena of their tails; but so unhappy have been the greatest part of philosophers in their attempts towards a solution, that I cannot find any hypothesis hitherto proposed, but it has either been shewn inconclusive, and not sufficient to account for the general appearances, or has been so chimerical and arbitrary as not to deserve a serious confutation. The hypothesis proposed by the illustrious Sir *Isaac Newton*, has, I think, gained the greatest applauses amongst the learned, as it agrees with the appearances more accurately, and seems to be built upon a more rational and solid foundation than any hitherto offer'd to the publick. But as some persons are not satisfied with it, others take up with it instead of a better, I shall offer a conjecture, which may perhaps reconcile the objections raised against it with the Phænomena, or at least may have the good effect to put people upon a more diligent consideration of this subject.

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What I shall offer will be a little contrary to his solution, but as it follows from the principles he has laid down, I presume every ingenious reader, if true, will admit of it. As a great many persons have not either leisure or opportunity to consult his *Principia*, I shall for their ease lay down the principles whereon he founds his solution.

1st, Then, I think 'tis agreed on all hands, that there is a subtile elastick medium diffused throughout the heavenly regions, and according to the nature of all bodies gravitating towards the sun. Of this every one may be easily convinced, who considers the nature of our air: for the space into which it may expand itself by its elasticity is so great, as that a cubick inch of air will, according to the calculation of some of our modern philosophers, expand itself throughout the planetary regions, even to the orb of Saturn. If then the sun and the rest of the planets be surrounded with atmospheres not unlike our own (to which I think both reason and observations will easily agree) no one can doubt but that they may dilate themselves every way, and by the mixture of them all constitute a medium, whose density may be insensible with respect to any thing we can compare it to, and the resistance it affords to the solid bodies of the planets and comets moving therein may be so small, as that any change in their motions arising from thence cannot be discover'd in any finite number of years. Now as this medium gravitates towards the sun, it must be denser in the solar regions than in parts more remote.

2^{dly}, 'Tis manifest from observations, that the comets are surrounded with huge and dense atmospheres, as it is probable, if they are of the same nature as the planets. 'Tis further presum'd that they are masses of earth and water, and consequently that by the sun's heat the fluid parts may be elevated into their atmospheres, after the manner of smoak or vapours in our air.

This being premis'd, his Solution is as follows:

As the smoak emitted out of a chimney by its heat diminishes the specifick gravity of the air to which it is contiguous, and thereby makes it to rush upwards, or towards the superior parts of the atmosphere, and carry along with it the smoak entangled in it; in like manner why may not the heated vapours of a comet ascend from the sun? For as these vapours emitted from the comet heat the medium wherein they are engaged, that matter is rarefied by the heat which it acquires; and because by this rarefaction the specifick gravity wherewith it tends towards the sun is diminish'd, it will ascend therefrom, and carry along with it those particles of which the tail is compos'd. 'Tis objected to this explication of it, that it seems somewhat incredible, upon account of the great velocity wherewith the comet moves near its perihelion, that the vapours shou'd at that time ascend, when the resistance arising from the progressive motion of the comet in its orbit is so great: for, say they, if the medium is sufficient to buoy them up, as it happens in the descent of a comet to the sun, the resistance of the same medium is sufficient to bear them down in its ascent from the sun, since the same cause that endeavours to make them ascend in one case, endeavours to bear them down in another.

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I am sensible it wou'd appear at first sight to exceed the bounds of a paradox, shou'd I, in opposition to this objection, assert that the resistance arising from the motion of the comet, after it has passed the solar regions, is the cause of the ascent. Whether the ascent may not be promoted by the resistance, I shall offer a conjecture, and leave it to the judgment of the impartial reader. It may perhaps not be improper to observe that as some of the comets describe very elliptical orbits, the line wherein they move, after they have described the most curve part of their orbit, may, without any sensible error, be consider'd as a right line; and, to make the case as simple and plain as possible, we shall consider its path as such, after its departure from the sun. This being granted, we argue as follows.

When the comet begins to ascend from the sun, the vapours now swimming in the superior parts of the comet's atmosphere and the medium aforesaid, by the resistance arising from the motion of the comet, will be propelled towards the body of it, 'till a quantity of them be gathered together and compressed, sufficient to rarefie the medium, and encrease its elasticity by their heat to such a degree, as to be equal to the resistance. Now as the quantity of the vapours is perpetually encreasing, since fresh vapours continually ascend, the elasticity of that portion of the medium wherein they float may be encreased so far as to exceed the resistance: this portion therefore of the medium will expand itself by its elasticity, till the resistance of the medium be equal to the force where-with it expands itself, so that the volume into which it dilates itself, will (*cæteris paribus*) be proportional to the quantity of vapours gather'd together. It is to be observ'd, that as the elasticity of the medium nearer the comet is greater than that part of it towards which the comet tends, this portion of the medium cannot dilate itself towards it, but is rather supported by it. When this portion of the medium now dilated is again resisted by the elastic force of the medium against which it rushes, it will remain in that state, till a new supply of vapours ascend sufficient to overcome the resistance, when again it will expand itself. It may perhaps be enquired why the resistance of the medium, if it is sufficient to compress these vapours, is not also sufficient to keep them in that compressed state. But in answer hereunto, we are to observe that the resistance of the medium wou'd be sufficient to keep them in that compressed state, if a new quantity of vapours did not perpetually ascend, and encrease its elasticity. For why may not vapours ascend from the comet into those parts lying betwixt the comet and the extremity of this column of vapours, since there is no resistance to hinder their ascent? Wherefore as the elasticity or expanding force of the medium is incessantly encreased by the additional supplies of heated particles or vapours, it may become greater than is sufficient to counteract the resistance: from whence it follows that these additional supplies of heated particles will hinder the resistance, arising from the motion of the comet, from reducing them into the same state they were in before they expanded themselves. 'Tis a consequence also of this hypothesis, that the vapours cannot ascend in any other direction, besides the line wherein the comet tends to move, as there is nothing in any other direction whereon any portion of the medium can press whilst it expands itself. I am aware of an objection, which at first sight may seem to destroy what we have been labouring

bouring to prove; it is, that if the resistance of the medium is the cause of the ascent, why does not the tail precede the comet in its descent towards the sun? But we ought to observe, that the vapours then exhaled have not receiv'd a sufficient heat from the comet to rarefie the medium to such a degree as to overcome the resistance; which at that time becomes continually greater, so that the resistance exceeding the expounding force of the medium, will propel the floating particles into the parts left by the comet, and thereby make the appearance of a tail.

Yours, SOPHUS.



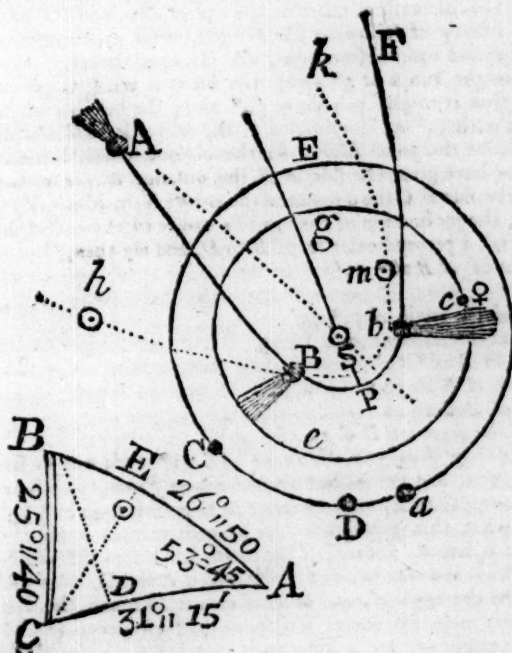
Objections against Mr Yate's Hypothesis of Comets, with his Answers.

S I R,

I AM surpriz'd to see Mr Yate, a gentleman of figure amongst the learned, so much out of humour with a smile, and that too, only in return to a premature one of his own, upon a late ingenious Dr, vol. 13, p. 193 E. But since smiling is so dangerous to that gentleman, (1) I shall be serious at present, and stick to the subject; tho' I freely indulge Mr Yate that way of writing, in which he seems to appear with some taste, provided he do not thereby enervate his defence, to the great disappointment of others as well as myself.

In the following figure, C D E represents the earth's orbit, c g e that of Venus, and A P F the comet's trajectory. A the place of the comet, Dec. 23, 1743. B the place of the comet Feb. 9, 1744. b its place March 3. and C, D and a the respective places of the earth on the same days. (2)

Now



(1) If I seem to write with some taste in that way, how is attacking me in that way so dangerous to me?—He seems to write like a person, who, under the smart of the rod, appears to submit to correction, because he knows he is not able to take vengeance.

(2) To his figure I have added the pricked line *b m k*, being Mr Wright's trajectory of the comet, that the meanest reader may see how much they differ. He has cunningly enough removed the perihelion near one sign backwards, that so he might conveniently see the comet on Mar. the 3d; he has likewise fixed the places of the comet, Feb. 9. and Mar. 3. under the same angle when viewed from D and a, as Mr Wright has done; but the first place on Dec. 23. differs little less than a whole sign, or a twelfth part of the heavens, both in Longitude and Latitude,

Now since the daily geocentric motion of *Venus* about the 3d of *Mar.* was $1^{\circ} 11' 21''$ direct, and by Mr *Thomas's* observations we see that the comet, in the space of 24 hours, was $1^{\circ} 10'$ nearer *Venus*, therefore its apparent diurnal motion was then $1' 21''$ direct, (3) so that Mr *Thomas* might conclude, without contradicting himself, that the comet viewed from the earth, about the 3d of *March*, appeared to move thro' the heavens in the order of the signs; and then what I infer'd from thence must be right. Mr *Yate* we see computes its diurnal motion then to be at least $3'$ retrograde; but, as it appeared to run in a line that had about 20° inclination to the ecliptic, (4) its motion whether direct or retrograde was apparently much slower (5) on the 3d of *Mar.* when ascending from its perihelion, than

(for so much is the angle ACb) nor indeed could he possibly make it nearer: now Mr *Wright* says, his trajectory was constructed from Mr *Grabam's* observations; was it possible then that Mr *Grabam*, and every body else, could be mistaken almost a whole sign in the place of the comet *Dec. 23*? If not, it is evident, the comet must come in the direction bB ; and if so, he may bring his perihelion more back still, if he pleases, but every body will see, by that time he has straightened the line PF to make it agreeable to the former, 'twill be a perihelion in a right line or thereabout. The direction of the line bB obliged Mr *Wright* to place his perihelion as far forward as he has done, in order to bring the sun into the focus of his *Ellipsis*; and if this removed the comet so far out of the way, as not to be seen from the earth on the 3d of *Mar.* following, it was what he could not help: he thought his theory had been true; but the comet seen in sunshine on that day, or after, has fully demonstrated the contrary.

(3) So then by a nice calculation, after I had shewn him the way, he differs from me above $4'$; a very small matter! but the meanest reader, by looking upon his scheme, may without calculation argue thus; if *Venus* moving daily about $1^{\circ} 37'$ from c towards g , does at the same time, as viewed from a , appear to move $1^{\circ} 11'$ direct; then the comet moving from b towards F , must needs, in the same time, appear to move above 1° direct; for the curves $c g$ and $B b F$ appear to be parallel from B to b ; and consequently the comet in b , between *Venus* and the sun, must move nearly the same way as *Venus*, and nearly as much direct; seeing therefore that it did not do so, but came in a day's time $1^{\circ} 10'$ nearer *Venus*, it is most evident, that it did not move in the line PF .

(4) Fine calculations that can agree no nearer than 20° and $53^{\circ} 45'$ inclination! But as Mr *Wright's* trajectory agrees with the observations taken on the 23d of *Dec.* and this does not, nor cannot; I shall take the liberty of following Mr *Wright*, who appears not to have been mistaken, as far as he depended upon observations, and not upon theory.

(5) I said formerly, the comet might run 2 or 3° along the heavens while it gained $1^{\circ} 10'$ of *Venus*: I will here shew that it might run above 30° along the heavens while it gained $1^{\circ} 10'$, provided it moved with $53^{\circ} 45'$ inclination to the ecliptick, and that it was in a node, as *Venus* was nearly, on the 3d of *Mar.* In the oblique spherical triangle ABC (see the figure above) we have given the side AB the distance of the comet from *Venus*, *Mar.* the 3d, $26^{\circ} 50'$, the side BC the distance of the comet from *Venus*, *Mar.* the 4th, $25^{\circ} 40'$, and the angle A , the inclination of the comet's course to the ecliptick, $53^{\circ} 45'$, to find the side AC : Let fall a perpendicular from B to D , and say then,

As the cotangent of $AB 26^{\circ} 50'$

Is to radius;

So is the cosine of the angle $A 53^{\circ} 45'$

To the tangent of the segment $AD 16 39$

Again, As the cosine of $AB 26^{\circ} 50'$

Is to the cosine of $AB 16 39$;

So is the cosine of $BC 25 40$

To the cosine of the segment $DC 14 36$.

Add the two segments together, and they give you the curve $AC 31^{\circ} 15'$; and so far might the comet move along the heavens, and yet be but $1^{\circ} 10'$ nearer *Venus*, which by letting fall a perpendicular from the angle C to E , may be found to be no less than $18^{\circ} 33'$ retrograde; so very little is there in what this gentleman says so positively, — that the apparent motion of the comet was much slower. Indeed, if the comet had before this crossed the ecliptick, (as no doubt but it had) and was in any point between A and D , then the nearer it was to D , the greater would be the angle A , and of consequence so much the less the side AC ; tho' still I believe every unbiased reader will admit that between 1° and 18° there was room enough, in all conscience, for a retrograde motion consistent with my hypothesis.

than it had been when descending towards it, which motion would then have gradually increased, if, according to Mr Yate's hypothesis, it had approach'd the earth in the strait line A d, p. 201. consequently this comet on the 3d of Mar. was not approaching to, but receding from the earth in the direction b F.

Mr Yate says that, "From this self-evident proposition—every thing, the farther it is from us, the less it must appear to us, & vice versa,—I demonstrated, &c." This proposition will only hold good in objects that appear under the same angle, (6) when at the same distance from the eye of the observer; and, since the tails of comets are observed to be sometimes greater, sometimes less, when at the same distance from the observer's eye, what Mr Yate has infer'd from this proposition (7) must be false, and what Mr Thomas says of the late comet's tail encreasing from 10 to 40 degrees, is very consentaneous to Sir Isaac's theory. For by the foregoing fig. the comet's tail would about the 22d of Feb. appear very small, both by reason of its vicinity to the sun, and of its bearing almost directly towards the earth; and it may reasonably be suppos'd that, while it was moving from P to b (as its distance from the sun would not be much augmented) its heat and consequently its tail would considerably encrease; that when it was arriv'd at b, its tail, being nearly in the most advantageous situation, would appear largest, seeing that its distance then did not much exceed its distance from the earth on the 9th of Feb. For Mr Thomas says, "Its head appeared very large and bright; and, on a close inspection, I have perceiv'd it when the sun has been about one diameter above the horizon." But on the 13th of Feb. in the morning this comet appear'd superior in magnitude, and nearly equal in lustre (8) to Venus; and I saw it then myself 8 or 10 min. after the sun was above the horizon, and might have done so much longer had time permitted; therefore its nucleus may reasonably be conjectured to have appeared nearly of the same magnitude to the 9th of Feb. and the 3d of Mar. following; tho' probably this comet did shine (as others have been observed to do) with more vivacity (9) when seen by Mr Thomas, because of the increase of heat it had acquired from the

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sun;

(6) If it holds good thus far, it holds good far enough for my purpose; for, surely, all spherical bodies must appear under the same angle at the same distance; and my argument was not drawn from the tail, but from the spherical head of the comet, which I concluded (according to Mr Wright's construction) must be a third part further from the earth on the third of Mar. than it was on the 23d of Dec. and consequently, if it was but just seen on the 23d of Dec. it was not possible to see it on the 3d of March; but it was seen in sunshine on the 3d (it not on the 7th) of Mar. and hence I plainly demonstrated that it must be vastly nearer the earth than that theory supposed.

(7) What I said of the comet's tail was not inferred from this proposition, as the weakest reader must see, but from its bearing away almost directly from the earth; and consequently, as its angle was gradually growing less, and its distance encreasing (according to that theory) it must of necessity grow shorter as it ascended from its perihelion; but the contrary is known to be true, and therefore the comet must take quite another course. He that can't see the strength of these two arguments, must certainly, from the weakness of his intellects, be incapable of conviction.

(8) I don't love to question any body's veracity, but I myself saw the comet one morning, (the same morning for ought I know) and tho' it appeared about as big, yet it had nothing of the brightness of Venus; I believe this gentleman is the first man in the world that ever saw a comet shining with the lustre of Venus, tho' I fancy Venus itself could not be seen after sun-rising, in that part of its orbit.

(9) When Mr Davies saw the comet, it was nearly equal in lustre to Venus; but when Mr Thomas saw it, probably it shone as bright or brighter than Venus. — *Credat Ju dæus apella.*

sun; hence, by the foregoing proposition, it is manifest, that this comet was nearly equi-distant from the earth on the 9th of *Feb.* and 3d of *Mar.* and that Mr *Thomas*, if Mr *Yate's* hypothesis of rectilinear motion be true, would have seen it, notwithstanding the consumption it could, in that space of time, have undergone, without a close inspection (10) even tho' the sun had been much higher.

Seeing then, that, by all observations, the late comet did move round the sun, and that, in all its appearances, it did accurately answer, and wonderfully confirm Sir *Isaac's* theory; Mr *Yate's* heliocentric (11) quibble, and all that has yet been offer'd to the contrary, are to no purpose.

Hévelius, as is well known, who embrac'd the hypothesis of the rectilinear motion of comets, having the opportunity to observe many of them accurately, complain'd that his calculations did not agree with his observations, and found reason to believe that the path of a comet was bent (12) into a curve line concave towards the sun.

If comets, as Mr *Yate* supposes, be meteors form'd by the sun, they are certainly meteors of a monstrous bulk, for their diurnal parallax being not perceptible, is a plain proof of their great distance from the earth; and consequently their magnitude and velocity * (13) must be very great also, which is not at all suitable to a meteor.—And therefore unless Mr *Yate* produce good reasons, how the sun could form such a prodigious mass of a meteor at so vast a distance from itself; how such a body, to which himself attributes gravity, vol. 13. p. 193. A. could independently acquire such an impetus as to force (14) a rectilinear passage thro' this gravitating planetary system, a system strongly endow'd with attractive qualities; and why all comets are observed to be either approaching to, (15) or receding from the sun; since by his hypothesis they may be form'd any where in this system, and would certainly, some time or other, have been seen traversing regions, vastly remote from, and opposite to him, (16) and in such a direction, that a visible approach to him would have been impossible: I say until these objections be fully clear'd

* Every body knows that the velocity of the late great comet must have been considerably swifter than the city of the late great comet must have been earth's.

(10) On a close inspection, it was seen on the coast of New Holland after sun-rising, when there was but one mathematician to look at it; in Great Britain it was seen, I believe, but by one, when there were many thousands to observe it.

(11) The question between me and Mr *Davies* is, Whether Mr *Thomas* by direct intended the heliocentric, or geocentric motion of the comet? If the former, Mr *Davies* must be very obstinate in still insisting on the latter, and making that author contradict himself.

(12) *Hévelius* believed the path of a comet to be bent, tho' still he held it to be straight.—Fye! Fye! for shame let's have no more such stuff.

(13) As to the magnitude of comets, and how they are formed, I have already said enough in my new theory; as to their velocity, every body knows, that their tails move as fast as their heads; yet their tails, in the opinion of the great Sir *Isaac Newton*, are a meer vapour; and consequently, a meer vapour may move as fast as they do, let them move as fast as they will.

(14) From the free motion of the comets' tails, Sir *Isaac Newton* argues the necessity of a vacuum.

(15) Surprising ignorance! Can this gentleman strike a right line thro' a circle, that shall not approach towards, and recede from its center? If the motion of the comets is rectilinear, this must necessarily be the case.

(16) Comets have been seen at a vast distance from the sun; tho' still, if they moved in right lines they must for that very reason approach nearer, or go further from it.

clear'd up, and until better demonstrations prove the truth of their rectilinear motion, the Newtonian theory stands unshaken. (17)

Wigton, Oct. 3.

Your oblig'd humble Servant, J. D.

(17) How can it be shaken, when it has the wonderful trajectory of Mr Davies to support it? a trajectory that is no more than 28° of longitude, inconsistent with *Grabam's* observation on the 23d of Dec. and in which the comet must move but 1° too much direct, on the 3d of Mar. according to Mr Davies's own calculation.——If construction and calculation fail, yet fancy, we see, is sufficient to keep it steady.

N. B. The above having by J. D. been sent to Mr Yate, he added these Notes by way of Answer.



Remarks on a Dissertation concerning MELCHIZEDEK.

S I R,

AS the following reflections relate to an *ancient piece of history*, they may be allowed a place in your Magazine, or *Miscellaneous Correspondence*.

There is just published, a dissertation on the history of Melchizedek: in which the writer pretends to prove, *that Abraham did not give tythes to Melchizedek, but Melchizedek to Abraham*. To which purpose he asserts, "That that history does not yield a proper ground for such opinion to be built upon, viz. that Abraham gave tythes to Melchizedek, but the contrary;—and, "that the historian is very particular and expresses that it was Melchizedek, p. 12, 13." It is granted by some learned men, that the words, independent of the context, and he gave him tythes of all, Gen. xiv. 19. leave doubtful who it was that gave tythes, Abraham or Melchizedek. Vid. Patrick in loc. But this writer, who can see farther than other people, says, "the historian is very particular and expresses that it was Melchizedek, who gave tythes to Abraham, and not Abraham to Melchizedek." To lessen the weight of his authority, without any nice criticism, 'tis sufficient to observe, that the Jews, for whose immediate use the *pentateuch* was written, have generally understood this passage of Abraham, that Melchizedek received tythes from him. "This Melchizedek, saith Josephus, B. I. C. 10. entertained the soldiers of Abram with great hospitality, and courteously furnished them with every thing necessary unto human life, extolling at his feast the bravery of Abram, and giving glory unto the most high God, who had put his enemies into his hand. On the other hand, Abram presented unto him the tenth of all the spoils which he had taken from the Assyrians, which he received at his hands." Now can it be fairly thought, that the Jews, who may be supposed to understand their own books as well as the dissertator, and who wanted for no respect for their ancestor, nor skill, nor vanity, to place him in the most advantageous light, would, from this history, believe their father paid tythes to Melchizedek, if the contrary was, therein, very particular and expresses? Be this as it will.

From this assertion the dissertator proceeds to observe, "That the circumstances which attended the case do not admit it to be otherwise. For, first, Melchizedek had done nothing to, or for Abraham, which
" called

“ called for such a grateful return; whereas, *Abraham* had laid *Melchizedek* and all the people in that neighbourhood under an obligation of gratitude to him, in that he had rid the country of their great oppressor, p. 13.” In answer to which, from the history it appears, (1.) That *Melchizedek* was a neutral prince in the quarrel and war of the kings; and, consequently, *Abraham* in engaging with, and beating *Chedorlaomer* and his confederates, had done nothing to or for *Melchizedek* which called for any such grateful return from him. *Melchizedek* might have enjoyed the benefit of his neutrality and pacific disposition, let which side soever had the better. (2.) It was otherwise with *Abraham*: He was nearly concerned, and very sensibly interested in the late progress of these princes arms. They had plunder’d *Sodom*, and took *Lot*, *Abraham*’s nephew, and all his goods, and carried him away captive, v. 11, 12. That his deceased brother’s son, whom he had brought up with him from *Haran*, from his native country, from his kindred, and from his father’s house, and who for many years had sojourn’d with him, till lately obliged to separate for mutual convenience and accommodation, (*Gen.* xii. 1, 4. xiii. 1, 5, 6.) that he, I say, should now be pillaged of his wealth, and be also forced into slavery, was an affecting consideration to *Abraham*. He was greatly interested in this event. His nephew’s welfare was next his own, he being nearest akin to him; *Abraham* having at that time no seed of his own. This induced him to engage in the war; when *Abraham* heard that his brother, the dear remains of the son of his father, was taken captive, he armed his trained servants, v. 14. This mov’d him to battle, and animated him to victory. Whereas *Melchizedek*, who was neuter, had no such family-interest nor concern; and, therefore, very justly stiles *Chedorlaomer* and the kings that were with him *Abraham*’s enemies, not his, v. 20. (3.) After the battle *Melchizedek* treated *Abraham*, and the people that were with him, as they pass’d thro’ his territory, in a hospitable manner, who “ must have been greatly fatigued by their pursuing after, and fighting with *Chedorlaomer* and his company, p. 8.” And in this point of view, was not *Abraham* highly obliged to *Melchizedek*, rather than *Melchizedek* under an obligation of gratitude to *Abraham*? (4.) *Melchizedek* was the priest, the public head and officer in the worship of the true God in that country, where *Abraham* was a stranger: and, therefore, suppose *Abraham* to be a priest himself at home in his own house and family, it is very improbable *Melchizedek*, in whose province he was, should give tithes to him. (5) *Melchizedek* blessed *Abraham* in a solemn, religious way and manner, and assisted or joined with him in blessing his God for the victory. This the historian relates upon saying, *He* [*Melchizedek*] *was the priest of the most high God*: intimating that in this character he performed this service: *And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God which hath delivered thine enemies into thy hands.* v. 18, 19, 20. If his blessing implied no more than interesting his good wishes with God for *Abraham*’s prosperity; this, in a king, and in one of his character, and on such an occasion, was a favour *Abraham* could not well be insensible of. These are circumstances that attended the case, and, duly weighed, discover our critick’s modesty, who saith, “ there was not the shadow of a reason for *Abraham* to have given tithes to *Melchizedek*;

"dek; whereas, there was the *strongest reason* for Melchizedek thus to "shew his *gratitude* to Abraham," p. 13. What? did not Abraham form a confederacy, and come from Mamre, arm'd Cap-a-pee, on purpose to fight for Melchizedek? Did he not *risk his life* to procure safety to him and the people of Salim? Verily one would have thought this was or had been the case, or Mr Chubb, a man of *great reason!* had not wrote this *dissertation*.

He proceeds, "nor, secondly, had he (*Abraham*) any thing in the "valley of *Shaveh*, of *his own*, to make a present with, or to give "tythes of," p. 14. Granting that *Abraham* and his servants took *nothing* with them but their *weapons* of war, and what was necessary to annoy the enemy; and that all the goods taken in battle, that were or had been the property of *Bera* the king of Sodom and his people, he generously returned to them: had *Chedorlaomer* the king of Elam, *Tidal* king of nations, *Amraphel* king of Shinar, and *Arioch* king of *El-lasar*, who form'd a powerful league, and held the balance for 12 years successively; and their *courtiers* or *favourites* who attended them, and the *generals* and *captains* of their armies; had these, I say, *no valuable effects* in their train? *No rich equipages*? *No peculiar badges* or *ornaments of distinction*?—— If any such were found in their camp or upon them, *Civilians* would, perhaps, adjudge them to *Abraham*, as his *legal prize* and *property*. But *nothing like this* must be allow'd of; no, the *wise dissertator* hath provided against it in the margin, p. 15. "It is not to be *supposed* that they needlessly incumbered themselves "with *goods* and *riches*, thereby to lay a foundation of *spoil* for their "enemies:" tho' it's well known some *eastern* nations carry, in *policy*, their best effects with them to battle. But *it is not to be supposed* of these *Assyrian* princes. Why? What is the matter? Were they not like *ambitious* princes of later days, and animated with like passions? This we allow, (p. 5, 6.) but if the above supposition be admitted, *Abraham* will have *materials* to make a present of the tythe to Melchizedek, and you, *who contemplate truth*, will be in danger of being led by the *author* of the *epistle to the Hebrews* (see p. 16, 23.) "who was *liable* "to err, and *did err* in this instance, saying, unto Melchizedek, *even* "the patriarch Abraham gave the tenth of the spoil, chap. vii. 4" and by other *scripture* writers.

It may here be noted, That the construction the *author* of the *epistle to the Hebrews* hath put on *this passage* in the *Jewish* history, (supposing him *un-inspired*) determining the *he* who gave tythes to be *Abraham* (tho', true it is, he only argues from *their own received principles* concerning it) is sufficiently warranted by the pious practice of *warriors* in ancient times, the victors usually *giving gifts*, and making some presents of the spoil to the gods, and to their friends.

If the remarks above made are just, it follows: the *dissertator* hath not read the story with *due care* and attention; hath forfeited the character of a *fair* and *impartial* writer; and is not to be trusted in his *evidence* of or concerning *scripture* authors.

*Extract of a Letter to a Gentleman relating to Mr GUM-
SAGE's Criticism, in the Misc. Corr. No. V. p. 238.*

Oxon, 26. Nov. 1745.

— **W**ERE I blest'd with the sagacious judgment of Mr *Gumsage*, I might make a figure in less time, and at less expense.—As that gentleman has display'd much learning, and (undeniably) great penetration in showing that *lighten-upon* is different from *enlightening*; I imagine (in case he is willing to pursue such severe studies) that it would oblige the world, should he bestow some of his thoughts on two more passages of Scripture: one in *Psalms* xv. 4. [in the Psalter] and inform us (from the Vulgate, Septuagint and Hebrew) whether or no 'He that *setteth* not by himself' be not to be understood as 'He that *sitteth* not by himself.' The other, 1 *Cor.* xv. 37. where he might likewise ascertain the meaning of *bare* grain, viz. whether bare be an *adnoun*, or the *verb* BEAR, according to some ancient orthography?

Your humble Servant, PHAETHON.

The Gentleman's Answer.

H——th. 3 Jan. 1746.

— **I** Take notice of your arch severity on Mr *Gumsage*; and, for penance (since, it seems, you are sifting the seeds of divinity) enjoin you a dissertation on 'With my body I thee WORSHIP.'—

SOLON.

*Of the Words With my Body I thee Worship; in a
Letter to a Friend.*

Dear Sir,

— **I**N regard to the subject of the Dissertation which you enjoin me: as I am pretty-well assur'd you requir'd it of me, not to have other people's thoughts, but my own; I shall freely let you know in what sense I understood this Expression, before ever my attention was particularly invited to consider it. The Words immediately preceding [viz. *with this Ring I thee wed*] I easily enough conceiv'd to mean that the Ring was given as a Token or Pledge of having mutually plighted their Faiths in the Agreement of Marriage. The following Sentences I look'd upon only as explanatory of the former, and a kind of virtual Recapitulation of the Engagement.

I——N. take thee, &c.—Accordingly, 'With my Body I thee worship,' seem'd to mean no more, than that by virtue of the above Contract the Woman shou'd be entitled to Power over his Body, (1 *Cor.* vii. 4.) which, thereby being made subject to her, might, *not improperly*, be said to *worship*, i. e. (in the common Acceptation of the Word) to pay Homage or Obedience in the Exercise of due Benevolence. These were the Thoughts of my uninform'd Judgment, which as yet I perceive no Reason to alter.

I have,

I have, since the Receipt of Yours, had recourse to *Wheatley* on the Common Prayer, and *Hooker's Eccles. Polit.* and had the Pleasure to find their Opinions not entirely different. I have learnt, from the former, &c. that 'Worship' is of *Saxon* Original; and signifies in that Language, as in ours, *Dignifying*, or *Dignity*, and (what there's no Danger of its being mistaken for, in the Place above cited) *Adoring* or *Adoration*: So that the Word *Honour* might be (and in King *Charles* the II'd's Reign was *promis'd* to be) substituted in lieu of 'Worship'. — The Reason of its not being done, tho' Mr *Wheatley* is at a Loss for it, may possibly have been, that, in the Days of so great a Gallant as *Charles*, it was fear'd the Emendation wou'd disoblige the Ladies; who (ever conscious of their own *Excellency*) might have been apt to mistake the Meaning of the Expression: As denoting the Act of a *Superior* towards an *Inferior*.

Oxon. 23 Jan. 1746.

Dear Sir, your very affectionate,
and obedient Servant,

PHAETHON.



*A LETTER to the Rev. Dr FREE; occasioned by his
late ODE in Imitation of Horace.*

Rev. Sir,

AS I received no little *pleasure* in the perusal of your *GUARDIAN*, I have, out of a mere principle of gratitude, thought proper to inform you of it. But for fear you should think that my delight could arise *only* from my *ignorance*, I shall make bold to trouble you with my sentiments on your performance; from whence, I hope, you'll be induced to conclude that my approbation is entirely consistent with reason.

I must indeed confess that several eminent poets have obliged us with several *IMITATIONS* of *Horace*, which have been esteemed worthy of the *Roman*, and for the elegance of the expression, delicacy of thought, and true poetic fire, almost equal to the original: but yet it must be acknowledged that they have produced nothing *like* your *GUARDIAN*; nor have been able to *sink so low* — into their author's meaning. 'Tis in your incomparable piece, that we meet with none of that *enthusiasm*, for which some famous authors have been so notorious. All there is calm, and peaceable; 'tis there that you shew us that you have all your passions subject to your reason; and as you are in your own person convinced of the happiness of such a state, you have taken care not to *rouse*, but lay *asleep* the passions of your readers. So anxiously have you trod the road which leads from imperfection, and carries you directly to the true *PROFUND*! For *Longinus* in his *ESSAY* informs us that a great source of *imperfection* lies in that kind of writing which moves the passions; that it is a sure sign of emptiness, and an undeniable token of drunkenness. But hear him in his own words: for no one can suppose you to be an *entire* stranger to them.

them. Τούτῳ παράκειται τρίτον τι κακίας εἶδος ἐν τοῖς ΠΑΘΗΤΙΚΟΙΣ. Ἐστὶ δὲ ΠΑΘΟΣ ἀκαιρὸν καὶ κενόν. Πολλὰ γὰρ ὥσπερ ἐκ μέθης τινος παραφέροισιν ΠΑΘΗ†. And indeed, *Cecilius*, who wrote a treatise on the same subject, has wholly omitted the *pathetic*, I suppose, as thinking it incompatible with the true *profund*. And in this opinion he is defended by *Longinus* himself, who informs us, §. 8. p. 38. of the same edition, that ΠΑΘΗ τῶα διεγῶτα ὕψος καὶ ταπεινὰ εὐρίσκεται. Which, to save you the trouble of consulting a lexicon, I translate thus; "That kind of writing which is employed in moving the passions, and the true sublime, (or, if you please, *profund*) are a mile asunder, so that wherever we find the former, we must expect an entire absence of the latter." Having vindicated you from any censure on this point, by so great an authority, I beg leave to proceed.

As for your style, it is so *simple*, so *natural*, and so *plain*, that on first reading one wou'd be at a stand to determine whether it were *verse* or *prose*. For as you have avoided spoiling the sense by too great an affectation of good rhyme, so likewise have you avoided spoiling the rhyme by too great an affectation of sense. So well have you disdained all appearance of *art*, which, as *Seneca* acquaints us, is an indication of a narrow mind, that most of my acquaintance are of opinion that you *know* none. When, on the contrary, they should, for that very reason, look upon you as one of the most *artful* fellows in the world: for they must know, that *artis est celare artem*: and I will defy them to produce any *poet* who has shewn less.

Perspicuity is undoubtedly the chief ornament, as to be understood, is the chief end, of writing. That you possess both these qualifications may be evinced from hence; that there is not one of the meanest capacity, but what understands every word in your piece. And how cou'd it be otherwise, when it is nothing but a copy of his daily discourse?

I have indeed heard some, whom the world esteems for their learning and judgment, calling your piece a very *low*, mean and wretched performance; nay, the simplest piece of stuff they ever saw in their lives. But how *justly* they merit the esteem of the publick, I leave you to judge; for, is there one word in their invective, which is not a great recommendation to you, or what you do not really deserve? As for their objection to the piece, drawn from its *lowness*; I beg leave to inform these angry gentlemen, that it is a great sign of its *solidity*. Their objection drawn from its *meanness*, is, in part, answered already; but I shall add, that it is as much a sign of its *goodness*, as a *plain* dress is of a true gentleman. The *simplicity* of it cannot, surely, be blamed; when that was one of the noblest characteristics of the golden age; an age, that always enjoyed the truest wisdom. Besides, let me ask whether or no *simplicity* be not a sign of *innocence*? And will they look upon innocence as *criminal*?

'Tis the advice of a very great genius, * that "imitators shou'd copy the examples in their *own way*;" who tells us that, "divers have by this means attained to *depths* whereunto their own *weight* cou'd never have carry'd them." And who sees not that you, by imitating

† *Pearce's Longin. Ed. Tert. Lond. pag. 22.*

* *Art of Sinking, chap. 9th.*

imitating T. S. and J. H. (who perhaps might have been of your *own function*) are become one of the *deepest* writers that ever wrote.—I could here cite several lines out of your *inimitable* ode, to illustrate this truth, were it not to be seen in *every* line.

As I have studied your piece with no less industry than admiration, examined its beauties, and made myself master of its particularities, I cou'd easily show upon what principle your imitation is founded; tho' some are so foolish as to think it founded on none. And as from hence I imagine that you designed that they shou'd be secret, I promise you, I shall never let any one know——that you ever made use, or have *heard* of the art of *sinking*; no not even the ninth chapter, which treats of *imitation*.

But to conclude, which I believe you are desirous I shou'd; there is so great a resemblance in your expressions with the translators of our psalms; you have made *Horace* so good a *Christian*; and have shewn so little study, and so much of nature throughout your ode, that it justly deserves the

Sibi quis speret idem of HORACE.

I am, Sir, without flattery, your Admirer.——



MR URBAN,

Oxon, Nov. 13, 1742.

THE *Spectator*, I think, somewhere makes mention of a set of philosophers, who flourish'd in his time; and are not yet extinct, in our two famous universities; call'd by the name of LOUNGERS: (*See Mag. Vol. XVI. p. 322*) but, I do not remember that I have ever read, or heard of such a sect, as I have lately discover'd here; which, for distinction's sake, I shall call DORMERS.

You must not expect that I shou'd give you a particular account of their tenets; let it suffice to mention some of the chiefest of them.

The first, taken from the wisest of men, is; That *in much learning there is sorrow*.—Accordingly, they are very cautious, not to run into any excess that way; they are so temperate herein, that, whatever calls (publick or private) they may have to the contrary, they seldom take book in hand, unless it be to save the expence of a soporific draught.

The next, and no less favourite maxim, is; *to take no thought for the morrow*; but, *to let the morrow provide for itself*.—They heartily believe, that *wine was made to rejoice the heart of man*; and, that *it is a treasure to be desir'd in the dwellings of the wise*.—So that, one may see those gentlemen, rising from their beds about noon (often later) and enjoying themselves 'till one the next morning, over a bottle; at which time, like ghosts at the approach of day, they return to their dark abode, the bed-chamber.

It is held a heinous offence among them, to rise before eleven, upon any account, unless it be, that (having forgot to lock their door) they get up to turn the key, lest they shou'd be disturb'd, and immediately pop into bed again.

Their greatest enemy is *Time*, which, as it destroys all things, they are bound (according to their principles) to destroy, in their turn; and,

indeed, I must do so much justice to their zeal, as to say, that they never shew it the least mercy.

Now, tho' I am an utter enemy to all schism, as far as it tends to disturb the peace of society: yet, as I dare answer for these gentlemen, that they will never make any great noise in the world, as long as they are left to themselves, I think they may be tolerated.—Besides, as their way of life is very easy, those young gentlemen, who have been harra's'd by getting up in a morning to go to school, may, when they come to the university, find it very convenient to become their disciples. I must add too, that (whatever some may think of the matter, thus much is true, *viz.* that the fame may be said of each of them, as is said of the righteous; *he dieth, and no man layeth it to heart.*

Thus, Mr *Urban*, have I given you an account of what has fallen under my notice; the publishing of which, may, perhaps, be of service to some, not unknown to,

Your humble Servant, AMICUS.

P. S. I forgot to tell you, that when the bell rings for morning prayers, &c. those philosophers are sick, without any disorder.



S I R,

AS I was lately travelling thro' the hither parts of *Gloucestershire*, I rode a little off my road to see a country church, noted for its neat chancel, where the first thing that caught my eye was a written paper pasted upon the wainscot, directly over the communion table: a copy of which (putting only the initial letters for the names, which are there at full length) I here send you, *viz.*

M A T. XVIII. 17. *Tell it unto the church.*

WHEREAS *T. B.* clerk, vicar of *B.* hath publicly given out (as I am well inform'd) "that it is not safe for any gentleman to trust himself in my company", and that he wou'd take care the gentlemen of the country "shou'd know it;" with other such like opprobrious and scandalous expressions against me; and being call'd upon in a friendly manner to shew cause why he thus aspers'd me, utterly refus'd so to do, or to give the least satisfaction:—I therefore submit it to all impartial judges, whether the said vicar of *B.* hath on these occasions behav'd himself as a gentleman or christian, and not rather as a most graceless and determined slanderer, infligated by the devil, and not having the fear of god before his eyes. And this method I take according to the rule of the gospel, *Mat. xviii. 17.* to do myself justice, and save the lawyers a labour. Witness my hand,

A. W. Rector.

I own, Sir, I cou'd not help thinking what I met with had something in it very solemn as well as particular: it put me in mind of *Hezekiah's* behaviour upon the receipt of *Sennacherib's* bullying letter; when, having no other recourse "He went up to the house of the Lord, and spread it before the Lord." The incumbent, it seems, is a person

son advanc'd in years, and retir'd from the world; and as he sees very little company, has very little opportunity (without expence of law) to justify himself before men; he therefore had recourse to the altar, as to his proper sanctuary. But how far so remarkable a piece of discipline, exercis'd upon an offending brother, is enjoin'd or authoriz'd by the text chose on this occasion (the famous *Die Ecclesiæ*) may afford matter of speculation to divines of all communions: and I shou'd be glad if, by inserting *this* in your magazine, you wou'd give an invitation to the candid and ingenuous amongst them, (and no others, I dare say, will find acceptance with you) to convey by the same canal their sentiments to the publick, upon a subject so curious and uncommon.

I am, Sir, your constant Reader,

Pall-Mall, Jan.

and as constant Admirer,

17, 1744.

VIATOR.



Some REMARKS on a few particular Passages in Daniel's Prophecy, and St John's Revelation, relating to the corrupt Doctrines and Practices of the Romish Church.

I Consider the book of *Daniel*, and the *Revelation*, as parts of one entire, complete prophecy, and the latter as a continuation of the former, but a plainer account of things to come. This prophecy is represented by some, as, *hitherto*, unintelligible, and so of little use. But it seems both absurd and impious, to represent *that* as useless, which was deliver'd by the inspiration of God's holy spirit, who certainly does nothing in vain. This is likewise contrary to the express words of the prophecy: *Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein.* It is true, its several parts are not to be understood before their accomplishment, nor the whole, as we read therein, before the last age of the world, when it will be perfectly fulfill'd. For *Daniel* says, he seal'd it until the time of the end; and *St John* tells us, *in the time of the end the wise shall understand.* And therefore its not being yet understood, is an argument in its favour. It was not intended to amuse the curious, or to make prophets; it does not enable us to foretel or foresee future events, but only to know them, when they happen, by plain and peculiar marks: and we ought to acquaint ourselves with the descriptions here given, in order to know the things describ'd. We may observe further, that miracles are the proper evidence of divine revelation, and that prophecy, which is a species of miracle, is sufficient to convince those that see it fulfill'd, of the truth of the christian religion, and of the world's being govern'd by God's providence, provided they are not maliciously obstinate, nor shut their eyes against the light, which the father of lights, and the God of truth, affords them. This is the last prophecy to be expected by the christian church. When christianity was settled, and this prophecy read in churches, other miracles ceas'd as soon as there was no necessity for them. This alone

was

was sufficient to those that saw some part of it fulfill'd, for to those it is a *miracle*, and to those *only*. It is also a *standing miracle* to those that love and obey the truth, for the apostacy here mention'd was to continue working *till the man of sin shou'd be reveal'd*. And tho' the prophets are taken away, yet the prophecies remain, and they that will not hear them, *neither wou'd they be persuaded though one rose from the dead*. St Peter, as it is thought by Sir Isaac Newton, alludes to the *Revelation* in these words : *We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts*; that is, until ye begin to understand it. For Peter wrote *this* to the churches of *Asia*, to whom John was commanded to send this prophecy. The design of this prophecy is to encourage sincere christians, under all trials, to preserve true religion and virtue, to warn them against future corruptions, which are painted in such strong and lively colours, that they cannot be easily mistaken, when they become visible.

The most celebrated commentators of the reform'd religion, at home and abroad, agree that a great part of this prophecy is already fulfill'd; and that the *man of sin*, the *second beast*, the *false prophet*, and whore of *Babylon*, signify the *pope*, *court*, and *church of Rome*; in *this* there is a perfect harmony between them, their differences being only about circumstances, or other parts of the prophecy. This is the doctrine of the third homily of the church of *England*, and of all our eminent divines from the reformation till the latter end of the reign of *James the first*, when a popish princefs, the bane of *England*, came among us. I shall, in what follows point out only a few marks and characters, which, by the unanimous consent of the most learned protestants since the late most glorious revolution, are allow'd to be manifestly fulfill'd in the *Pope* and church of *Rome*, are accordingly apply'd to them, and, in my opinion, belong clearly to them, and to them only. So far as the events are seen, they explain the prophecy.

N. B. The scripture passages, I shall produce and explain, will be contain'd in as little compass as these remarks.

J. W. ——— s.



EDUCATION in public Schools recommended.

L E T T E R I.

S I R,

I Received the favour of your last, in which you do me the honour to consult me about the education of your two eldest sons. You say you have lately read Mr *Lock's* treatise upon that subject, and that the weighty objections he makes against the publick schools have made such an impression upon you, that you have thoughts of placing them at some small private one, where they will be always under your eye, or rather of having them instructed by a tutor at home; and one of these you desire me, whilst I am in town, to enquire after, and so direct him

to your house in the country. In compliance with your desire, I beg leave, Sir, to tell you, that if you design your sons to be what the present age calls *fine gentlemen*, such an education, to be sure, will do very well. In this case, a small share of latin, a competent knowledge of *French*, dancing, and riding at *Foubert's*, will be sufficient for them. Then a gentleman-like tutor may give them a notion of good breeding, a handsome and graceful behaviour in company, and will save them and you, much time, and a great deal of expence. But as I find you have further views, that you design to render them useful members of the society, and serviceable to their country, to make them compleat scholars, to send them both to the university, and there to let your younger son perform all his exercises, and take all his degrees: As I find, Sir, this is your intention, I can by no means advise you to a private school; nor will I recommend a home-tutor to you, as long as I live, being persuaded that our publick schools are the best education to make young men sound scholars, and to fit and qualify them for the university. Let not Mr *Lock's* notions and objections scare you, for, depend upon it, they are either strained and forced, or are often owing to parents indulgence; a fault, which, I dare say, you have had the care and prudence to avoid. Now the reasons why I prefer a publick education to a private one are these: 1st, That the former is the only way to open the minds of young men, to quicken and enliven their parts, to give them a good taste for books, and the true spirit of composition, which can never be so well attained by a private education. A master of a private school, or a tutor at home, may load their memories with numberless rules, may cram their heads with *Latin*, *Greek*, and *Hebrew* too, and make their ignorant parents think that their children are prodigious scholars. But, Sir, this not the point in question, 'tis the composition, the exercises both in verse and prose, that brighten the parts, that strike the fire out of the flint, fetch the metal out of the mine, and refine and polish it afterwards. I can give you myself several instances of this: I have known many young men, who, for want of lively parts, and a happy memory, have been despair'd of by their tutors and masters, and given up as incorrigible block-heads, which they should never make any thing of, upon removing to a great school, brighten up, and strangely exert themselves on a sudden, and afterwards make a considerable figure in the world. But, 2^{dly}, a publick school is the only place that can inspire a youth with the noble emulation to outstrip his fellow-students in learning. Emulation, without doubt, kept within due bounds, is a worthy and commendable passion, though it is very near a-kin to a bad and vicious one, I mean envy. Envy (as it is defined by a very * ingenious writer) is a grief and uneasiness proceeding from the advancement and prosperity of another. But all grief of this nature is not attended with the same malignity; we may, for instance, very justly and lawfully grieve at the prosperity of the wicked. This is what the best and most holy men have done, and still do. We may grieve and be concerned to see unworthy persons advanced to the highest posts and dignities; this may proceed from a regard to our country, and a love to religion, which we think may suffer by the promotion of such unworthy people. This

is not properly envy, but rather indignation. Thus it is with emulation: We may be grieved and concerned at the prosperity and advancement of another, without any personal pique or envy against him, but purely out of a sense of our own deficiency, which will make us blame our own negligence, and endeavour to attain the same excellencies we perceive in other people. This, within due bounds and proper limitations, is so far from being blameable, that it is highly commendable. 'Tis not to be conceived what a power and effect emulation will have upon young and ingenuous minds. Thus I have sometimes seen a master of a great school, upon receiving a good exercise, or ingenious verses, call a hundred scholars out of the form, read the piece before them with an audible voice, shew them all the fine turns, point out all the beauties, reward the ingenious boy before them, and ask them all when they would bring such a composition as that? This, like wild-fire, has immediately run through the whole class, and given them a generous emulation to out-do one another in their performances. Another great spur to emulation is the custom, at a great school, of getting and losing of places, by which means a boy of spirit and learning, and who is at the top of his form, for want of solving a question which hath been answered by another, shall see himself turn'd down and degraded to the very bottom. Then it is, Sir, that

———*Pudor incendit vires, & conscia virtus.*

Then will his thoughts be at work and on the stretch, then will he study day and night, to retrieve his lost honour, and recover his rank, whilst the other is as active and diligent to keep his ground, and to maintain his post. 3^{dly}, Another advantage of a publick school is the variety of themes and exercises, the different compositions that they daily see and hear, which must needs enlarge their way of thinking, and furnish their minds with a new set of ideas, which in a petty school, and under a private tutor, would never perhaps have once come into their heads. The last advantage I shall mention of a publick education, is, that this alone can give a young man the courage and assurance to speak in publick, and to make a noble figure in great and solemn assemblies: A qualification more necessary in this nation, than (except it be *Venice*) any country in the world, where matters of state are publicly debated, as they were formerly at *Athens* and *Rome*, where eloquence and fine speaking were the steps to attain the great posts and employments in the state. Mr *Lock*, who declares for an education under a private tutor, finds himself a little gravelled here. He saith, "he does not see why a youth with good management might not attain the same assurance in his father's house, as at a publick school. For this end, he advises parents to accustom their sons to whatever strange faces come to the house, to take them with them, when they visit their neighbours, and to engage them in conversation with men of parts and breeding." This I own may have a good effect upon a young man, may cure in some measure his sheepishness and bashfulness, and enable him to come gracefully into a room, and bear a tolerable share in the common conversation of the world. But will this qualify him to appear in publick with applause? Will it give him courage to make

make a speech before such an august assembly as a house of lords, and a bench of bishops? Before such a judicious and clear-sighted body, as a house of commons? Mr *Lock*, I dare say, did not think so himself. Now this proper assurance is, as I said before, only to be attained by a publick school, by the speeches and declamations there, or the solemn and formal publick disputes that are carried on in the university. The gentleman I have just now quoted (Mr *Lock*) had no great opinion of these last exercises. Mr *le Clerc* in his life says, he did not approve scholastick disputes, which he used to say were only making a shew of ones wit and parts, consisted in squabbling, and puzzling the cause, and were not the ready way to come at the truth*. This, I grant, may be true of those disputes which happen occasionally in conversation, when a question is proposed to be argued upon extempore. These I own too often end in squabbling and jangling, and are no more the way to find out the truth, than for two cocks upon the dunghil by their fighting to dig up and find out the jewel. But the case of our university disputes is entirely different: Here the disputant pitches upon his questions a good while, generally a fortnight † beforehand, reads and studies all that has been said and written upon them, hears and refutes the objections of an acute opponent, and all with decency and good breeding (not by calling one another the rude and ill-bred names of ass, ox, fool and blockhead, as is the practice in some universities abroad) and under the direction of a grave and learned moderator, who presides over the exercise, checks the youthful sallies of the disputant, suffers him not to wander from the question, but keeps him close to the point. Now, Sir, if this is not the way to clear up the matter, and to come at the truth, I know not in the world what is. But why do I go about to prove a thing that is so plain and evident of itself? Do but look abroad into the world, take a view of those two august assemblies, the houses of lords and commons, and you cannot want proofs and instances of what I say; in the first of these you find a *Newcastle*, a *Dorset*, a *Wilmington*, a *Winchelsea*, and a *Carteret*; in the last a *Walpole*, a *Pulteney*, a *Shippin*, and a *Wyndham*, who, I can assure you, Sir, were all bred up at *Westminster*, *Eaton*, or some other of our publick schools, and finished their studies in our own universities, without the foreign help of academies abroad. Look upon those likewise that have made the best figure in the pulpit, and have shone most brightly at the bar, and you will find that almost every one of them was brought up in the same publick way. I will not deny indeed but some bright and superior geniuses may have exerted themselves under the disadvantage of a private education, and discharged and adorned the greatest posts and employments in the state, as the late secretary *Craggs*, and a few others I could name; but those are rare examples, and they were forced to be at great pains and labour to attain what a publick institution would of course and naturally have led them to. And this we find confirmed by the practice of the best and wisest nations.

(To be continued.)

* Mr *Lock* n'avoit jamais aimé les disputes publiques de l'Ecole, & avoit toujours soutenu que c'est une maniere de se quorraller, ou de faire ostentation de son esprit, & qu'elles ne servoient point à decouvrir la verité.

† Only a fortnight to my certain knowledge. J. P.

IMPROVEMENTS *for the* CYCLOPAEDIA.

Mr URBAN,

O^r. 22, 1745.

IN furtherance of the great design sketched-out by Cosmopolita in the third number of your Miscellaneous correspondence, I herewith send you my thoughts on what I conceive would be a great *improvement of the plan* there offered to the publick.

It is true the Cyclopaedia was originally designed for a dictionary of the arts and sciences only : but since it would be no great addition to the size, nor unsuitable to the title of this circle of learning, to make it a *dictionary of the english tongue*, after the manner of Furetiere's (which is chiefly valuable on that account) I am apt to think it would be acceptable to the public ; the rather, as we have no dictionary of the language but what is a scandal to it ; and there are scarce any words, how remote soever from such as come under the character of terms of art, but will afford valuable instruction, not without agreeable entertainment.

To give a *specimen hereof*, I have chosen the commonest verb, with a noun-adjective, and two or three particles ; the explication of which, I am willing to flatter my-self, will not be found so jejune and spiritless as to disgust even critics.—— You will therefore publish them in your folio-leaf : that those, who are concerned in the Supplement to the Cyclopaedia, may form a notion of the design, and proceed in the execution of it, as their own sense, or the sentiments of the public shall determine them——In the mean time, if any one will be pleased to take the thing into consideration, and communicate their thoughts hereupon ; the more faults they shall find in this essay, the more service they will do to the republic of letters, and the greater pleasure they will give to

BRITANNICUS.

P. S. I will venture to propose (the thought being suggested by even these dry articles) another improvement, which (I apprehend) will be pleasing at least to the lovers of our sacred writings : and that is To make this dictionary a *commentary on the bible*.——Theology and Criticism are essential parts of the work, even on its original plan. Whatever passages therefore of scripture shall be explained in the course of the alphabet, under whatsoever term : the good christian, though unlearned, may have recourse to it, by a list of the text, in the order of the books ; as in the little specimen subjoined to the grammatical articles afore-mentioned. The whole will add but little to the bulk of the work ; though it will open abundance of light, that would otherwise be lost to the generality of readers. See the article TEXT, in the folio-leaf.

The END of Numb. VI.

Miscellaneous Correspondence:

WITH

ESSAYS AND DISSERTATIONS

ON

VARIOUS SUBJECTS.

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Printed for EDWARD CAVE, at St *John's Gate*. Pr. 6d.

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NUMBER VII.

S I R,

IN 1745, was publish'd (in folio, price 10s. 6d.) a book intitled a Mechanical practice of physick, wrote by D. Stephenson, M. A. and observing you give place in your Magazine to any discoveries and proposals for preserving health, and curing diseases, for attaining both which ends as this contains the most rational extensive plan, I beg the favour that you will lay before the public a short abstract thereof, apprehending that the large price of the work may have kept it from being much known.

I am your constant reader,

PHILANTHROPUS.

1. **T**HIS treatise consists of nine chapters, with a preface, and introduction, wherein the author's design is to bring the practice of physick to agree with common sense, and the original simple institutions of nature, the great physician; and as simplicity of principles is the inseparable criterion of truth, in all the productions both of nature and art, so true philosophy and physick prescribe the following rules.

2. Never to make use of more causes than are necessary to produce the effect or end proposed.

3. Never to account for the production of diseases by hypothetical causes, of whose existence we have no certain evidence, when the same can be done by principles self evident and more simple.

4. To begin to reason *à posteriori*, from the effects and symptoms to investigate the original cause and disease.

5. Never to undertake the cure of diseases by artificial medicines, the properties whereof, with their ultimate effects upon the body, can never be known, when the same intentions can be more perfectly effected by simple remedies of nature's appointment.

6. Never to attempt the cure of any disease by internal medicines, the first or ultimate effects whereof no physician can know, when it may be effected by external applications.

7. It is as absurd to dispute about the original, or era of diseases, as of the world, inasmuch as all diseases have co-existed virtually from the beginning, and will, in all times and places, make their appearance, whensoever their proper productive causes operate.

8. It is neither the business of the philosopher or physician to meddle with the original formation or essences of things, by forming imaginary hypotheses, and endeavouring from thence to explain the operations and effects of nature, or how the universe or an animal might be form'd *à priori*; the human understanding, being as unequal to such undertaking, as finite power and knowledge is to infinite. If we would be either good philosophers or physicians, we must learn both from nature, by diligently observing the phenomena, effects and symptoms re-

ulting from the mutual action of bodies upon one another, by 'duly comparing whereof we can only come to the knowlege of their causes, and the laws which God hath established for the government both of the animate and inanimate world.

9. The human body consisting of an assemblage of contractile-dilatable tubes, infinite in number, and in the manner of their disposition, fill'd with fluids subject to great degrees of rarefaction and condensation, being a machine constructed upon the most perfect principles of geometry, mechanics, hydraulics, pneumatics, &c. is at first wholly and instantaneously formed, and put in motion by God, and continued therein, for a certain time, by the continual influence of the same almighty creating power, operating thereon by means of certain general causes and instruments, which he hath ordain'd for that purpose, namely, aliment, air, natural and artificial fire or heat, motion or exercise, and the passions; which general causes may be consider'd as so many powers, weights, springs or stimuli, apply'd to the animal machine for continuing it in life, health, and for regulating its motions, being for that end dispensed to all mankind, and with common sense are sufficient to answer all intentions for preserving health, and the cure of all diseases.

10. Take away the cause, and the effect will cease, is a maxim in philosophy, from whence it hath been received as an aphorism in physic, that the cure of all diseases consists in taking away their causes, or making them operate in a contrary manner; or, which comes to the same thing, diseases are only to be cured by causes contrary to those by which they were produced; upon which infallible maxim, the following invincible decisive argument is built, shewing the true foundation of all rational physic.

11. Nature, universal reason, and the experience of all ages, have establish'd for truths, that aliment, air, elementary and artificial fire or heat, motion or exercise, with the passions, and secretions, are the true productive causes of health, and all diseases (excepting such as are entail'd by hereditary right, or from an original wrong conformation of the body or its parts;) that the cure of all diseases consists in taking away their causes, or making them operate in a contrary manner (*vide* N^o 10.) from whence it necessarily follows, that the said general causes being judiciously apply'd, in proper times, and quantities, and made to operate with properties, qualities, and degrees contrary to those by which the diseases were produced, are the only true natural means and remedies for preserving health, and curing all diseases.

12. It follows from (N^o 9, 10, 11.) that most of the artificial remedies, especially those of the chemical tribe, wherewith the practical books of physic and pharmacopœias abound, as they are but of modern invention, and known to a very small part of mankind only, and being unassimilable with the principles of animal bodies, can never, for these reasons, be esteemed agreeable to the original institutions of nature; otherwise they would have been communicated to all mankind from the first beginning of time, as the general remedies before mentioned, whereas chemistry, with respect of its application to physic, is but of modern date. This position is further incontestably confirm'd from the continual change and reformation which all those artificial medicines and dispensaries require, some new remedies being daily adding to those
already

already increased beyond all human comprehension, whilst others with pompous titles, after having stood their ground for a time, become at last condemn'd, either as uselefs, or, which is much oftner the case, for being found destructive in their effects. From all which considerations, one can't help concluding, that the practice of physic is not grounded upon any fix'd, consistent principles, otherwise, like nature and truth, it would be always unchangeably the same. And this will ever be the fate of physic, so long as it is built upon the fictitious inventions of men, instead of the plain, simple principles of nature; the causes and remedies which she hath established for preserving health, and curing diseases, (N^o 9, 11.) being but few, simple, general, and invariable from the beginning to the end of the world. And as the true practice of physic can be grounded on no other but those general remedies of nature only, it ought to be the same without variation in all ages also, except what regards the *Majus* and *Minus*, or the greater and lesser apparatus, and other accidental circumstances, &c. So that the true theory and practice of physic ought to be unchangeable, as being both founded on the established laws of nature, and the eternal relation of second causes.

13. The human body is a compound pneumatico-hydraulic machine, consisting of many single machines. Thus the stomach, with the intestines, and lacteal vessels, the heart, brain, lungs, liver, kidneys, testes, spleen, pancreas, with all the other glands and muscles, each of them, with its proper system of arteries, veins, nerves, secretory and excretory vessels, is a distinct hydraulic machine, all composed of elastic solids and tubes, properly assembled for circulating and secreting their respective fluids; and as all these single organs constitute one compound machine, it is necessary they all have a mutual communication, and that they be constructed both of a proper magnitude, and moving force, relatively to each other: this quantity of moving force, that is proper to enable each organ to keep a balance with the others, may be call'd its natural, constitutional, moving force. When therefore all the several organs and glands have their respective magnitudes, and moving forces, that are natural thereto, so as to maintain a just equilibrium with one another, this is what constitutes the idea and definition of perfect health; and the more all the organs approach to this standard measure, of having their moving forces duly balancing each other, the more healthy will the constitution be. But as this approximation to the standard of perfect health admits of various degrees, not only in different persons, but in the same person at different times, so will the constitutions of the body, with the degrees of health, as also the species, degrees, and symptoms of diseases, be greatly diversified likewise.

14. The animal machine is composed of two general principles, the solids and fluids. As to the first, it is to be observed, that the original elements and stamina of the animal solids are interwoven in such a peculiar manner in their first formation, as to acquire a certain degree of cohesion, elasticity, and moving force, which can never be mended for the better afterward, it being absolutely impossible for human art, or all the medicines in nature, to communicate to any one single solid fibre, or to a system of fibres, (such as are all animal bodies) a greater degree of strength and moving force, than what they receiv'd at their original formation.

15. The elementary principles and rudiments of the animal solids admit of infinite variety in their original contexture and composition, from whence arise all the differences of constitutions, strength, genius, temperaments, passions, sympathies, antipathies, idiosyncrasies, &c. in both sexes, and in the individuals of each sex. From hence it follows, that every person, by virtue of the original structure of his solids, becomes endow'd with a particular degree of strength and moving force, &c. which may be call'd natural or constitutional to each person, in the regular exercise and government of which moving force, in the several stages of life, consists the health and longevity of every animal. Thus if the moving force is suffer'd to rise too high above its natural standard, the animal will have its growth unduly accelerated, and arrive the sooner at its maturity and dissolution, and be more subject withal to diseases of the acute, inflammatory kind. And, on the contrary, if the moving force is not duly exerted, but suffer'd to sink below the balance of nature, the solids will be hindered from developing and unfolding duly, and the animal arrive the later at its full growth, and final dissolution, but be more subject to diseases of the chronic kind; so that between these two extremes, of too great, and too small motion or exercise, lies the true golden mean, and path that leads to the temple of health and longevity.

16. The whole moving force, whereby the animal fluids become at first put into a state of motion, heat, fluidity, &c. and continued therein, is intrinsically and wholly owing to the animal solids; the fluids having no tendency or principle of motion in themselves, but being wholly passive, are moved, attenuated, and secreted by the innate elasticity, and moving force, with the attractive power of the vascular solids only. This is manifest from what would happen, supposing a person, having the system of his solids and fluids in the most perfect health, to be seiz'd instantaneously with a total relaxation of his solids; his fluids would that very instant lose all their motion, fluidity, heat, &c. and the power of attraction taking place, will cause the whole sanguinary mass to separate into its compounding principles, which beginning to ferment, will pass through all degrees of putrefaction, it being impossible, without the moving force of the solids, to communicate any degree of motion to the fluids in the vessels of the body, nor to recover and preserve their natural texture, temperament, &c.

17. It is impossible for the human body to be affected with any disease, so long as the solids retain their proper moving force; and whilst the supplies are made proportional to the waste, the fluids will be well condition'd; but if either the solids of the whole body, or of some of its parts only, have their moving force either rais'd above, or depress'd below their natural constitutional state, whereby the just balance of motion between the several organs of the body, with the regular circulation and secretion of the fluids depending thereon, becomes perverted, from thence diseases of all sorts are produced (No. 13,) which, tho' all proceeding from this one general cause of too great, or too small a moving force in the solids, either of the whole body, or some of its parts, yet will they be greatly diversified in their symptoms, (as if they were produced by so many different causes) according as the change made in the moving force of the solids is greater or less, or as it affects the

the solids of the whole body, or some of its organs only. Thus if the elasticity of the solids be rais'd too high, the fluids will acquire a greater degree of motion, heat, rarefaction and fluidity, with all the symptoms attending an increas'd motion, and alkaline state, as, fevers, inflammations, tumors, gangrenes, &c. But if the force of the solids be too much relax'd, the fluids will be affected with all the symptoms consequent from a diminish'd motion, as, acidity, coldness, indigestion, inspissation, &c. with all diseases retaining to the chronic kind, as, agues, consumptions, asthma's, dropsies, atrophies, hectics, scurvies, cachexies, oedematous tumors, ulcers, &c.

18. However the fluids have their peculiar diseases, both as to their quantities and qualities, distinct from those of the solids, yet all these diseases of the fluids necessarily pre-suppose, and proceed from some antecedent distemper in the moving force of the solids, upon which they wholly depend, as effects do upon their proper causes; so that the immediate primary cause and seat of all diseases, whatever be their remote antecedent causes, is to be referred to the solids only, which in all diseases will ever be found to have their moving force either rais'd above, or depress'd below their natural constitutional state, and balance of health.

19. Among all the agents and instruments of nature, motion is the most universal, to which alone the power and force of all bodies is wholly owing, and by which all the operations and effects in the material universe are produced, it being impossible for matter or bodies without motion, either to undergo any change themselves, or to produce any change in other bodies, but they must in such case remain for ever in a state of absolute rest and inactivity; for which reason, by the establish'd order of nature, matter and motion are inseparable, the whole system of matter, and all material beings, are ever subject to some degree of motion, more or less, by which they are kept in a continual fluxion, and thereby fitted to pass through different states, forms, and periods, according to the final ends of providence. Now the general causes and instruments which God, the first cause of all motion and being, makes use of for communicating motion to matter and bodies, are the powers of gravity, or attraction and repulsion, elementary fire, air, elasticity, magnetism, electricity, &c. by which all bodies are kept in a continual state of motion, and have the several states respecting their generation, growth, and corruption accomplish'd.

20. It follows from the last preceding article, that it is impossible to conceive, or for any power to effect a change in any body, animate or inanimate, but by some quantity of motion, either added, or subtracted; whence follows this physical maxim, That all the alterations in animal bodies, tending to health or sickness, are the effects only of some quantity of motion, either added to, or subtracted from the body, or some one or more of its organs, let the causes which add or subtract the motion be what they will, material or immaterial.

21. It follows from (No. 19, 20,) that all the operations and alterations, produced in animal bodies, by any means or medicines whatsoever, whether diet, air, natural and artificial fire, exercise, the passions, emetics, cathartics, diuretics, sudorifics, salivatics, epispastics, caustics, cephalics, ophthalmics, odontalgics, phlebotomy, friction, riding,

riding, bathing, &c. apply'd to the body internally or externally, and operating thereon by what mechanical properties soever, either by their gravity, fluidity, elasticity, pressure, attraction, stimulation, friction, heat, cold, humidity, dryness, effluvia, &c. consist wholly in the different quantities of motion, which they add to, or subtract from the solids and fluids of the body, or some of its parts, it being impossible to conceive or explain the mechanical operations and effects of any means or medicines, upon any other intelligible principles.

22. All the constitutions, both good and bad, of the animal fluids, are produced by motion only, as appears by (No. 19, 20, 21); and as all the motion of the fluids is wholly owing to the motive power of the solids (No. 16, 17,) consequently all the constitutions and qualities of the fluids, respecting their texture, temperament, motion, digestion, sanguification, rarefaction, condensation, fluidity, viscosity, secretion, nutrition, derivation, revulsion, &c. depend absolutely upon the different degrees of moving force in the solids; so that all the said constitutions of the fluids change for better or worse, as the moving force of the solids changes, upon which they wholly depend, as effects upon their proper causes.

23. It follows from (No. 16, 17, 19, 20, 21.) That if we would have any change produced in the fluids, respecting their motion, velocity, heat, cold, rarefaction, condensation, digestion, sanguification, circulation, secretion, fluxility, inspissation, crasis, temperament, derivation, revulsion, &c. these intentions can be attain'd no otherwise but by augmenting or diminishing the moving force of the solids, proportionally to the alterations we intend to make in the fluids; from whence it follows that the great catholic intention in the cure of all diseases consists in keeping the moving force of the solids rais'd, or lower'd to such degrees as suits best for producing the alterations wanting in the fluids, which can be effected by no other possible means.

24. From whence we learn how erroneous the common practice is of proposing to reform the qualities of the fluids, previously and independently of the solids, when at the same time we neglect to regulate the moving force of the solids, which being the true cause from which all the morbid affections of the fluids proceed (No. 22, 23.) ought consequently to be the first principal intention to be pursued, as it is impossible to produce a change in any degree in the fluids, but by adjusting the motive power of the solids proportionally thereto. And the true reason why chronical diseases are so difficult to cure, and of their frequent returns, is, that we make use of the wrong powers, and pursue wrong intentions, by endeavouring to correct the constitutions of the fluids by long courses and loads of noxious medicines and alteratives, whereby the moving force of the solids (which is the one principal intention to be regarded, as being that upon which life, health, and the cure of diseases wholly depend) becomes irreparably destroy'd; for if once the solids are brought to a right state, the fluids will become well condition'd, but not otherwise.

25. The whole moving force of the animal machine consists in the nervous muscular solids, all the morbid constitutions whereof come under two general divisions, namely, constriction and relaxation, with the solution of their continuity. The first comprehends the whole
practice

practice of physic, as the second does, in a great measure, that of surgery.

26. As to the manner and mechanism whereby the animal solids have their force augmented or diminished, or how their constriction and relaxation are effected, of this we can form no other rational idea, than that the more the original stamina or *machinulae* of the solids approach each other, or are brought into closer union and contact, the attraction of cohesion between them being thereby increas'd, their elasticity, spring, and moving force become augmented proportionally, which is what is understood by the constriction of the solids; and the more their compounding *fibrillae* are set asunder, whereby their mutual cohesion is lessen'd, their elasticity and force are diminish'd in proportion; which is what is meant by their relaxation. This reasoning we have confirm'd from experience, from observing, that our bodies are more strong and active, the more compact, dense, and less their dimensions are, which we find to be the state of our bodies in the winter, when they are every way of less dimensions, than in the summer; or after using the cold and hot bath; or when the atmosphere changes from heavy to light, from cold to hot, from dry to moist, &c.

27. It is impossible to conceive the idea of any disease but what must proceed either from too great constriction or relaxation of the nervous muscular solids, either of the whole body, or some of its parts; and in all diseases, there are certain inseparable symptoms, which clearly indicate the solids either of the whole body, or some of its organs, to be in a state of too great constriction or relaxation; for as all the phenomena, and alterations of the body, are only effects resulting from, and ever proportion'd to the moving force of the solids, (No. 16, 17, 20, 21, 22.) which is always in proportion to the degrees of their constriction or relaxation; and as all the internal motions and alterations are ever accompany'd with, and discoverable only by certain external, obvious, sensible qualities, which come under the cognizance of our senses, consequently it is from these external, sensible, evident qualities only, that we can form a true judgment of the state of the solids of the body and its parts, as to the degrees of their constriction and relaxation, and of the proper indications for restoring the diseased organs.

28. However the animal solids can't receive from human art a greater degree of strength and force than what they received at their first formation (No 14,) yet nevertheless the same may occasionally, from the influence of extrinsic causes, and mostly from errors in the non-naturals, have their moving force rais'd or lower'd, beyond what is consistent with longevity, and a continued state of health; and in this respect only it is that they come properly under the direction of the physician, whose principal business is to make a right judgment as to the degrees of the constriction and relaxation of the solids of the body and its parts, and to know how to regulate the same, so as to keep the force of the solids within due bounds, and in a fit state for circulating the fluids, which for that end must be kept of a proper quantity, that is, such as is proportioned to the moving power of the solids.

29. It is manifest from (No. 19, 20, 22.) That all the operations, phenomena, and diseases of the body are purely the effects of its motion only, and do all vary in proportion as the quantity of motion varies in the whole body or its parts; and as the whole motion of the body is
entirely

entirely owing to the nervous muscular solids, it follows that all the alterations in the body, tending either to health or sickness, proceed primarily from the different degrees of force in the solids, from which alone they receive all their distinguishing symptoms and characteristics; from whence it follows that there is but one general intention to be taken for preserving health, and the cure of all diseases, and that is, in keeping the moving force of the solids rais'd or lower'd, as suits best with their constitutional structure, and for attaining the indications wanting.

30. As a conclusion from the foregoing observations, the following general proposition is deduced, namely, The best method for effecting this cardinal intention, relating to the regulating the constriction and relaxation of the solids, with the qualities of the fluids depending thereon, is by submitting the body, or its parts, at proper times, to a greater or less quantity of pressure, by means either of air or water, taking care that their other properties, of elasticity, heat, cold, humidity, dryness, &c. be duly proportioned in such degrees as suits best with the present constitutional state of the body, and organs of respiration, &c. The truth of this capital proposition is demonstrable from the mechanism of the animal solids (No. 26.) and structure of the body, and respiring organs, which being composed of elastic tubes, when the pressure upon the body or its parts is augmented or diminish'd (whether the pressure be produced by air, water, or both,) the effects thereof will be communicated and propagated instantaneously throughout the whole animal system, so that every the smallest evanescent capillary tube, with its contain'd fluids, will be sensibly affected and moved thereby. Thus if an additional pressure be laid on the body, the whole system of the solids being thereby contracted, and their moving force increased, the fluids will be attenuated, and circulated with greater velocity, whereby obstructions will be removed, and the secretions promoted. But if the external pressure on the body be diminished, the internal pressure from the contain'd fluids, as the blood, becoming thereupon increas'd, will cause the whole system of the vessels to dilate, whereby the solids becoming relax'd, and their moving force diminish'd, the fluids will have their motion, secretion, &c. diminish'd proportionally.

31. That pressure, when apply'd, in proper times and quantities, to an elastic, vascular, compressible machine, as the human body, is capable of producing in the most perfect manner all the alterations in the solids and fluids, necessary for preserving health, and curing diseases, is demonstrable from the principles of hydraulics, and the pressure of fluids moving in elastic vessels, with the laws relating to the communication of motion by pressure, percussion, &c. as will be more particularly shown in the several parts of this treatise.

C H A P. I.

32. **T**HE author, in this chapter, demonstrates the present practice of bathing to be very imperfect, often injurious, and its salutary effects in a great measure lost; and proposes a new method, whereby it may be greatly improved, and freed from the imperfections and ill effects to which it is subject; to which end he observes as follows.

33. The

33. The universal efficacy of the cold and hot baths, for preserving health, and curing diseases, is too well establish'd from experience to require any proof; it is also demonstrable, from the laws of motion and animal mechanism, that the salutary effects of both baths are owing to two principles, namely, pressure and stimulation; as to which it may be remark'd, that the water, by its pressure, acts alike in both baths, but its qualities of cold and heat produce different and contrary effects, the former serving to constrict, and thereby increase the moving force of the solids, and at the same time to condense the fluids; whilst the latter relaxes the solids, and rarefies the fluids. It may be further observed, as to the hot bath, that the pressure and heat of the water act with opposite forces and directions, and thereby weaken each other's effects, the pressure tending to contract and condense, whilst the heat, by its stimulus, relaxes and rarefies the solids and fluids. But in the cold bath, the pressure of the water, with the stimulus arising from its cold, co-operate with joyn't forces and directions, both tending to contract the solids, and condense the fluids; which renders the cold bath of more general use and benefit, as its pressure and stimulus both conspire with one direction, and to one end, without destroying the effects of each other. And as the human body is an elastic, vascular, compressible machine, the whole system of the solids becomes subject to a sudden and general contraction upon going into the cold bath, and during its operation is made to oscillate and vibrate with great celerity and force, from the surface inwards to the axis of the body, and from thence outwards to the surface, by which reciprocal action and reaction between the solids and fluids, the former will be strengthened, and the latter attenuated, and circulated with greater velocity; and if a viscosity prevails in the fluids, it will be dissolved, and the whole series of vessels and glands squeez'd and scoured, obstructions remov'd, and the secretions increas'd, especially by the cutaneous and renal glands. So that all the intentions and alterations, that can be produced by constricting and bracing the solids, with the motion, digestion, sanguification, heat, fluidity, derivation and revulsion of the fluids, may be most certainly effected by a judicious use of the cold bath.

34. But as the efficacy of the bath is allow'd to consist chiefly in its pressure, this being always of one definite quantity, the alterations produced thereby must be of one determin'd quantity also, effects being ever proportion'd to their causes. Thus suppose the external area of a person's body equal to fifteen feet, and taking one part with another to be immerg'd two feet under water, which is rather more than what it is in ordinary bathing or swimming, the additional pressure which he will sustain is equal to about 2280 pounds weight, so that this is both the very greatest, as also the very least pressure he can receive in bathing; and if his case required either a greater or less degree of pressure, he can't possibly have the benefit thereof; whence it is manifest that, as the pressure of the water in bathing operates always with one unalterable quantity and force, its salutary effects, depending chiefly upon its pressure, must necessarily be limited and proportioned to that quantity only. So that let a person's strength, age, constitution, indications, and other circumstances be what they will, he must in bathing the common way always sustain the same degree of pressure without variation,

which renders bathing, as now practised, exactly the same with a medicine, as suppose an emetic, to be administered always in one invariable dose to all persons alike, men, children, strong and weak, without distinction; this all physicians would condemn as a most pernicious practice, well knowing that not only different persons, but the very same person at different times, and for different indications, require the quantities of medicines, be what they will, to be varied from less to greater, and the contrary, as answers best with the present intentions; and it is for the same reason, that in some obstinate distempers, as the hydrophobia, &c. plunging or immersing the body deep in salt water is of more service than ordinary bathing in fresh water, by reason both of the greater pressure, and surprize, which operates as a stimulus, whereby greater effects are produced in the body. But this practice of sudden deep immersion, being often attended with fatal effects, when any of the internal viscera are weak and unsound, can never be reduced into common practice, being only to be used in desperate cases, and besides being but of short duration can't effect any notable lasting change in the solids and fluids, which is the reason it proves often ineffectual, tho' no remedy or means can compare with it for efficacy in such obstinate cases, could the aforesaid objections be removed.

35. From what hath been said it is manifest that the great imperfection in the practice of bathing is, that the pressure is always of one invariable quantity; and this serves to shew at the same time how greatly it may be improved, could the pressure be apply'd in all degrees required. From this short rationale upon the mechanical operation and effects of bathing, with the imperfections attending the present use thereof, and the great improvements that may be made therein, all which are invincibly demonstrable from the principles of hydrostatics and hydraulics, with the laws relating to the communication of motion by pressure, applied to an elastic, vascular machine, as is the human body, is deduced and proposed the following capital physical problem.

P R O B L E M.

36. To find a method whereby the pressure of the water in bathing may be increas'd to any quantity required, and adjusted in all degrees as suits best with the constitution, strength, age, symptoms, structure and indications of every person; and that the pressure be laid on, and taken off the body gradually, and the person put in a condition to continue under the pressure, as long as is necessary for attaining the intentions proposed thereby, &c.

37. The author hath given a mechanical solution of this cardinal problem, with the draught and description of a machine and apparatus for bathing, either in cold or hot water, whereby a person, tho' no deeper under water than in a common bath, may be made to sustain a pressure from the water of any quantity required, from that of one perpendicular foot of water, extending through all the intermediate degrees of pressure, to that of a hundred or a thousand feet; by which means the pressure upon the body may be regulated to any degree as will suit best with the present constitutional state and indications, whereby the practice of bathing will be retri'd from its present imperfect state, and from being a particular remedy, as operating with one definite force, and

and as such properly applicable to one case only, will be render'd by this new method a universal remedy of general efficacy, in all cases, wherein bathing of any sort, or the application of pressure in any degree to the body, is proper; so that where bathing proved useful in one case before, it will now be of use in many different cases; and as the same is thus improved, will be one of the most efficacious universal remedies, and, when judiciously applyed, will produce all the primary intentions wanting in the animal solids and fluids, either for preserving health, or curing diseases. This he exemplifies and demonstrates in some of the most obstinate distempers, as, agues, cachexies, dropsies, relaxed solids, cutaneous diseases, venereal distempers, and the bite of a mad dog, or any other animal, with its last fatal distinguishing symptoms, the hydrophobia, &c.

38. Here also is shewn how the practice of pump-bathing, with the method of fumigating the body with vapour-baths, either humid or dry, may be greatly improved by this bathing machine, and apparatus. The author explodes the receiv'd opinion, that the water, during the time of bathing, enters the body by certain cutaneous inhaling vessels; all which, with many useful observations, together with the draughts and description of the machinery thereto relating, may be found explained more fully in the original treatise.

C H A P. II.

39. **T**HE author, in this chapter, discourses of the mechanical operations of the air, consider'd as operating with all its changeable properties upon the whole external human body, with its universal great influence upon animal life, health, and diseases; to which purpose he observes as follows:

40. An animal body consists of various organs, both internal and external, compos'd of an infinite number of contractile-distractile vessels, so framed and put together as to constitute one compound pneumatico-hydraulic machine, all the organs and parts whereof require to be moved, warm'd, moistned and nourish'd, by some fluid substance, as the blood, constantly circulating and permeating the whole system. Now supposing the animal machine to have all its solids and vessels form'd in the most perfect manner, and fill'd with their proper fluids, yet it could never be put in motion, or exert any one vital function, without being continually surrounded with an elastic, heavy fluid, as the air, to support the spring of the solids outwardly, against the distending force of their contained fluids. And thus we find no animal or vegetable can ever be produced, live, grow, or expand its fibres in their natural form and figure, unless they are at all times inclosed within a fluid element, as the air, which by its pressure resists equally the elongation of its fibres. The atmosphere, by its variable pressure, &c. serves as a fluid mould, or matrix, to keep both animal and vegetable bodies in constant motion, and likewise sets limits and bounds to their growth, which they cannot exceed. And besides the air is necessary to all degrees of life in animals, vegetables, fire, &c. as it is an absorbing, exhaling medium, serving to carry off the sulphureous and humid vapours continually issuing from all bodies endow'd with any degree of life,

life, without which constant discharge there could be no circulation, motion, or life in any body.

41. Accordingly the animal machine is composed of three general distinct principles; the first is the solids, serving to give strength, stability and motion to the whole machine, and to the fluids contained therein; the second, is the internal fluids contained in the solids, namely, the blood, the principles whereof are elementary water, with a certain proportion of earth, oil, salt, spirit, elementary fire, and air, dissolved therein. The third principle is an external, elastic, heavy fluid, the air, containing and enveloping the whole system of the animal solids, as within a fluid mould, matrix, or bandage.

42. In consequence of what has been remark'd, the whole system of the animal solids is to be considered as an elastic, vascular, compressible machine, sustain'd between two opposite antagonist powers, acting continually thereon, with variable forces, and contrary directions; one of which powers is the blood, &c. contained in the solids, serving both to repair them, and to keep their spring duly distended from the axis outwards to the circumference of the vessels; the other antagonist power is the air, containing and strongly encompassing the solids, which acting by its pressure and elasticity outwardly, and with a contrary direction thereupon, serves to support the solids against the distending impetus of the contain'd fluids, by compressing and bending their spring inwards from the surface to the axis of the vessels. So that the whole system of the solids may be properly considered as a lever acted upon by two opposite powers, namely, the internal contain'd fluids, the blood, and the external containing fluid, the air; when therefore the solids have their spring and elasticity duly balanced and counterpoized, both outwardly and inwardly, by the contrary actions and pressures of the said two antagonist powers, all the movements and functions both of body and mind will be regularly executed; and in such a state only consists the idea of perfect health. But when any one of the said two powers prevails, and gains the ascendent over the other, whereby the spring and moving force of the solids, either of the whole body, or any of its parts becomes too much augmented or diminished, the balance of health, with all the movements and operations of the animal machine, will be disturbed and disconcerted proportionally. And altho' all diseases proceed from this one cause alone, of too great, or too small a moving force in the solids, yet will they appear greatly diversified in their phenomena, symptoms, and degrees, according as the change made in the moving force is greater or less, and as it affects the solids of the whole body, or some of its organs only.

43. As the constriction and relaxation of the solids, with the properties and qualities of the fluids, and consequently both health and diseases, depend in a manner absolutely upon the pressure, and other qualities of the air, had we a power to change the pressure, and other properties of the air, at all times and places, and cause them to operate upon the body in any degrees requir'd, we should then be furnished with the true natural method of effecting this great intention as to the constriction and relaxation of the solids, which we might render more or less dense, compact and elastic, and thereby augment or diminish their moving force proportionally (No. 26); how this may be effected will be shewn hereafter.

44. The

44. The organization and mechanism of animal bodies necessarily require that the system of the solids be duly counterbalanced, and have their spring equally compress'd and distended by the pressure of fluids, acting both inwardly and outwardly, with contrary directions, thereon. As to the first case, that the solids require to have their spring bent outwardly by the pressure of their contain'd fluids, the blood, is manifest from what happens upon any great evacuation or hemorrhage, whereby, if the quantity of the fluids be by any cause whatever so much diminished, that the vessels, especially the aorta, or great artery, in its systole and state of contraction, can't sufficiently compress the blood, in that case a total cessation of all motion and life immediately ensue; secondly, that it is as necessary that the solids have their spring compress'd and bent inwards, by an external elastic fluid, as the air, acting outwardly thereon, is equally evident from what would follow supposing the air immediately encompassing a person's body to be either annihilated, or kept from acting thereon, the consequence whereof would be, that the solids, for want of air to support them outwardly, would be overpowered, and give way to the distending force of the contain'd rarefying fluids, whereupon the person that very moment would be deprived of all motion, sensation and life, as effectually as if all his vital organs the heart, brain, lungs, or his whole mass of blood had been annihilated.

45. From the foregoing observations, and considering that it is impossible for any animal to be produced, live, or grow, without air, as being the great universal principle of all degrees of life, it follows that the external air encompassing our body, with what is inclosed in its cavities, and within the interstices of the fluids, is to be considered as an essential part in the composition of all animal bodies, as much, and for the very same reason, as the blood itself, one fluid being as absolutely and constantly necessary as the other, to the very being, motion, life and exercise of all the faculties both of body and mind. Neither can this position be invalidated by saying, that in consequence of this new doctrine, if the air is an essential part of our bodies, the same becomes chang'd every time we move out of one place into another, inasmuch as this objection is of equal force as to the solids and blood, both which are in a perpetual fluxion and change, neither the system of the solids nor fluids being the same to day, as yesterday, or to morrow, and much less what they will be at the end of a month or year, when it is probable not one particle of the old stock of blood will be remaining, the blood by which the solids are repaired being successively chang'd and supply'd by the food we take in daily at different times and places, as much as the air which forms the external part of our bodies requires to be continually and successively chang'd.

46. Having shewn the air to be an essential part of the animal machine, as much as the blood, let us next take a general view of the terrestrial atmosphere, with the changes it is subject to, by which we shall better conceive the changes animals must suffer by being continually and necessarily immerg'd therein, and communicating therewith.

47. The atmosphere encompassing the earth is a general chaos and receptacle, between which and the earth (which may be consider'd as a body under digestion by the action both of the solar and subterraneous fire) there is a constant reciprocal circulation of vapours, exhaling from

all bodies animal, vegetable and fossil; and as the air is more or less impregnated therewith, it operates with very different qualities and forces, and produces very different and contrary effects in animal bodies.

48. The atmosphere being ever impregnated with ethereal fire and light, and the exhalations of all bodies, serves as the general laboratory of nature for subliming, preparing, and dispensing that universal vegetative, vivifying spirit, to render the earth prolific; and the atmosphere, thus constituted, serves also as a universal menstruum, by the continual oscillatory motion whereof the parts of all bodies are kept in a perpetual agitation and ferment, and by which the several progressive states respecting the generation, accretion, and corruption of all bodies, animate and inanimate, are brought about.

49. The atmosphere, being a fluid eminently endow'd with elasticity and gravity, is subject to a state of ebbing and flowing alternately, by the mutual gravitation between it and the sun and moon, and that at the same time, and by the same causes, as the tides are produced in the ocean; by which alternate ebbing and flowing of the atmosphere twice each day, and twice each month with an accumulated force (at the same time with the spring tides) the bodies of animals immerg'd therein must be subject to the like periodical changes also, as is evident in the cases of lunatics, epileptics, maniacs, &c. all animals being subject more or less to some extraordinary menstrual crisis and evacuation, &c.

50. Besides the alterations produced in the atmosphere by the joyn't attraction of the sun and moon, its gravity is much alter'd by the winds, as also by heat, cold, humidity, &c. in such wise that the air in the same place shall often differ one tenth part in density and weight, in which case the difference of its pressure upon a person of an ordinary size will be equal to about 40000 pounds weight, which great variety of pressure must produce great difference in the stricture and tension of the solids, and expansion of the fluids in the human body; in case of a greater weight the fibres become more strongly braced, and the fluids condens'd.

51. Moreover heat and cold being two powerful general instruments of nature, and as the atmosphere admits of great variations as to both these qualities, and that often suddenly from one extrem to another, upon these accounts it becomes capable of producing very great and sudden alterations in the animal solids and fluids, which sudden translations from one extrem to the other are generally the productive cause of most of the capital epidemical distempers.

52. The atmosphere being also subject to frequent great changes as to the degrees of humidity and dryness, upon this account it is capable of producing very great alterations in the animal solids, as to their constriction and relaxation, as also in the fluids, as to their rarefaction and condensation.

53. Moreover as the atmosphere becomes agitated by winds, tempests, earthquakes, thunder, lightning, subterraneous fires, exhalations, &c. from all these causes it becomes the instrument of producing many and great morbid affections in animal bodies.

54. From the idea which the foregoing observations give us of the animal body, as being an elastic, vascular, compressible machine, composed of contractile vessels, filled with fluids subject to great de-
grees

degrees of rarification and condensation, and encompassed every way by the air outwardly, as within a fluid, elastic mould or bandage, we readily learn from thence, that as the outer tabernacle and part of our bodies consists of air, and as this particular atmosphere or shell of air immediately enveloping the body of every animal is necessarily subject to the like alterations as the general terrestrial atmosphere, as communicating therewith, we need no longer wonder, nor want a reason why our bodies, being immerg'd continually in this turbulent, restless element, the air, subject to such frequent, sudden, great mutations from so many causes, should at the same time participate and be affected with the like changes, either for the better or worse, in such wise that every the least alteration in the gravity, heat, cold, elasticity, pressure, moisture, dryness, motion, vapours, &c. of the atmosphere, produces a proportional change in the body, as in a barometer, thermometer, and hygrometer, by which perpetual changes of the air, our bodies are kept in a continual variable state of motion, the solids being always either contracting, or dilating, and the fluids expanding and condensing, heating or cooling, &c.

55. All physicians, antient and modern, allow the air, and its different constitutions, to be the great catholic remedy and instrument of nature, by which all that relates to the preservation of health, with the production and cure of diseases, is in a manner wholly govern'd and regulated; of which there needs no proof, it being a truth obvious to every common observer, as well as the philosopher and physician, that certain diseases keep time exactly as to their appearance, paroxysms, remissions, intermissions, periods, and disappearance, &c. revolving periodically with the seasons of the year; and thus we find the spring, summer, autumn, and winter, each productive of such diseases as may be naturally accounted for, from the predominant constitutions of the air at those seasons, as to its greater or less gravity, elasticity, heat, cold, moisture, dryness, motion, exhalations, &c. and the distempers which reign about the intermediate seasons, are the very same specific diseases, only differing in degrees, with those that prevail about the four cardinal seasons, and from which they derive their distinguishing symptoms; so that we may justly say with *Hippocrates* (*Februm omnium Aer faber et medicus est*), "That the several seasons of the year, or the several constitutions and qualities of the air at those seasons, are the true parent and general productive cause both of health and disease."

56. Physic is in nothing so defective as in this one great point, of all the most necessary, relating to the knowledge and physiology of the air, and in the manner how to change and apply its mechanical properties and qualities, and cause them to operate in such degrees and combinations, as suits best with the constitutional structure and indications of the body, and organs of respiration; and had the same pains and charge been bestowed in discovering, by such mechanical experimental methods, the mighty alterations that may be produced by applying the properties of the air, thus duly regulated, to the human body, with the physiology of its effects, all faithfully register'd, with a view to the improvement of physic, as hath been vainly spent in search of its principles and properties in a philosophical, metaphysical way,

way, we should long ago have had a more perfect knowledge of the air, and been made sensible, from experience, of its universal efficacy in preserving health, and curing diseases. This appears to be a neglect the most amazing and astonishing possible, to observe that the philosophers, mathematicians, chemists, the professors of botany, agriculture, gardening, &c. have all given more attention to the influence and effects of the air upon the subjects of their several arts, than the physicians, who are infinitely more interested therein, and ought of all persons to be the most ready to promote and encourage such experimental enquiries into a subject hitherto unattempted, and which promises infinite good to mankind.

57. Nature, universal reason, and the experience of all ages, have established the following maxims; first, that the air, and its different constitutions in the several seasons of the year, is the principal cause both of health and diseases, as its properties are well or ill proportioned to the constitutional structure of the body, and organs of respiration; Secondly, No disease can be cured, unless its cause is taken away, or made to operate in a contrary manner; or, which comes to the same thing, diseases are only to be cured by causes contrary to those by which they were produced. From whence follows this third aphorism, That all diseases, produced by the properties and qualities of the air, acting with a force relatively disproportionate and improper either for the body or respiring organs (to which most diseases, and those of the capital epidemic kind, are owing) admit of no possible cure by any other means but by changing those very properties and qualities of the air, by which the diseases are produced and supported, and causing them to operate with contrary degrees and forces. Thus, for example, if a person becomes diseased by the air's acting with a degree of gravity, relatively disproportionate, and improper either for his body or respiring organs, or both, it necessarily follows, that if the air could be chang'd, and made to operate with a weight and pressure relatively proper, and well proportion'd to his body and organs of respiration, he will thereby receive a certain, safe, perfect cure; which would be impossible to effect by any other means. And the same reasoning holds equally true as to all the other properties and qualities of the air, namely, its elasticity, heat, cold, moisture, dryness, motion, rest, exhalations, &c. any of which, when they become the cause of diseases, by their acting with forces relatively improper to the body, or respiring organs, in all such cases these very properties of the air, which are the cause of the disease, must necessarily be chang'd, and made to operate with forces relatively proper, upon which alone the cure of all diseases produced by the different constitutions of the air absolutely depends.

58. As the new methods described in this treatise for preserving health, and curing diseases, are grounded on the invincible demonstration and argument of the foregoing article, hence is deduced and proposed the following great and most useful physical problem:

P R O B L E M.

59. To find a method whereby the air, that universal principle of life, health, and diseases, may have all its properties and qualities of gravity, elasticity, pressure, heat, cold, humidity, dryness, motion, effluvia,

effluvia, vapors, &c. chang'd at all times and places, and made to operate in such degrees and combinations, separately or jointly, as agrees best with the present constitutional state, symptoms and indications of the body, and organs of respiration of every person, whereby health, and all the good effects depending on the well proportion'd action of the air, and its qualities will be obtained; and all the diseases and ill effects, produced by the improper influence of the air, become remedied and prevented, in the only safe, certain universal manner, and by no other means whatever.

60. The author has given a mechanical solution of this capital problem, with the draught, description and use of a new machine and apparatus, whereby an artificial atmosphere may be prepared, at all times and places, having all its properties chang'd and adjusted, independently of the general atmosphere, and made to operate upon the body, in such degrees and combinations, as answer best with the indications of every person. By having such an artificial atmosphere thus properly prepared, wherein a person may inclose his body at proper times; by causing this atmosphere to operate upon his body, for a proper time, and at due intervals, with its properties and qualities intended or remitted, in such degrees as he finds suits best with his present state and indications; by these means he may change the dimensions of his body, or contract and relax, or augment and diminish, the moving force of his solids, at pleasure, like winding up the spring of his watch to give it new motion, or putting his hair in buckle, or as if his body was cast like a piece of wax in a mould.

61. Such an artificial atmosphere, or air-bath, which admits of having all its properties regulated as suits best with the present indications, being apply'd and made to operate upon the whole external body, will prove the only sovereign remedy for preserving health, and for the prevention and cure of all diseases produced by the relatively disproportionate action of the air, and any of its qualities; by reason this artificial atmosphere may at all times, and for any space of time, and in all places, have its properties adjusted so as to act with any degree of force, independently of, and contrary to those of the general atmosphere, upon all which accounts it must prove the only natural perfect method for curing all diseases produced thereby (N^o 57) in which respects this artificial atmosphere may be considered as a universal fluid mould, matrix, or bandage that may be set wider or closer, slacker or tighter to the body, or rendered heavier or lighter, colder or hotter, moister or dryer, &c. in all degrees as agrees best to the constitution of every person, either to contract and relax, or to raise and lower the moving force of the solids, or to grind and attenuate the fluids, finer or coarser, &c. so that the air being by this means converted into a universal fluid mould, the same will serve as the most efficacious general remedy of nature, for attaining the two following cardinal intentions; first to constringe and relax, or raise and lower the moving force of the solids, occasionally at proper times, as is found requisite to keep them in a fit state for circulating and secreting the fluids, with a proper velocity and quantity: Secondly, in keeping the fluids of a proper quantity, that is, such as is duly proportioned to the force of the solids, and also of a proper degree of fluidity, tenuity, &c. in the regular effect

of which two general indications consists the whole art and secret of attaining health, long life, and the cure of all diseases.

62. Moreover such an artificial atmosphere, or air-bath, will answer all the intentions either of a cold or hot water-bath, and with infinitely greater benefit; for, first, the pressure upon the person's body, in such an artificial atmosphere, may be increas'd or diminish'd in any degree required, so as to be, a hundred times or more, greater than in a common water-bath; and, secondly, there is this great advantage between this new air-bath and a water-bath, either cold or hot, namely, that let a person place his body in what situation soever, and at what depth under water soever, yet as the water is an unelastic incompressible fluid, the pressure will not be apply'd equally to all parts of the body, which will be subject to a greater or less pressure in proportion to their depth under water, the lower parts being more compress'd than the upper, which inequality of pressure will always cause an irregular, unequal derivation and revulsion of the fluids, that are ever determined in the greatest quantity and velocity upon the parts where is the least resistance. But in using this artificial air-bath, the case will be quite different; for as the pressure may be of any quantity required, and is communicated to the body by the air, which being an elastic, compressible fluid, the pressure will be laid equally upon all parts, so the derivation and revulsion of the fluids, either from the surface inwards to the axis of the body, or from thence outwards, will be equable and uniform. Besides, the exercise of the cold bath is too fatiguing and disagreeable to most persons to continue the same regularly, and by reason of its too strong and sudden stimulus is improper for the old, infirm, and such as have unsound viscera, internal tumors, hemorrhages, &c. all which inconveniences will be avoided, and all the same intentions infinitely better attained by such an air-bath, the air being the natural element of the human body. Neither will a person in going into this air-bath be oblig'd to change or take off his cloaths, but may go into the same with as little trouble as into his closet or study.

63. A person provided with such a machine, or artificial atmosphere, thus capable of having all or any of its properties chang'd at pleasure, will find a safe sanctuary therein, by going into which, at proper times, he may secure himself, and bid defiance to all the malignant influences and alterations of the general atmosphere; for let the state thereof be what it will, heavy or light, hot or cold, dense or rare, moist or dry, in motion or at rest, impregnated with effluvia of any kind, or not, &c. if he either actually finds or apprehends any bad effects therefrom, he can prepare and arm this his artificial atmosphere with qualities contrary and differing in any degree from those of the general atmosphere, and such as he finds agree best with the present constitution of his body and respiring organs. And as the air is allowed by all to be the true general cause both of producing and propagating pestilential, epidemical and endemial distempers, such a machine and artificial atmosphere, like an invulnerable coat of mail or armour, will be the most natural certain means, both for preventing and curing the same.

64. Here likewise is shewn how all the intentions proposed by fumigations and vapour baths, both humid and dry, may be attained with infinitely greater benefit by this machine than by the methods now in use.

65. That

65. That the new methods here proposed, of applying the air to the human body, must necessarily be attended with the salutary effects ascribed thereto, and particularly for effecting that great catholic intention (upon which health, and the cure of all diseases absolutely depend,) relating to the regulating the moving force, or the contraction and relaxation of the animal solids, we have confirmed both from demonstration and actual experiments, by putting animals, as birds, into a receiver, and condensing the air therein to a proper degree, upon doing which they are observed to become much more lively, vigorous and active; and it is not in the least to be doubted but every person will be affected in like manner, and receive the same benefit, were they to be inclosed in a proper machine as here described, and have the air condensed therein, and made to operate, for a due time, with such a degree of pressure, cold, &c. as agrees best with the organical structure of his body. Now the effects resulting from this experiment can be ascribed to no other cause, but to the additional pressure laid upon the animal by the condensed air, whereby the original compounding fibrillæ, or stamina of the solids are brought into closer union and contact, and the solids being thereby rendered more dense and contracted, have their elasticity and moving force augmented proportionally, and being made to oscillate quicker, or with greater force, cause a more brisk digestion, circulation and secretion of the fluids (N^o 26). Fire furnishes us with the very same phenomenon, and for the same cause and reason condensed air augments the life of fire and flame, which burn so much the more intensely, as the air is denser. And upon the same principles both animals and vegetables may have their growth accelerated, or retarded, &c.

66. The doctrine and practice proposed in this chapter being so demonstrative, and productive of the most universal good to mankind, cannot be too much recommended to the notice and encouragement of the public for causing it to be put in execution.

C H A P. III.

67. The author having in the foregoing chapter shewn the great influence of the air in preserving health, and in the production, and cure of diseases, consider'd as operating with all its properties upon the whole external body, comes next to consider the mechanical effects produced in the blood, by the joynt action of the air and organs of respiration, and how much health, and diseases, with their cure, depend thereon. To this purpose he observes,

68. The human body is a pneumatico-hydraulic machine, all the motions whereof are effected by three general powers; the first is the moving force of the muscular, nervous solids; the second is the air acting by its pressure outwardly upon the whole body, as also upon the lungs, and within the cavities of the thorax, abdomen, stomach, intestines, pericardium, as also within the pores and interstices of the fluids; the third is the animal fluids, the blood. Now the solids (by which is meant not only the heart, with the arteries and veins, but also all the organs and muscles serving to respiration and voluntary motion) together with the external and internal air, are the two joint powers serving to attenuate
and

and give motion to the blood, which may be consider'd as a resistance to be moved or overcome thereby. When therefore these three powers have their respective forces and resistances well adjusted, all the vital functions will be regularly executed; but when they are relatively disproportionate to each other, the same will be proportionally disordered; and as one of those principal moving powers of the animal machine, namely, the air, is ever changing in its qualities, the other two powers, namely, the solids and fluids, will necessarily be subject at the same time to the like changes also, tending either to health or sickness.

69. In order to discover the true use of respiration, it will be necessary to observe the progress of the animal fluids, from their first change in the stomach, until they arrive at the right auricle and ventricle of the heart, and consider the alterations they suffer in circulating through the vessels and glands, and what further change they require, before they are sent to the left ventricle of the heart, to be detach'd to the several parts of the body, to answer the offices of nutrition, secretion, muscular-motion, sanguification, &c. In the first place, then, that complex fluid the blood, being thrown out of the left ventricle of the heart, is convey'd through the arterial system to all parts of the body, where it not only loses part of its motion, by moving through a system of diverging vessels, but also many of its parts, which it leaves behind, either for the nutrition of the body, or to be discharged by the expurgatory glands. The blood, as it returns through the system of veins all converging to the heart, hath its motion accelerated, but is withal gross, vapid and effete, having its texture much broken and compounded by circulating through the glands, and wanting to have its parts attenuated, and compounded anew, and also to be supply'd with fresh matter for its own nutrition, and that of the body; for this end the chyle, being first duly elaborated by the chylopoietic organs, and diluted with the lymph, is propel'd up the thoracic canal, and emptied into the subclavian vein, where it mixes with the reflux venal blood before it enters the right auricle of the heart; yet still this supply of fresh chyle added to the blood would be of no use, without a perfect assimilation and mixture of both together, to effect which the auricles and ventricles of the heart, being large, hollow muscles, are nowise sufficient; there was therefore a necessity for having another appropriate organ to answer this important use, namely, the lungs, which from their admirable structure and mechanism are in all respects most perfectly fitted for this essential office. For this end the lungs are composed of an infinite number of membranous vesicles filled with air, all communicating together, and with the aspera arteria, upon the surface of which air-vesicles (which is of greater extent than the whole external area of the body) are spread the pulmonary artery and vein, each divided into innumerable ramifications, filled with blood, chyle, lymph, &c. The lungs being a compressible, dilatable, vascular machine, is sustained by the external air pressing upon the whole internal area of the vesicles and air-vessels, and by the internal air in the cavity of the thorax pressing upon its outer surface, as between two antagonist powers, so that in every act of inspiration, as the cavity of the thorax is dilated by the muscles serving respiration, and the air therein rarefied, the external
air,

air, being in that case of superior force, rushes in, and expands all the vesicles, whereby the blood-vessels becoming divaricated, and their capacities enlarged, make way for the blood to circulate freely therein; and again, in every act of expiration, as the thorax becomes contracted, and the air therein condens'd, which by its superior pressure will force the air out of the air-vessels in the lungs, and this, together with the blood-vessels, will be compress'd and contracted; and as the air in the vesicles, being absorb'd with the vapours exhaling from the blood, becomes hotter and lighter than the external air, it must change place therewith, as being denser and colder, which will succeed in its room alternately; so that the lungs being successively contracted and dilated by the inspiration and expiration of the air into and out of the vesicles, the blood-vessels spread on the surface of the air-vessels receive every time a new motion, impulse and stroke, whereby the blood, chyle and lymph become press'd, squeez'd, and as it were wiredrawn, having all their particles attenuated, and intimately mixed, and assimilated, so as to constitute the blood of a similar balsamic texture, &c. which appears to be the first obvious, principal use of respiration, or of the alternate systole and diastole of the lungs, performed by the joint action of the air and respiring muscles.

70. The author assigns another new important office to the lungs, grounded on the following considerations; the whole internal surface of that compound muscular tube the stomach and intestines, from the mouth to the anus, being a part of the external surface of the body, there is the same absolute necessity for having the air constantly apply'd thereto, as to the other external parts of the body; without the constant presence and action of the air within this principal organ, it would be wholly useless, and incapable of performing any of the natural motions and functions for which it is designed (N^o 40, 41, 42, 43, 44.). For this end the air hath a free ingress into the stomach, and whole intestinal tube, where, besides the general use just assigned thereto, it answers many other important purposes; First, it serves as a universal menstruum to dissolve the food, and propel it into the orifices of the lacteal vessels; Secondly, it serves as an antagonist power or muscle to counterbalance the contractile muscular force of the alimentary tube, as also to keep the same duly distended and open throughout the whole length, which would otherwise become collapsed, and all the orifices of the lacteal vessels, with the descent of the faeces, totally obstructed by the compression of the external air, and abdominal muscles. Thirdly, the air being intimately absorbed with the chyle, passes constantly therewith through the lacteals, and becomes mix'd together with the blood, so that all the animal fluids are saturated with air, which serves to preserve their texture, fluidity, heat, &c. Fourthly, as the air together with the chyle is constantly adding to the blood, it is as necessary that it should be as constantly discharg'd, after having answer'd the uses of the oeconomy, to make way for the succeeding supplies of fresh air and chyle; now there is no organ in the body so naturally well adapted for detaching the air, so commodiously, and in such quantities out of the blood, as the lungs. The author therefore from these considerations, and from the peculiar organization of this stupendous organ, concludes it to be specially design'd as a gland for secreting and discharging the

air out of the blood, to prevent its becoming too much accumulated therein, and as such incompatible with animal life, which air not being duly discharg'd in proper quantities, as the other secretions, he takes to be the true cause of many diseases, falsely ascrib'd to other causes. He moreover refutes the common opinion, that the air in the blood is discharg'd by any exhaling vessels in the external surface of the body. The organs of respiration are also absolutely necessary as an auxiliary power, both to assist the stomach and chylopoietic organs in the preparation of the aliment, and likewise the heart and arteries in the circulation of the blood, &c.

71. Considering the great apparatus of mechanical powers and muscles employed in respiration, with the extensive operations, motions and effects communicated to the whole body thereby, it may be justly named the *Primum Mobile*, and principal moving power in the microcosm, or animal machine; from whence it follows that when respiration is not duly perform'd, neither the offices of digestion, sanguification, circulation, secretion, nutrition, muscular motion, &c. can be duly executed, so that to this cause alone of an imperfect respiration, joined to the errors of digestion consequent therefrom, most if not all diseases may be referr'd as to their original cause.

72. As the air is one principal power jointly concern'd in performing respiration, and as the same is ever changing as to its properties of gravity, elasticity, pressure, heat, cold, moisture, dryness, effluvia, &c. this great essential office of respiration, with those of digestion, sanguification, circulation, secretion, nutrition, &c. all necessarily depending thereon, become wholly subject to the dominion and influence of the air, by the alterations whereof we are liable to be attack'd by diseases of all sorts, as fevers, consumptions, asthmas, agues, pleurisies, atrophies, cachexies, hectic, dropsies, relax'd nerves, &c. in all which morbid constitutions we find a change of air to be the only natural perfect cure; and the only reason why it proves unsuccessful is for want of knowing what qualities the air ought to have, which should be always contrary to those by which the diseases were produced; but the great point is where to find such a proper air (*hic labor, hoc opus est.*)

73. As the air is ever changing as to all its properties, and as there is an almost infinite diversity in the structure of the organs of respiration in different persons, it is impossible the air of any place, let its qualities be what they will, should exactly agree with all persons alike; and tho' they may, through custom and use, suit tolerably with the generality of the inhabitants, yet there are many who must suffer greatly therefrom, by the properties of the air being relatively disproportionate to their respiring organs. This consideration suggested an occasion to the author to think, that if a method could be found for constructing an artificial atmosphere, whereby the air which a person is to breathe withal may be rendered endow'd with such qualities as suit best with the present structure, symptoms and indications of his respiring organs, it is thereby proposed that all diseases produced by an imperfect respiration, chylication, digestion, sanguification, secretion, nutrition (which are the original causes of all the capital diseases) and whilst the lungs are yet sound and uncorrupted, will become safely and perfectly cured thereby, and by no other means; in consequence of this reasoning,
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with what was said in (No. 57) the following great, most useful physical problem is proposed.

P R O B L E M.

74. To find a method whereby the air, that universal remedy, and principle of life, may have its constitution and properties chang'd at all times and places, and made to operate in such degrees and combinations, separately or jointly, as agrees best with the present constitutional state and indications of the organs of respiration in every person, whereby health, and all the good effects depending on the well proportioned action of the air upon the respiring organs, will be obtained, and all the diseases produced by the qualities of the air being relatively improper for the respiring organs be prevented and remedied, in the only natural perfect manner, and by no other means.

75. The author hath given a mechanical solution of this problem, with the draught and description of a machine, or artificial atmosphere, by which a person may be supply'd at all times, and for any space of time, and in all places, with air for respiration, endow'd with such qualities, and in such degrees, as agrees best with his respiring organs, whereby all the good effects of the air may be attained, and all its bad effects prevented and remedied; and when the case requires, the air which a person is to breathe withal may be impregnated in all degrees with vapors, humid or dry, produced either by ebullition, accension, attrition, or fermentation, from substances of all kinds, solids or fluids, animal, vegetable, or mineral, by which means the air he is to breathe may be possess'd in any degree with the effluvia of all substances, as have any sanative virtue in respect of the respiring organs, either for contracting, relaxing, heating, cooling, humecting, drying, resolving, fumigating, &c. so that by having the air in the respiring machine thus properly medicated, aromatiz'd, and balmified with exhalations and odours of all kinds, a person may be put in a condition, in the middle of winter, to breathe as benign, pure, dry, tepid, salubrious, air, as by going into the finest flower garden in the middle of summer, or by going to *Montpellier, Italy*, or any part of the earth.

76. And when a person applies the air, thus artificially prepared, as to all its qualities, to his respiring organs, he may at the same time have the air duly prepar'd as to its properties, and apply'd to his whole body externally, as hath been shewn in the second chapter. And thus we are provided with two artificial atmospheres, by the first whereof the air may be regulated as to all its qualities, and made to operate upon the whole external body, as agrees best therewith, whereby all the good effects produced by its action upon the body externally may be attained, and all its ill effects prevented and remedied: by the second the air can be made to act with its qualities adjusted in all degrees on the respiring organs, whereby all the good effects depending thereon will be attained, and all its bad effects prevented and remedied.

77. By this means that pneumatico-hydraulic machine, the lungs, may be brought under the direction and management of human art, so that it may be regulated like a corn-mill, whereby the fluids may be ground finer or coarser, and have their texture, crasis, and temperament alter'd and repaired at pleasure.

78. After

78. After being taught, by the experience and authority of all ages, that the air is the principal cause of animal life, health and diseases, what can be more surprizing than to observe that this universal great remedy of Nature's appointment, without which we cannot live one moment, should be in a manner wholly neglected, and so little regarded, as it is in the present practice of physic, and that no attempts have been hitherto made to bring the same into common use and practice, when we thus plainly see that, by the methods here proposed, the same may, like all other remedies, means and medicines be apply'd and administer'd in proper doses and quantities, and made to operate with all its properties and qualities, in any degrees and combinations, as agrees best with the state of the organs of respiration, and of the whole body and its parts, and for obtaining the indications wanting in both, whilst at the same time we are industriously searching into the properties of every insignificant drug, in hopes of discovering some new catholicon or panacea; but this will ever prove a vain and uselefs research (No. 9, 10, 11, 12.) All the incomprehensible posse and medly of artificial medicines, in comparison of what the air alone is capable of effecting towards the preservation of health, and cure of diseases, fall as much short thereof, as art does of nature, or the light and heat of a glow-worm does to that of the sun.

79. The principles and practices contained in this chapter appear so evident, and productive of such universal good, that the same merit the most serious attention and encouragement.

C H A P. IV.

80. **T**HE author here describes a new apparatus and method of applying and causing the air to act by alternate impulses and strokes upon the external body, which he proposes as the most perfect kind of exercise for preserving health, and curing diseases. To prepare the way for more readily apprehending its good effects, with the reason thereof, he observes as follows.

81. Among all the non-naturals, and means of health, none contribute more thereto than air, and motion, or exercise; and the real end and effects of all kinds of exercise, are to communicate a proper quantity of motion to the solids and fluids, to strengthen and brace the former, and to keep the latter in a due state of motion, heat and fluxility, and promote the secretions. Now the methods of exercising, or giving motion to the body, are various, either natural or artificial; under the first class may be reckon'd diet, air, natural and artificial fire or heat, the passions, walking, &c. under the second head may be reckon'd all means and medicines for preserving health, and curing diseases, as riding, bathing, emetics, cathartics, sudorifics, diuretics, salivatics, epispastics, cephalics, caustics, cauteries, scarification, friction, venesection, music, &c. all the operations and effects of which, and all other means and medicines, consist wholly and only in the quantity of motion or exercise which they communicate to the body and its parts. However it may be affirmed of one and all the said methods, especially those of the second class, that by which way soever the body is exercised, or put in motion, there is a greater stress laid on some parts

parts than others, or the motion is not communicated to all parts alike, the consequence of which will be an unequal derivation and revulsion of the fluids, to and from particular parts, the fluids being always determined, in the greatest quantity and velocity, upon the parts where is the least resistance; consequently that kind of exercise whereby motion is communicated the most equally, and in such quantities as suits best with the body and its parts, must be the most natural and best for preserving health, and curing diseases, except in some particular cases, wherein derivation and revulsion are indicated as necessary, of which equable method of communicating motion to animal bodies, nature hath furnished us with two most perfect examples.

82. The first example of perfect exercise is that which our bodies receive continually from the air, acting constantly thereon, with all its variable properties; for as the external mould or shell of air immediately inclosing our bodies (which is an essential, tho' a very fugitive part thereof, as appears from (No. 45) becoming hotter and lighter by the vapours exhaling from the body, must be continually flying off from the body, and making room for the more remote air, as being colder and heavier, to succeed in its place; by these quick successions of fresh, cold air round the body (without which no animal, vegetable, nor fire could live, by reason the respiration all over the surface of the body, and consequently the circulation would be invincibly obstructed and stop'd) the same, being thus placed in a continual changeable vortex of air, receives a successive impulse and quantity of motion therefrom, whereby all its parts, both solids and fluids, are kept in a continual vibrative motion, from the surface to the axis of the body, and from thence outwards again, and so during life.

83. The second instance of perfect exercise is also derived from the same universal instrument the air, consider'd as operating upon the whole system of the fluids, as they circulate thro' the pulmonic vessels, infinitely ramified and divaricated upon the surface of the air-vessels in the lungs. Here it is to be remark'd, that as the air within the vesicles of the lungs becomes hotter and lighter by the vapours exhaling from the blood, the same must change place constantly with the external air, as being heavier and colder, without which successive supplies of fresh cold air, the perspiration from the whole internal surface of the lungs (which is greater than from the whole external surface of the body) must otherwise be totally obstructed, and consequently the circulation also; which is the true reason why no animal, vegetable, nor fire can live, if confined to the same numerical quantity of air. So that by the alternate systole and diastole of the lungs, and inspiration and expiration of the air, and the successive impulses and strokes thereof, the blood is most perfectly moved, ventilated, and exercised in all its parts.

84. Now in both the foregoing methods it is to be observed that our bodies become exercised, or have motion communicated thereto, by the air, which in the first example operates constantly by alternate impulses and strokes upon the whole external body, and by consequence on the whole system of the solids and fluids; and in the second case, the air acts also continually by successive strokes upon the whole system of the fluids, as they circulate through the lungs. By this we see that the air, being a heavy elastic fluid, endow'd with all its other variable

properties, is on all those accounts the most perfect instrument for giving motion or exercise to a system of contractile, distractile tubes, fill'd with fluids subject to be greatly rarefied and condens'd, as are all animal bodies.

85. The author taking the two remarkable cases aforesaid, as the most perfect methods for communicating motion or exercise to animal bodies, as being instituted by the author of nature, conformable to this most perfect plan and model, the following cardinal physical problem is proposed for a solution :

P R O B L E M.

86. To find a method whereby the air may be made to operate upon the whole body, or its parts, by alternate successive impulses and strokes, and that the strokes be made with any degree of pressure, and velocity, and with any interval between the strokes, and continued as long as required.

87. For the solution of this problem the author hath given the draughts and explanation of a machine and apparatus, by which the air may be alternately laid on and taken off the body, with any degree of pressure and velocity, by which successive impulses of the air the body will become subject to an alternate motion of systole and diastole, from the surface to its axis, and from thence outwards, and that with any degree of velocity, and with any interval between the strokes, and continued as long as required. The subject, arguments, and observations of this chapter being of great importance, merit very much the attention and encouragement of the public.

C H A P. V.

88. **T**HE author, in this chapter, considers the mechanical effects of the air upon animal bodies, upon its being excited and put into a vibrative motion ; for this purpose he observes, that the human body, consisting of a system of solids extremely elastic, is like to an exquisitely string'd musical instrument, the nervous chords whereof being duly tense, are susceptible of motion from the least impressions of external objects ; in such wise, that the smallest sound, or motion of the air, causes the whole human frame to vibrate to its centre. And as the degrees of elasticity and tension of the nervous system are different in every person, and in the same person at sundry times, from thence proceed the different effects which music, or sound, hath upon different persons, and upon the same person at different times. And as music hath a universal good effect upon mankind, by inspiring and exciting the powers and faculties, both of body and mind, to a more exalted disposition for acting in general, in which respect it is really a universal medicine and exercise to both ; and as all its efficacy consists in the tremulous undulatory motion of the air, harmoniously modified, either by the voice or proper instruments, whereby the whole nervous system, but especially the nerves of the ear, being impressed with the like similar vibrations, and tremulous pulsations, propagate the same to the common sensorium in the brain ; this consideration furnished the author with an occasion to reason thus ; That if the air, when put into

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an oscillatory motion, and properly modified, so as to communicate the like motion to one part of the body, the ear only, hath such good and great effects: Then if a certain quantity of air could have a tremulous motion produced therein, of such a strength and force as to shake and agitate the whole animal machine, and communicate the like motion not only to the ear (which in such case must be secured, by a proper contrivance, from being damaged) but to the whole body, and all its parts, that this would prove one of the most perfect kinds of exercise, for preserving health, and curing diseases; this the author calls Mechanical music, in contradiction to ordinary soft music, the first being intended to be raised to such a pitch and strength, as to cause the whole nervous system, and all parts of the body, to vibrate sensibly from its surface to the very axis. The author, induced from the aforesaid considerations, proceeds to the solution of this most useful physical problem:

P R O B L E M.

89. Wherein some general principles are proposed, for constructing an artificial atmosphere, or air-chamber, whereby a certain quantity of air may be put into a strong vibrative motion; and as the human body is a compressible machine, composed of solids extremely sensible and elastic, upon its being placed in the focus of such an artificial phonic machine, or air-chamber, having the air therein agitated like to a violent vortex, the whole body, both solids and fluids, will become affected with an oscillatory motion of systole and diastole, beginning at the surface, and propagated to the very axis of the body, from whence the motion will be reflected outwards to the surface; and thus all parts of the body will contract and dilate successively with great velocity, whilst it is subject to this kind of motion and exercise from the air.

90. That the whole animal system will receive great benefit hereby is evident; and first, as to the solids, by the strong quick tremors and concussions produced therein, such parts as are unfit to be retained in their texture and composition, as being either worn out, or unassimilable with the structure of the animal fibres, will be thereby separated, disengaged, and cast out, and room made for the attraction and reception of other particles of a more homogeneous nature in their places; wherein consists the perfect nutrition of the solids. And as the solids will be greatly benefited by this most salutary exercise, the fluids, by consequence, will have their qualities greatly improved at the same time, by having their viscosity and cohesion dissolved, and rendered more fluxil, and passable through the glands, and thereby prove the best means for preserving health, and curing diseases. That the effects produced by such quick tremulous pulsations, impressed thus upon the whole nervous system, and animal machine, must be surprizingly great for attaining both these intentions, is demonstrable from the principles of animal mechanism, and the laws relating to the communication of motion to elastic bodies (as is the human) by pressure, impulse, percussion, &c. of which the author gives, for instance, the famous case relating to the cure of the poison of the Tarantula, which can be accounted for from these principles only.

91. The author concludes this Chapter with a short account of the cause of electricity, and its use in curing diseases; which may be
summ'd

summ'd up in the following observations: That the earth attracts its fluids of light and air, wherewith it forms to itself an atmosphere, the density, weight, elasticity, &c. whereof increase the nigher to its surface, where the attraction is strongest, and decrease in receding therefrom, until they are lost, and vanish into the general medium of elementary fire, or ether, diffused throughout the solar system. This terrestrial atmosphere (consisting chiefly of elementary fire and air, with the exhalations issuing from the earth) like to a warm, fluid, elastic mould, strongly embracing and compressing the whole surface of the earth, serves to keep the same in a continual vibrative motion, and endow'd with proper degrees of warmth, whereby it becomes a proper nidus and habitation for the generation and growth of animals, &c. Just so, in like manner, every individual animal, vegetable, or other body, as well as the earth, has each a proper sphere of attraction, within which the fluids of elemental fire and air being accumulated, and condensed, form round every body a distinct atmosphere, so much the more dense and elastic, the nigher to the body, and diminishing in receding therefrom, until it becomes of the same density with the general atmosphere, and makes part thereof. This particular atmosphere (consisting chiefly of ethereal fire and air, together with the effluvia issuing out of the body) peculiarly belonging to each body, is of different extents, densities, and qualities, in proportion to the attractive powers and properties inherent in each species of bodies; which atmosphere, like a warm, fluid, elastic, heavy mould, or covering, every where enveloping and strongly compressing every body, serves to keep it in a constant vibratory motion, and possess'd with proper degrees of heat, and in a constant progressive mutation from one state to another.

92. These principles afford the most natural account of all the surprising phenomena of attraction and repulsion, &c. exhibited by electric bodies, when excited to action, which appear to be wholly owing to a brisk vibrative motion, produced in the particles of the electric body by attrition, whereby having their heat and attractive power increased, the atmosphere of the electric body, being now more strongly impregnated with the fluid of fire, and the effluvia of the electric body, becomes agitated, like a violent vortex, with a quick vibrative motion. And as all bodies have their particular atmosphere, consisting of fire, air, &c. if a number of bodies be placed continuous, or contiguous to one another, and one of the said bodies be brought within the atmosphere of the electric body, when solicited to action, the atmospheres of all the other bodies will become agitated with the like oscillatory vibrative motion, which will be propagated, like a cylindrical vortex, through the whole series of bodies, to a great distance, in all directions, and with great velocity, like firing a train of gunpowder, or just as any number of candles, newly extinguished, being placed at proper distances, and in any order and directions, will become all lighted, by bringing a lighted candle within the atmosphere of any one of them. From these principles all the phenomena of electricity may be rationally solved, without having recourse to any fictitious fluid, or any emanation of effluvia, which may be call'd specifically and properly electrical, flowing out of the electrical body itself.

93. Electricity being now the subject of general enquiry, it may be necessary to offer some further observations, shewing this power to have
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been in constant action from the beginning of the world, and to exercise its influence upon the earth, and all bodies within the solar system, as will be evident from the following considerations.

94. The earth being an oblate spheroid, revolves, together with the atmosphere, about its axis once in twenty four hours, at the rate of about 1600 feet in one second of time. By the constant action of the Sun, that immense body of concentrated fire, the fluid of elementary fire, light or ether, diffused every where, is continually agitated with an intense vibrative motion, propagated successively therein, with inconceivable velocity, and to immense distances, and directed in rectilinear rays or streams, serving to warm and enlighten the whole system. As the earth, by the diurnal motion, presents the several parts of its surface successively to the Sun, they receive a brisk vibratory motion from the streams and rays of light impinging thereon, (as may be plainly seen by looking horizontally upon the earth's surface, when the Sun shines thereon in the summer) so that the surface of the earth, from its extream swift motion, and the attrition it receives from the impulses of the rays of light falling thereon, becomes thereby continually excited and put into a state of electricity, just in like manner as the artificial glass spheroid, used for exhibiting the phenomena of electricity, in experimental courses. But as the velocity of the earth's diurnal motion is vastly greater than can be given to any artificial glass sphere, its electrical force and effects, so far as they depend upon the velocity of motion, must be proportionally greater also; and here likewise the velocity of the earth's annual progressive motion in its orbit may be considered as a conjunct co-operating cause.

95. From these principles it is manifest the earth is in a continual state of exerting and communicating the power of electricity to the whole terrestrial atmosphere, and to all bodies upon its surface, which power, thus universally diffused, serves as a general ferment and cause of action, whereby all bodies are kept in a constant oscillatory motion, and disposed to undergo these changes necessary to their generation, growth, and corruption. And this furnishes us with the most natural principles for explicating many of the most abstruse appearances in nature, as the generation of meteors, vapours, exhalations, thunder, lightning, ignes fatui, aurora borealis, winds, water-spouts, tails of comets, &c.

96. The earth being in a perpetual state of exerting and communicating electricity, all animals and vegetables are constantly more or less electrified thereby. And besides, all animal bodies are naturally, of themselves, constantly in a state of exerting and communicating electricity, more or less, from the vital force and action, with the vibrative motion of their parts; which principles furnish the most natural account of those singular instances of sympathy and antipathy, or attraction and repulsion, which some persons have to certain objects, and why yawning is catching; as also for that kind of vital fire, phosphorus, or electricity, observable in the glow-worm, and in the eyes of some animals, as cats, rattlesnakes, &c. by which the latter are said to fascinate, or rather electrize their prey; and likewise the force of the mother's imagination in marking the fœtus, &c.

97. To obviate an apparent objection to this doctrine, it may be
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necessary to observe, that, as there are no bodies perfectly elastic or unelastic, and as the laws relating thereto hold true only in proportion as the bodies partake more or less of these two properties, so in like manner, neither the earth, atmosphere, or any animal, are perfectly elastic or non-elastic bodies, but partaking of these two opposite qualities in different degrees, whereby providence, as in all other things, hath wisely temper'd and restrain'd the power of the earth's electricity (by a just alloy of its opposite quality) within such limits as are necessary and compatible with animal life, so that its effects, tho' both constant and necessary to animals, are not however so strong (excepting in particular cases) as to be sensible, or disturb their natural quiet and ease.

98. The principles here advanced, of the earth's being in a continual state of exerting and communicating electricity to all bodies upon its surface, appears moreover to suggest some probable hypothesis for discovering the cause of magnetism; as both these powers may probably be found to have some mutual relation and connexion; the earth being both the great electrical, as well as the great magnetical spheroid.

99. The author, from considering the sensible effects, and stimulating force, which the fluids of light and air acquire, upon their being properly modified, and put in motion by electric bodies when excited, takes occasion to propose a new mechanical method, which will be of real use and efficacy in the cure of wounds, ulcers, paralytic, and other topical ailments, &c. For as much as all bodies, when heated, either by attrition, &c. emit effluvia (which however, as has been observed, are not the sole cause of those effects call'd electrical) which, when copiously rais'd and emitted by strong friction, are ever accompanied with an intense vibrating motion, impressed at the same time upon the fluids of light and air, if such bodies, especially those of the resinous, sulphureous kind, &c. when strongly rubbed and excited, are applied or brought near to any diseased part, and have their power renew'd from time to time, as it becomes destroy'd or weakened, and kept thus fresh apply'd to the part for a proper time, and at due intervals, the smart vibrations which will be communicated to the ailing part, by the effluvia issuing from the resinous electric body, together with the pungent stimulating force impressed thereon by the fluids of light and air, when thus modified by the electric body, will serve as a dry vapour-bath, and contribute greatly to restore the lost tone and elasticity of the animal solids, and thereby enable them to subdue and overcome the incumbrance laid thereon by the viscid, stagnant humours, &c. The reason of these salutary effects is demonstrable from the laws of the animal oeconomy, and the mechanism and structure of the animal fibres, with the nature of stimuli, and the great and contrary effects which those of the grateful, and dolorific kind, are capable of producing in the organs of sensation.

The subject of this chapter, with the arguments and observations advanced in support thereof, appear to afford a very extensive rational plan for many great improvements in the practice of physic, and as such, merit the most serious attention and encouragement of the public.

C H A P. VI.

100. **T**HE author observes that, as in most diseases the fluids are determined in unequal quantities and velocities upon the parts, occasioned by some of the organs having their moving force rais'd or lower'd more than is natural thereto, which is the cause of most, if not all, diseases (No. 13, 17.) whereby the equilibrium and just balance of motion between the organs being lost, the fluids become circulated irregularly; consequently, in order to restore this lost balance of motion, there are two general indications to be pursued in the cure of most or all diseases; namely, derivation and revulsion. Thus in tumors, when suppuration is proper to be forwarded, also in paralytic cases, and the suppression of any natural evacuation, &c. in such cases a derivation of the fluids to the parts affected is indicated; but in all cases attended with too great an afflux of the fluids to some part, as the head, or upper region, as in apoplexies, hydrocephalies, inflammations of the brain or its meninges, ophthalmies, quinies, pleurifies, hemorrhages from the superior parts, &c. revulsion is necessary, by causing the fluids to move in less quantities to the affected organs, and turning their course downwards. So that there is scarce any disease, wherein the physician will not be obliged to use either derivation or revulsion. And the practice of surgery consists chiefly in a judicious execution of these two general intentions; thus in the cure of wounds, tumors, ulcers, inflammations, gangrenes, gonorrheas, hemorrhages, amputations, ruptures, fractures, dislocations, &c. as the ailing parts are weakest, there will be a greater fluxion of the humours thereto; consequently the cure depends in a manner wholly upon revulsion, and that is best effected by due evacuation, but chiefly by proper bandage; and as the good effects of all bandage consist wholly in the additional pressure being equably apply'd, and in a proper quantity, whereby it contracts the parts, and thereby strengthens and enables them to resist the influx of the humours; consequently, if pressure can be apply'd in any degree required, to the body or its members, either by air or water, &c. the pressure thus produced by the application of a fluid, being more equable and uniform, and capable of being regulated in any quantity, must be infinitely more efficacious and successful in most cases, for effecting a revulsion of the fluids, than any solid bandage and compress, which, tho' performed with the greatest judgment and dexterity, will notwithstanding still act with unequal pressure upon the part, and thereby occasion both pain and fluxion. Accordingly the author, in consequence of the aforesaid reasoning, proposes some new methods and machines for applying pressure in any degree required, by means of air or water, to the several regions and members of the body, as also vapour-baths both humid and dry, &c. whereby these two cardinal, principal indications of derivation and revulsion, will be effected in the most perfect manner: a fuller account whereof, with the draughts and description of the machinery relating thereto, may be found in the original book.

C H A P. VII.

101. **T**HIS chapter contains some general reflections on the structure, mechanism, and morbid affections of the stomach, with its appendage the intestines, and chylopoietic organs; shewing, that this primary complex gland, without a constant supply of air, would be incapable of performing any of its natural motions and functions. To which end it may be observed,

102. That it is impossible, by the laws of mechanics and hydraulics, for any fluid to circulate through a system of vessels, as the arteries and veins, proceeding from, and returning into one common vessel, as the heart, without an alternate successive motion of contraction and dilatation, in the heart, and the vessels ministering thereto. To the end, therefore, that the blood may circulate in the human body, it is absolutely necessary that it be composed of elastic solids, and have certain cavities therein filled with air, such as the stomach, intestines, abdomen, thorax, &c. whereby it is render'd a compressible vascular machine, endow'd with a motion of systole and diastole. Accordingly, the stomach and intestines, being a solitary, hollow muscle, like the heart, and lungs, hath its contractile force counterbalanced by two opposite powers: the first is, the contain'd air and aliment, &c. acting by their pressure upon its outer surface; the second is the atmosphere, in conjunction with the abdominal muscles, diaphragm, and air in the cavities of the abdomen and thorax, acting by their pressure upon its inner surface; so that the stomach and chylopoietic organs, by the variable action of these two opposite powers, besides their proper peristaltic motion, have a reciprocal motion of contraction and dilatation, at the same time, in common with the lungs, which motion being alternately communicated to the food, is the principal cause, together with the glandular juices, of its dissolution and conversion into chyle, which becomes changed into blood by a further analysis, from a like motion it receives from the successive systoles and diastoles of the lungs, heart, and arteries; motion being the great principle by which the animal fluids are kept in a due state of fluxility, heat, &c. (No. 19.)

103. The air being an essential power in the animal machine (No. 45) without the constant presence and action thereof none of the vital organs, neither the stomach, heart, lungs, &c. could perform any of their natural motions or functions. And, moreover, it is by the stomach only that the air is necessarily and constantly convey'd along with the chyle to the blood, to preserve its texture, fluidity, heat, &c. which air, after having answer'd the uses of the œconomy, is secreted by the lungs, and discharged out of the blood, with the humid vapors, in expiration; so that, in a natural state, the air is constantly transmitted to the blood by the alimentary tube only, and is continually detach'd out of the blood by the lungs only, except what is absorb'd in the urine, and discharged by the renal glands. (No. 70,). From whence it is manifest how greatly the natural motions and functions of the stomach, and consequently of the whole body, must be influenced for the better, or worse, by the changes in the general atmosphere, as also from the air contained therein, as it is well or ill proportioned in its qualities and quantity to the muscular force of this essential organ; and likewise from the air's being convey'd,

vey'd, by the stomach, in proper or improper quantities to the blood ; as also from its being secreted by the lungs, and discharged in due or undue quantities out of the blood ; so that from this one obvious, adequate cause alone, of the air's operation and effects within the alimentary tube, as also from its too great, or too small quantity in the blood, we can naturally and easily account for most of the capital diseases, which, by too refined, metaphysical theories, have been falsely ascribed to other inadequate causes (No. 2, 3, 4.) such as the colic, iliac-passion, ruptures, tympanies, emphysemas, consumptions, asthma's, dropsies, atrophies, apoplexies, epilepsies, vertigos, hydrocephalies, palsies, inflammations of the brain or its membranes, hypochondriac and hysterical affections, &c. wherein the author proposes a new mechanical method for curing or giving relief in the said distempers, when produced, as they most frequently are, from too great or too small a quantity of air in the stomach and intestinal tube. And moreover, as nothing contributes more to digestion than clear air of a proper weight, consequently the new methods proposed in the second, third, and fourth chapters, of applying the air, and causing it to operate upon the body, and organs of respiration, with any degree of pressure, &c. required, will serve as the most natural perfect means for promoting this great work of animal digestion, upon which the health of the body absolutely depends (No. 57.)

104. It is manifest, from what hath been said, that the air operates, with all its variable qualities, upon the body, by four different ways ; first, it hath a constant, general, variable action upon the whole external body, and consequently upon the whole system of the solids and fluids (as has been shewn in the second chapter) ; secondly, the air operates constantly, with all its variable properties, upon the whole system of the fluids, as they all circulate successively through the lungs (as is shewn in the third chapter) ; thirdly, as all the animal fluids are continually and necessarily impregnated with air, it acquires a universal action within all the fluids (as has been shewn in the second, third and seventh chapters) ; fourthly, the air hath a constant, necessary operation within the stomach and intestines (which being the true root of the body, bears the same relation to it as the root of a tree does to its trunk and branches) and by necessary consent upon the whole body (as is shewn in this and the third chapter). By this we see our bodies in all their parts, both solids and fluids, are continually subject to the absolute dominion and influence of this most subtil and changeable fluid, the air, which having such an intimate union with the fluids, and such universal access and operation, both outwardly and inwardly, upon the solids, it may be establish'd for a certain truth, and physical maxim, that the air, including its four general ways of operating upon the body, as here briefly described, is the principal cause upon which animal life and health, with the production and cure of diseases, depend. Who then, considering these things, can be so wilfully prejudiced, as to deny or refuse their assent to this truth, namely, That if a method can be found for changing and regulating the properties of the air, and causing them to operate with such degrees as suit best to the indications of the body and respiring organs, that this must be the only catholicon, or universal remedy, and master-key of nature, whereby we can attain perfect health, and the cure of diseases?

105. Most internal medicines are little else than topical applications to the stomach and intestines, upon which their operation is chiefly exerted; and tho' their effects may extend to the other remoter glands, that rather proceeds from the connexion and consent between the stomach and those other glands, than from any real action of the medicines upon these glands; it being found, by experience, that most medicines, such as metallic and mineral substances, boles, earths, testaceous powders, &c. never pass the lacteals, or come within the verge of the circulation, at least in the quantity commonly supposed and intended, and which nature hath wisely provided against, to prevent the inevitable destruction that must ensue from the admission of such extraneous unassimilable bodies into the blood. All which considerations demonstrate how erroneous and destructive the modern fashionable practice is, of administering loads of noxious, insoluble medicines, alteratives, and especially mercurials, for so long a time as is usual in the cure both of internal and external disorders, by the repeated attacks of which medicines, the structure, tone, and muscular, moving force of this essential organ the stomach, and consequently of all the solids, must be necessarily impair'd or destroy'd unseasonably, long before their proper, natural time, and that perhaps to save or give relief to a part of infinitely less consequence, as for cure of a tumor, ulcer, or inflammation upon a finger, or toe, &c. which is curing one disease, and at the same time laying a sure foundation for others much worse. From whence it follows, that if all the same intentions, that are producible by internal remedies, can be effected by external applications of the properties of air and water, &c. to the body and its parts (as is shewn in this Treatise) this must necessarily be the most natural, eligible method. (No. 5, 6.)

C H A P. VIII.

106. **T**HE author, in this chapter, proposes some new machines and methods for curing cutaneous diseases, and external local maladies, as wounds, tumors, inflammations, gangrenes, ulcers, hemorrhages, venereal diseases, &c. chiefly by means of air, assisted by the cold and hot baths, fomentations, vapour-baths, &c. apply'd by proper machines to the disaffected parts, and made to operate thereon by their pressure, and other qualities, in such degrees as will best answer the indications of derivation and revulsion, in the due effecting of which two general intentions consists the cure of the said disorders, so far as art extends, the whole cure besides, being the work of nature, and an effort of the animal machine for its preservation. (No. 30, 31, 100)

C H A P. IX.

107. **T**HE author, in this chapter, gives the draught and description of an instrument, or pyrometer, for measuring the most minute alterations in the dimensions of animal and all other bodies, whether occasioned from the different qualities of the atmosphere, or by motion, rest, eating, fasting, evacuation, retention, the passions, or any other causes whatever, which instrument will serve to discover the
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comparative state of the animal solids, as to the degrees of their contraction and relaxation, as also of the fluids as to their rarefaction and condensation; and as such, will serve as a better monitor than the *Sanctorian* balance, whereby a person may form a tolerable exact judgment of the state of his solids and fluids, and receive previous timely notice, when the animal machine and balance of health begins to verge towards health or sickness; from hence proper diagnostics, prognostics, and indications may be deduced, to direct what is proper both for the prevention and cure of diseases.

108. He observes further that air, elementary fire, and cold, exercise a universal, absolute empire over all terrestrial bodies, which by the continual variable action of these three general causes, are kept in a constant fluxionary state as to their dimensions, being always either expanding and rarefying, as the degrees of heat increase, or contracting and condensing, as the cold increases, or the heat decreases. And further observes that all the instruments hitherto invented are insufficient for measuring the fluxionary increments and decrements, produced in the dimensions of bodies by the said general causes, by reason all those instruments and pyrometers are subject themselves to the same alterations in their dimensions, and as such can never shew the like in other bodies. Of this he gives for instance the lengthening and shortening of the pendulum, the just quantity whereof can't be measured by any instrument yet invented, but may by that here described. To solve this problem, there is nothing more required, than that the instrument have some fix'd, immutable point, from which its motion is always to commence and be computed. How that is to be done, is here shewn.

109. He proposes several curious experiments, that may be made with this pyrometer, upon all bodies, solid and fluid, animal, vegetable, metallic, &c. and how the same, with some small additions, will serve as an accurate barometer, thermometer, and hygrometer; all which, with many useful observations, are more amply set forth in the original Treatise.

By way of conclusion, it may be observed, that the best inventions, tho' ever so demonstrable and useful, are not exempt from censure and opposition, from the prejudices, and separate interests of men; witness, the doctrine of the circulation of the blood; the *Copernican* system, and motion of the earth; the *Newtonian* philosophy, &c.

That when a person hath, with much study and expence, found a method demonstratively productive of the greatest public good, but for certain obvious reasons (besides those hinted at above) is not in a condition to perfect the same, by bringing it into general practice; upon his communicating the invention to the public, and making sufficient proof thereof, in that case it is the duty of the public to interpose, and take the same under their protection, and to concert proper measures for carrying it into execution.

Upon summing up the arguments and authorities advanced in support of the new methods and practices proposed in this Treatise, the same appear invincibly demonstrated, and productive of the greatest general good; health being the greatest temporal happiness, consequently,

ly, any certain method for securing the same, or recovering it when lost, merits the attention of the public more than the acquisition of kingdoms, or the discovery of the longitude, or north-west passage, &c. for which the legislature, for very just reasons, have given due encouragement, altho' there is only a probability of success, whereas the methods here proposed have both demonstration and experience to ascertain their success. It is therefore hoped, that, as the motives in this case are infinitely stronger, that the parliament, from the same public spirit, and as being the guardians of what concerns the lives and health of the subjects, will cause an impartial, experimental enquiry, and process to be made of these new methods of applying the mechanical operations and effects of this catholic remedy and instrument of nature, the air, which alone, when apply'd according to the methods described in this Treatise, will be of infinitely greater use for preserving of health, and curing diseases, than all the artificial medicines that have been, or will be invented.

The general principles and practices of this treatise, as the same are here briefly stated and abridged, the author proposes as invincibly demonstrable, from the institutions of nature, the laws of motion, and the animal œconomy, supported by the experience and authority of the best physicians in all ages; for the truth whereof he hath appeal'd, both in the Treatise itself, and by advertisements in the news-papers, to the gentlemen of the faculty, and undertakes the defence thereof. It is therefore hoped, from a regard to truth, the good of mankind, and the improvement of physic, that they will either favour the public with a better solution of those great and most important problems, proposed in the several chapters of this Treatise, or acquiesce in the solutions which the author hath given thereof; or publish the reasons for their dissenting.

N. B. The draughts of the machines relating to this Treatise, having been executed with much hurry and interruption, are in several respects imperfect, being more in number, and their structure and apparatus more complicated than necessary; which deficiencies the author proposes to remedy, and add divers improvements thereto, whereby they will become more simple and practicable, so that one compleat machine alone will serve to perform all the capital operations; and as the charge thereof will be but small, considering its extensive benefit, upon these accounts it will be the most useful appurtenance for all noblemen's and gentlemen's houses, as also for all hospitals, infirmaries, bagnios, and other public places where people resort for the benefit of air or water, as *Bath, Tunbridge, Scarborough, &c.*

In this Treatise a new machine is proposed, call'd a pendulous vibrating chair, the construction, draught, and description whereof was, by mistake, omitted being put in the copper plates with the draughts of the other machines. This the author proposes as the most perfect machine for domestic exercise, when either the inclemency of the weather, or bodily infirmities, will not allow the benefit of out-door exercise; as will appear by a model which he hath made thereof.

The original Treatise is to be had of the author, at the Office of Ordnance, in the Tower, *London*; and of Mr *Cave*, at *St John's Gate*; Mr *Innys*, in *Pater-noster-Row*; and Mr *Clark*, under the *Royal Exchange*.

EDUCATION in PUBLIC SCHOOLS recommended.

LETTER I. (Continued from p. 282.)

XENOPHON, in the entertaining account he gives of 'educating children among the *Persians*, saith, they had public schools for the several ages of their youths, where the sons of kings and princes ran through the same studies, and underwent the same laborious exercises as those of the meanest peasant. By which their minds were enriched with noble and generous notions, and their bodies inured to such labour and fatigue as might render them useful to their prince and country. But when they came to degenerate from these wise institutions; when young gentlemen were thought unable to go thro' the drudgery of such a painful education, then they were allow'd private tutors at home, and were brought up in such softness and effeminacy, as ended at last in the loss of their glory, and the ruin of their state. The same regard did the *Greeks* shew for the breeding their young men in a public way, which made *Athens* become an excellent school of learning, and the most famous university, not of *Greece* only, but of the world itself. In the same esteem was public education among the *Romans*; *Cato* indeed, as *Plutarch* relates in his life, when his son was capable of learning, would suffer no body to teach him but himself; but *Cato* was a man of humour and fancy, and stands a single instance by himself. For it is certain the *Romans* had public schools for their children to begin their studies, and then they sent them as far as *Athens* to finish and compleat them*. But in process of time, the *Romans* themselves degenerated from these good institutions, and had their children educated at home, and that by slaves whom they purchased with money. Of this the author of the *Dialogue de claris oratoribus* (which is generally attributed to *Quintilian* or *Tacitus*) makes a sad complaint. 'A child † (saith he) 'as soon as he is born, is first delivered up to a *Græcian* maid, then 'to one or two vile slaves, who, by their errors and fables, corrupt and 'infect his tender mind.' And yet this is the fine education which a late noted writer, in a heavy Preface, prefers to that in our universities, lamenting the misfortune of the youths of this nation, for being under the care of priests, that have no just notions of liberty and generosity. As if vile slaves, bought with money, could inspire them with better sentiments, and truer notions of liberty and virtue. As I may have occasion to speak of this more fully in another place, I shall say no more of it at present. But I hope, Sir, I have said enough upon this subject to satisfy you that public schools are the most proper for the education of children, as being the fittest places to give them the true spirit of composition, to fire them with a noble emulation to exceed each other, to furnish them with proper courage and assurance, and to fit and prepare them for the university.

* Where they staid 7 years, as they do in our universities, as appears by *Horace*,
Ingenium sibi quod vacuas desumpsit Athenas,
Et studiis annos septem dedit. HOR. 2. Ep. 2. V. 81.

† Natus infans creditur Græcæ ancillæ, cui adjungitur unus aut alter servus vilis; & horum fabulis & erroribus teneri animi imbuuntur. Ed. Elz. pag. 775.

But the grand objection against the public schools, which Mr *Locke* insists upon, and which I find sways very much with you, is the corruption and contagion of vice and rudeness, which are said very much to reign in those places. This is not, Sir, a late and a modern complaint, but is as old as *Quintilian* himself, who takes notice of it in his *Institutions*, where he fairly and impartially considers all that can be said for and against this sort of education. Part of the charge indeed he confesses to be true, but a great part of the blame he lays upon the parents themselves, and the first tincture and impression which they gave to their children at home. ‘I wish (says he) we did not corrupt our own children ourselves, and soften and dissolve their minds in their infancy. That tender education we give them, which we call indulgence, weakens and enervates both their bodies and minds. Can a parent imagine that a child who is nursed up in purple from his very cradle, and indulged in the use of gay and gaudy dress, will not retain a fondness for those vanities as he grows up? We shew ourselves pleased with the freedoms and liberties those little creatures take. We are delighted with their discourses, tho’ never so loose and indecent, and instead of checking them for those we rather encourage them to go on. Can we then wonder, if those children, whom we have thus taught ourselves, who have seen and heard us guilty of the same indecencies, who have been present at all our feasts and revels, and there have heard our loose and obscene songs, are ready to practise the very same themselves, when they grow up to be men? Those excesses, by degrees, become a custom to them, grow to be a second nature, and the young creatures learn vicious practices before they know them really to be such. Now these faults and excesses will not fail to be laid to their schools; whereas ’tis they that carry them thither, and corrupt and infect such youths as were spotless and innocent before.’ I am apt to think, Sir, that if I had not quoted my author, you would have thought I had been giving you a description of the modern educating of our youth; since it so exactly tallies with the present practice. For no sooner has the child, by his sureties, renounced the pomps and vanities of this world, but the very first care of the fond mother is to dress it up in the most gay and gaudy cloaths, and as it grows up, continues to train him in the same vanity of shew and dress. The mother especially will be very uneasy, if her son cannot go so fine as her neighbour’s. Then the young spark must be taught to know the world, that is, must be carried to plays, and the entertainments of a loose and corrupted stage, which to be sure must be an excellent school for such as have not yet attained the years of discretion, and (as if this was not enough to corrupt them) the parents themselves suffer them to share with them at their entertainments, in the use of the most delicious wines, and in all the other branches of
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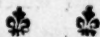
† Utinam liberorum nostrorum mentes non ipsi perderemus. Infantiam statim deliciis solvimus. Mollis illa educatio, quam indulgentiam vocamus, nervos omnes & mentis & corporis frangit. Quid non adultus concupiscet, qui in purpuris repit? Gaudeamus, si quid licentius dixerint, verba ne Alexandrinis quidem permittenda. Deliciis, risu & osculo excipimus. Nec mirum, nos docuimus, ex nobis audierunt. Amicos nostras, nostros concubinos vident. Omne convivium obscœnis canticis strepit, pudenda dictu spectantur. Fit ex his consuetudo, deinde natura, inde soluti & fluentes. Non accipiunt e scholis mala ista, sed in scholas attulerunt, &c.

a gay and luxurious life. With such hopeful beginnings, such special preparations as these, the young gentleman is sent to some public school; or university, where he enters into a new scene of life, that cannot be very agreeable to his inclinations, nor suitable to the manner in which he hath been brought up. And can parents flatter themselves that their children will become new creatures on a sudden? that they will not be uneasy under such a galling yoke, and that the fond indulgence, which they have met with at home, will not render them perverse and obstinate, and impatient of all restraint and correction abroad? Can they expect the pamper'd youth will be content with the scanty college fare, and not, like the Jews of old, hanker after the flesh-pots of *Ægypt*, after the delicious meals he used to make? That he will not make elegant entertainments in his chamber, and often regale himself with those delicious wines, which he has not lost the taste of, and in which he has been used to indulge himself at home? This must of course increase the expence, and gall the thrifty parent, who will be sure to lay the whole blame upon the university or school, never considering that

Corrumpunt illos exempla domestica ———.

that the vices and extravagancies began at his own house, and cannot be justly laid at any door but his own. I shall not insist any longer upon this, because, as I believe you need not apprehend any such danger from the education you have given to your sons, so I dare say you have instilled such excellent principles into them, as will secure them from any other corruptions, which they may meet with at the university or school. But I think 'tis now time to conclude this letter, which is run into a greater length than I at first designed. I beg leave to make but one observation more, which is, that tho' the judicious author of the *Spectator*, who, with his usual exactness, has examined the matter of a private and public education, and appears, with Mr *Locke*, to incline to the first of these; yet in the close of his paper he seems to give up the question. 'A private education (saith he) would furnish out a good subject for *Plato's* republick; a public one, a member for a community over-run with artifice and corruption.' Now, since this republic of *Plato* is a *meer ens rationis*, a community in *nubibus*, such as is not to be found on this side the grave, and since, turn out your sons where you will, you must venture them where artifice and corruption will reign, is not this plainly yielding up the question, and giving the preference to a public education?

I am, S I R, &c.



Objections to some Passages in Mr Warburton's Sermon on the General Fast Day, December 18, 1745.

(See *Gent. Mag. Vol. XVI. p. 33, 67.*)

Mr URBAN,

AS you have given us an abstract of Mr *Warburton's* Sermon in your two last Magazines, I hope you will indulge me a few Remarks upon it.

Some

Some things he advances seem of little importance, *viz.* 'God's dealings with the Jews are no rule to other nations; but both they and we shall be dealt with by the same rule of justice and mercy. [See *Gent. Mag.* Vol. XVI. p. 34 B.] Or, as elsewhere, thus; 'States have a moral agency, and the Jews were considered in this light.' [See p. 67, D.] Again 'States receive good or evil; not because they can have only a present existence; but according to their moral merit and demerit.' [See p. 67 E.] Again, 'No ordinary or natural evils, but only those extraordinary, are judgments.'

These, and such like, seem to be distinctions without any material difference; for, their practical uses and inferences are much the same either way.

Some passages are liable to objection: as, where he calls superstitious those two notions, whereon, I think, is founded the fast of *Jan. 30.* (I hope this fast cannot bring the pretender). 'The first is, that of God's punishing children for the crimes of their parents.' [See p. 33 E.] Here, if it be meant of single families, 'tis foreign to the scope and drift of his discourse; and so I leave it; but, if he speaks of people or nations, as may justly be supposed, then he has contradicted it afterwards; where, speaking of states and communities, he says, 'Generally a new succession feels the pain of their predecessors' transgression.'

The other superstition is, 'men's styling modern kings the Lord's anointed, and consequently making resistance to be rebellion against God.' [See p. 33 F.] Now, seeing there is no such phrase as *Lord's anointed* in the New Testament, let *St Paul's* words, *minister of God*, or *ordained of God*, be used instead of it; and let that apostle's argument for resistance be likewise urged, that we may discern the weighty reasons for neglecting the fast of *Jan. 30.* Besides, if we maintain and justify other mens sins, we thereby make them our own, and are equally guilty. And if judgments usually point out the sins, these locusts and their leader may call to mind the iniquity of that day; and popery threatening our candlestick, may signify some great abuse of it, from pulpit to press, as well as unprofitableness under it.

We are further told that *anointed* was only *deputy*, because the Jews were under *theocracy*. To this it may be objected, thus, *viz.* when *Samuel* judged *Israel*, and the Lord their God was *their king*, the people rejected the Lord that he should *not reign over them*, and asked a king like all the nations, and *the Lord set a king over them.* 1. *Sam.* Chap. 8 and 12. Here 'tis plain that the Lord appointed a king of *Israel* instead of himself; and all succeeding kings of *Israel* and *Judah* were *likewise* not deputies but monarchs: and thus theocracy ceased above 80 years before king *Rehoboam*, in whose days the Jews first became a separate people; so the Jews, as such, never were under *theocracy*.

Again, 'private vices and impieties brought wrath and judgments on the Jews, but cannot upon us; yet we must amend the vices to avert the wrath.'——Again, 'such a nation as ours can provoke the divine wrath only by neglect of good faith, justice and equity towards other states:' but, he says, 'blessed be God! *Great Britain* has a cause which may not only, with modesty, supplicate the protection, but, with confidence, appeal to the justice of heaven.' His
hu-

humiliation is well adapted to the justice of his cause; it calls to mind another like it; *God, I thank thee, that I am not, as other men are, &c.*—I pass by his politics, as being out of my sphere; tho' some may think these troubles to be natural effects of past management; yet notwithstanding the nation's good faith, and his confidence, he says, 'we are called upon to humble ourselves before the avenging hand of God, and deprecate his judgments by confession, and amendment of our sins,' *i. e.* our private vices and impieties. Here, no sin is allowed to be national, except neglect of good faith, of which *Britain* is innocent, yet judgments are upon us, which may be averted by private repentance; and thus national judgments are on us without national sin; and which may be averted, not by national, but private repentance.

To be short, I think, first, that 'tis easy to shew your abstract in the Magazine to be a collection of needless distinctions, errors, and contrarieties; secondly, that you are of the same * opinion, because you have collected only, or chiefly, such weeds; thirdly, that some of his other works are like unto this; and, lastly, that the errors, &c. are visible to every intelligent reader; therefore, I give you no further trouble at present.

I am, Yours, &c.

LAICUS.

* No inference of this sort ought to be made, because it is a compiler's business to collect what is remarkable and extraordinary.



Mr URBAN,

SO great is the infelicity of the deprivation of sight, and the recovery of it so seldom effected when the Tunicles of the eye are wounded, that any apology for communicating the following case will be unnecessary.

Bristol,

I am, Sir, your very humble Servant,

Dec. 13, 1746.

J. NORMAN.

OCT. 25th, *Hannah Spencer*, about thirteen years old, received a stroke in her eye by a piece of lime-stone mortar taken off a wall; the force of which, tho in some measure abated by passing thro' a glass-window, wounded the *cornea* and *sclerotis* (together with the connected *iris*, as appeared afterwards) at their junction on the inferior lateral part, towards the little *canthus*. The chamber of *aqueous humour* was filled with blood, and a small part of the black *choroides* protruded at the wound. I presently took eight ounces of blood from her arm, order'd breast-milk to be frequently milk'd into the eye, and applied a compress dipp'd in *album. ov. unius*, *aq. rosar.* 3 ounces, *spirit. vin.* 2 ounces, with gentle bandage, directing it to be renew'd occasionally; and the same evening applied a *vesicatory* to her back. The next day the eye look'd much inflam'd, and was very painful, part of the extravasated blood was already absorb'd, which two days afterwards disappear'd entirely. On the 28th all the *iris* being visible, the injury it had received was plain, not any motion could be perceived in it, the pupil was changed to an oblong figure extending to the place of the wound; and tho' the *humours* appear'd perfectly transparent, yet was the eye quite blind. The 29th she took a *cathartic*, *ex infus. senn.*

&c. which was repeated Nov. 1. By these means the inflammation abated and the pain grew less. Nov. 5. the *iris* began to recover its movement, except that part which was wounded, and the patient could distinguish objects, tho' faintly.

For a still further derivation from the part, I made a *fontanel* in the arm; and now freed the eye from the compress and bandage, the air being to the eyes a natural element. What next demanded attention was the wound itself, at which a small vesicle by its prominency gave some uneasiness. I pierc'd it with a couching needle, but by the next day it was filled again. I then attempted to destroy it by a touch of the *Lap. Infernal.* yet unsuccessfully, for when the slough cast off, it appeared no smoother than before. Rejecting this painful method, I had recourse to as tight a bandage as the part would bear, together with a collyrium, *ex aq. rosar. & sacchar. saturn.* which succeeded better, but not entirely well, there still remained some degree of elevation.

Nov. 21, every thing was thrown aside but the *collyrium*. Dec. 12, which was yesterday, I saw her again. The cicatrix appears smoother, is not at all troublesome, and the sight (excepting the interruption from the cicatrix) as clear and strong as that of the other eye.

A case not very unlike this is recorded in the *Philosophical Transactions* (vide *Mihles's Abridgment of the Essays, &c.* Vol. 2. p. 364.) communicated by Mr *Baker*, attended too with the like happy event.

Mr URBAN,

Cambridge, Nov. 27, 1747.

HOW far the *Cyclopædia* may be improved, and rendered more copious (without enlarging the price) sufficiently appears by the specimens publish'd in the *Misc. Cor.* No. 3, 4, 5, 6. The proposer of this Improvement, instead of hinting the least defect in Mr *Chambers*, seems to extol him too much. His character is not very high here; however his greatest fault is copying the faults of others. That he had a genius far beyond some other compilers of dictionaries, is easily discovered by comparing their prefaces. Poor *Nat. Bayle*, being told of his preface, honestly owned that (like some mechanic) he could furnish tools for others, but knew not to use them himself.

However master *Bayle's* work, if you can pardon the insertion of some indecent words, has not near so many faults, as the highly extolled *English and Latin Compendium*, of which the second edition, tho' unpurged of them, is lately published under the sanction of the royal name, procured on pretence of great labor; what that only can effect, may be discover'd by the new preface, which stands much more in need of honest *Nat's* apology, as this dictionary is designed to furnish *phrases* as well as *single words*, for the use of the *British Nation*.—I shall, if it be acceptable, in my next, by giving a short list only of the *corrigenda* (for the whole will fill a pamphlet) shew, how many improvements may yet be made even upon *Ainsworth*, and what room there is for a better Latin Dictionary.

Yours,

A. B.

Miscellaneous Correspondence:

W I T H

ESSAYS AND DISSERTATIONS

O N

VARIOUS SUBJECTS.

N U M B E R V I I I .

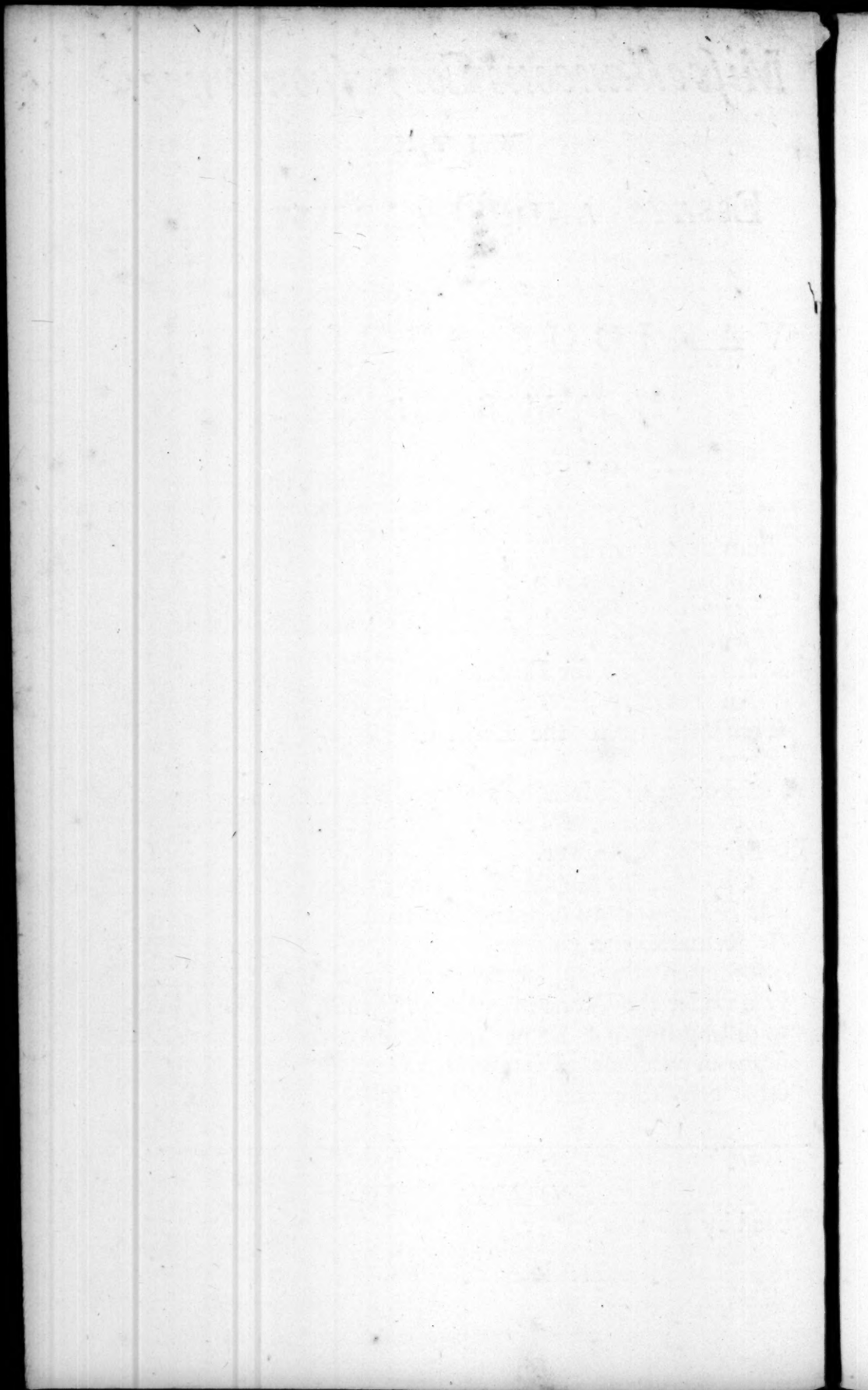
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M.DCC.XLVIII.



Miscellaneous Correspondence, &c.

NUMBER VIII.

Remarks on DANIEL and the REVELATION,
continued from Numb. VI. Page 280.

BEfore I begin with the *Revelation*, or the Prophet *Daniel*, I shall produce the following Passages to the same purpose.

² *Theff.* ii. 3. "That day shall not come, [i. e. *the day of judgment*] except there come a falling away first, and that man of sin be revealed, the son of perdition."

4. "Who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, shewing himself that he is God."

9. "Whose coming is after the working of Satan, with all power, and signs, and lying wonders."

Here is a short description of *the man of sin*, who is likewise called *the son of perdition*, or *rebellion*, for some copies read ἀνομίας. He opposes all government, and exalts himself above it; is a pretended christian, for he sitteth in the christian church, the only temple which God has had since *this* was wrote. But he gives himself up to diabolical arts, using religious cheats, and force over the consciences, bodies, and estates of men, boasting of false miracles in order to gain profelytes, and to raise his own power, shewing himself that he is God, or a governor, not only of this world, by dethroning princes, and absolving subjects from their allegiance, but of the world to come, by forgiving sins.

¹ *Tim.* iv. 1. "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and the doctrine of devils."

The doctrine of devils ought perhaps to have been translated, the doctrine about dæmons, the original word being δαιμονίων, which signifies the dæmons worshipp'd by heathens. Now as these dæmons were said to be male and female, their heathen worshippers must mean by them the souls of dead men and women. Besides, *Marcus Antoninus* calls the human soul the *dæmon within us*.

2. "Speaking lies in hypocrisy, having their conscience fear'd with a hot iron."

Speaking lies in hypocrisy 'about the apparitions of those dæmons, or fains, and the miracles done by them, and by their relicks.

3. "Forbidding to marry, and commanding to abstain from meats, which God has created to be received with thankfulness."

Placing virtue in abstinence from marriage, injoining many superstitious and ridiculous fasts.

Rev. ix. 20. "Repented not of the works of their hands, that they should not worship devils [i. e. *dæmons*, *δαίμονια*] and idols of gold and silver, and brasse, and stone, and of wood."

— 21. "Neither repented they of their murders, nor of their * forceries, nor of their fornication, [i. e. *idolatry*] nor of their thefts."

The *Romish* church is vastly addicted to the worship of *dæmons*, or saints, and not only so, but even of idols made of metal, wood, and stone. Our histories are full of their murders, and of their thefts, or unjust gain by pious frauds and tyranny. Most persons have heard of the papists' holy wars, as they were falsely called, of the Inquisition, *French* and *Irish* massacre, queen *Mary's* bonfires, gunpowder plot, the behaviour of the duke of *Alva* in the *Netherlands*, of *James* the second in *England*, of the *Spaniards* in the *Indies*, and, to mention no more, the late bloody doings of *French* and *Highland* papists in *Scotland*, and some parts of *England*.

— xi. 9. "And shall not suffer their dead bodies to be put in graves."

The papists not only murder the innocent for refusing to belye their consciences, but also deny them burial.

Cælo tegitur qui non habet urnam. Lucan.

— xiii. 1. "And I stood upon the sand of the sea, and saw a beast rise out of the sea, having seven heads and ten horns, and upon his horns ten crowns."

This must be understood of the western empire of the *Romans*, whose metropolis was built on seven hills, and thence call'd the seven-hill'd city, which had gone thro' seven forms of government, and was on its fall divided into ten European kingdoms, viz. the kingdom of the 1. *Vandals*. 2. *Suevians*. 3. *Visigoths*. 4. *Alans* in *Gaul*. 5. *Burgundians*. 6. *Franks*. 7. *Britons*. 8. *Hunns*. 9. *Lombards*. 10. *Ravenna*. This *Roman* empire was *Daniel's* fourth beast, or kingdom upon earth,—had ten horns,—the ten horns are ten kings that shall arise. *Dan.* 7 and 11th chapters. The three beasts, or kingdoms that went before, were the *Babylonian*, *Medo-Persian*, and *Grecian*.

— 11. "And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon."

— 12. "And he exerciseth all the power of the first beast."

This second beast is the pope's kingdom, which came up out of the earth, or *Roman* empire, which govern'd the whole then known earth; has two horns, or a temporal and spiritual power; puts on the appearance of the lamb, or *Christ*, whose vicar and representative the pope pretends to be, but speaks as the *dragon*, or *satan*, in matters of religion, teaching that system of irreligion and villainy set up by *satan* in the *Roman* empire. And exerciseth all the power of the first beast, does as tyrannically persecute sincere Christians, as ever the heathen

* It is *φάρμακον* in the original, i. e. poisonings, much used by papists.

then *Romans* did, being only a nominal christian, but in reality of *the synagoge of satan*, or addicted to heathen idolatry, superstition and tyranny.

—— 18. "Let him that hath understanding count the number of the beast: for it is the number of a man, and his number is six hundred, threescore and six."

"His number is 666."——The number of a man, that is, the number 666 is made up of numeral letters that express the very name that men call his empire by. Now the *Greek* letters in the word *Lateinos*, and the *Hebrew* letters in the word *Romii'b*, make up 666 exactly. This shews that it is the *Latin* or *Roman* church.

Rev. xvii. 6. "And I saw the woman (i. e. *the great whore*, or *idolatrous church*) drunk with the blood of the saints."

What numbers has she put to death for conscience-sake!

—— 9. "The seven heads are seven mountains, on which the woman sitteth."

—— 10. "And there are seven kings."

And *they* are seven kings, (*as it ought to be translated.*)

—— 12. "And the ten horns which thou sawest are ten kings."

The *Roman* empire is here plainly pointed out, and the ten kingdoms before-mentioned.

—— 13. "These have one mind, and shall give their power and strength unto the beast."

These ten kings, or kingdoms, are of the whore's religion, and shall use their power to set up the pope's kingdom.

—— 15. "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues."

The church of *Rome* is of great extent, as the papists themselves boast to their own shame; but truth does not depend on the vote of a multitude, especially a multitude of slaves.

—— 18. "And the woman which thou sawest, is that great city, which reigneth over the kings of the earth."

This city must be *Rome*, for no other rul'd over the kings of the earth in St *John's* time; not to mention its seven mountains, or hills, seven kings, &c. It is certainly a melancholy reflection to consider that a set of men, whose business ought to be to promote true religion and virtue by their lives and doctrine, should use the word of God deceitfully, and make merchandize of men's souls; that they should be so barbarous as to destroy innocent men only for obeying their consciences, and *this* even when they profess to believe that they are sending them to hell. But it is a very great comfort to the true worshippers of the one supreme God, that the same prophecies which describe the whore of *Babylon* and antichrist, give likewise an account of their fall; that truth and virtue, tho' long oppress'd, shall at last triumph and flourish for ever. In the mean time protestants would do well to consider, that, "If any man worship the beast, and his image, --the same shall drink of the wine of the wrath of God." The Apostles themselves disclaim'd all lordship over men's faith, and therefore it must needs be blasphemy in those who are much inferior to the apostles, to usurp such a power. It is absurd in them to endeavour

vour to prove a false doctrine by false miracles, or to claim infallibility, when the holy scriptures are *sufficient* to make every sincere christian *perfect in every good work*. And it is a most wicked thing to expose Heaven to sale, to dispense with duties of eternal and immutable obligation, and to corrupt that religion which is reasonable to be believed, and easy to be practis'd, which improves and exalts human nature, and to teach instead thereof, a religion, (falsely so call'd) that is contrary to the joint testimony of sense and reason, contrary to the nature and fitness of things, and to the perfection and happiness of a moral and reasonable agent. I shall now produce a few passages out of *Daniel's* prophecy, and make some remarks thereon.

Dan. vii. 8. "I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns pluckt up by the roots: and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things."

The pope's kingdom was at first but a little one, it came up among the ten *European* kingdoms, into which the *Roman* empire was divided, it conquer'd or pluckt up by the roots three of them, it has eyes like the eyes of a man, that is, it is a seer or bishop; and it claims the universal bishoprick.

— 20. "Whose look was more stout than his fellows."

— 21. "The same horn [i. e. *the pope's kingdom*] made war with the saints, and prevailed against them."

— 23. "The fourth beast shall be the fourth kingdom upon earth."

The *Roman* empire is here plainly describ'd.

— 24. "And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them, and he shall be divers from the first, and he shall subdue three kings."

The pope's kingdom is unlike the foregoing ones, being a religious tyranny, and a power over all temporal powers; it rose after and out of the ten kingdoms into which the *Roman* empire was divided when taken by the *Goths*. *Peter's* patrimony was acquired by subduing three of them, *viz.* *Ravenna*, *Lombardy* and *Rome*.

— 25. "And he shall speak great words against the most high, and shall wear out the saints of the most high, and think to change times and laws: and they shall be given into his hand, until a time and times, and the dividing of time."

The church of *Rome* claims infallibility, and a power of forgiving sins, persecutes all that refuse to embrace her corruptions, and gives out that her dictates are binding to the whole world. And this power, wickedly and blasphemously usurp'd, must continue *until a time*, or one year, *times*, or two years, *and the dividing of time*, which is the same as half a time, or half a year. Now each of these years contains 360 days, whereof each day is taken for a year in the prophetic computation; and so the whole number of years will amount to 1260, which is equal to 42 months of 30 days each, as the same thing is express'd in the *Revelation*; $42 \times 30 = 1260$ as before. I shall not presume to form any conjectures where to begin this term of years,

years, for my design is only to make very short remarks on a few easy passages, for the use of common readers.

—— 26. "But the judgment shall fit, and they shall take away his dominion, to consume, and destroy it unto the end."

This must be a very great comfort to all sincere christians, especially if they consider what follows.

—— 27. "And the kingdom and dominion, and greatness of the kingdom under the whole heaven shall be given unto the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Dan. xi. 36. "And the king shall do according to his will, and he shall exalt himself, and magnify himself above every God, and shall speak marvellous things against the God of Gods."

The church of *Rome* acts in the most arbitrary and tyrannical manner, sets up her own will for the only law, and her power above all magistracy.

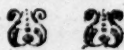
—— 37. "Neither shall he regard the God of his fathers, nor the desire of women, nor regard any God: for he shall magnify himself above all."

The church of *Rome* enjoins her clergy, and several others of her communion to abstain from marriage, and therefore regards not the lawful desire of women in matrimony.

—— 38. "But in his estate shall he honour the God of forces."

The church of *Rome* honours *Mabuzzims*, which is the original word in this verse, and signifies strong guardians, dæmons, or souls of the dead.

N. B. It is certain that the word *dæmon* was us'd for the souls of the dead, and it seems probable that the word *Mabuzzim* answers it exactly. But both words may possibly be taken with greater latitude, and signify created spirits in general, and so include angels as well as human souls.



MR URBAN,

I Do not desire you to publish the following lines as being from one of your constant readers, and sometimes of your unknown correspondents; I presume more publick views will induce you to make known to the world what they contain, *viz.* a plot, not against the royal family, but, what is worse, a jesuitical contrivance of destroying Protestantism root and branch. This must be the deepest laid scheme ever hatch'd by a jesuit, the non plus ultra of their politics. If there is no parliamentary reward assign'd, a literary one is most due to the subtle discoverer: as you are the most public literatus I know, it is to be hoped you will do him justice; which if you are not pleased to do, I fear plot and discoverer will be bury'd in utter oblivion. Had not I been obliged t'other day to wait for a friend, and not knowing how to kill the tedium of waiting better than by turning over pamphlets

lets of a stationer's stall, I must have liv'd and dy'd in ignorance both of one and the other ; but I luckily took up a charge, printed at the request of a synodical juncto of all that is learned and reverend in the church.

The title of the charge is, Popery the bane of true letters. I had read or heard of late all that one would think could be said or invented against that old mother church. The newness of the subject engag'd my curiosity, and this the more, as I knew none that had contributed more to true and polite learning than persons of the Romish persuasion, such as are the *French* and *Italians* ; and at home few or none have equal'd their *Drydens*, nor, if the punn may be allow'd me, their very *Popes*. Since the charge contains such new and weighty matters, a summary account thereof will not, perhaps, be unacceptable to your readers. It was given at a visitation the 12th of *May*, 1746, by the reverend Mr *Chapman*, archdeacon of *Sudbury*, and published at the request of the clergy. He begins his charge thus :

" At this juncture, when *Rome* has been kindling a rebellion in these kingdoms, and is still visibly exerting all her power and influence against our church and state, I take occasion to represent to you another plot, which is working secretly incredible mischief against our whole religion." Here the archdeacon proceeds to discover some enterprising *Romanists*, who judg'd all the former devices of their party, how annoying soever, not big enough with pest. These devices, according to the reverend doctor, were the spreading, under various disguises, faction, infidelity, heresy, spurious legends, and fraudulent miracles. The jesuits therefore, a subtle but less scrupulous sett, seeing every former method ineffectual, resolved to try a bold expedient, and strike at the very basis of all protestant churches, by turning their " favourite arms of learning and criticisms against them, and stabbing their cause to the heart with the admired spirit of free thinking." Accordingly, instead of appearing devotees to spurious trash, like their brethren of old, " they turn most squeamish censors of antiquity." They see forgeries in almost every antient writer, or monument. This stroke, however daring, was but the introduction to the " treatment of the fathers, too eloquent for a jesuit's palate," and therefore they are to be proscrib'd. If the general and provincial councils have been hitherto spar'd by such criticks,, it is only *per inzerim* to conceal and carry on the better their scheme, as the reverend discoverer perceives. Nay, he sees it clearly in the freedom they took in the year 1741 with both testaments, by giving the vulgat a pre-eminence above all other editions, whether *Greek*, *Hebrew*, or *Chaldaick*.

If the antients, whom the jesuits design exterminating in favour of their plan, should ever come to be disregarded by the protestants, the archdeacon then ventures to prophesy, that a new edition of *Vulgat Latin* would be sent abroad more favourable to popish tenets ; so that the only point of controversy between protestant and papist would be, who had the true scripture ; of which the ignorant not being judges, they would not think for such a dispute to withstand fire and sword ; and consequently protestantism would be shaken in its very foundations.

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This, by all the learned Dr can trace, is the real drift, and would prove the issue of the new plot, were it brought to maturity. It was begun, and is carry'd on by much art and success. "The renown'd *Harduin* led the way in this projection," according to our reverend discoverer, who owns that he had every great talent for the purpose, and a character established fully among the learned for parts and erudition. This crafty jesuit observing the giddy spirit of scepticism arising among the Protestants, he took this to favour his attack, and antique coins for the engines of his work. By these he try'd to blast chronology, to the utter confusion of all history: as a proof of this the archdeacon singles out an instance, *viz.* a strong intimation of *Harduin's*, that *Constantine* was not a christian, when he sat at the head of the council of *Nice*, as our learned Dr will have it. Another instance he gives, *viz.* *Harduin's* extending the reign of *Alexander* the great from the old number twelve to twenty four years, for no other tolerable reason than to support the apocryphal first book of the *Maccabees*. This havock in history did the jesuit attempt chiefly to do service to the papacy and catholick religion, as our discoverer pretends to shew by a couple of quotations.

However, the reverend archdeacon owns, that these opinions of the jesuit were oppos'd, as far as they durst venture, by the learned of several orders even in *Italy* and *France*, "not excepting the more ingenuous of the jesuits themselves." But the influence of court jesuits in popish countries, even at *Paris*, is so overbearing, and their learning so much an over-match for that of other orders, that no sufficient opposition will be given there to such attempts, especially since some injudicious attacks have only prov'd triumphs to the adversaries: so that it must be the protestant literati who must succour antiquity; which will be the more necessary as scepticks encrease upon us, and join with what can forward their incredulity; and as solid learning may decrease in time thro' a spirit of heresy and pleasure, fomented industriously among us by enemies in disguise. Such we know, continues the archdeacon, has already been the fate of some countries, where letters are now sunk to a most languishing condition, tho' once within a century they were shining in their full lustre; and here he insinuates this to be the case of *Spain*, and other popish countries, from the arts of the jesuits, and even of some protestant cantons; and should this come to be our case, while the jesuits are advancing their frauds thro' our moral philosophers, then antidotes to this poison would be absolutely necessary. Here he concludes by trusting they never will be wanting in our excellent church, that has all helps, means, and zeal to promote true learning. Here's the sum total of the new jesuitical plot, and of the proofs our reverend discoverer alledges for the same in his charge, and that mostly in his own words.

Now, Mr *Urban*, as the publick has learn'd, especially of late, not to take every thing for truth that comes from the lips or pens of our reverend doctors, I hope you will indulge me some small difficulties that obviously occur against the belief of the abovementioned plot; which, if the discoverer will be pleas'd to satisfy, I dare venture to say that the gunpowder plot does not more honour to the discoverer, than this

this will do him ; and I promise him, as for myself, nothing shall be wanting to extol his sagacity.

The first difficulty is, that as the *Sudbury* archdeacon seems mistaken in the very first period, why may not he be in some of the many that follow. He begins thus : " At this juncture, when *Rome* has been kindling a rebellion in these kingdoms, and is still visibly exerting all her power and influence against our church and state." Now it does not appear that the kirk of *Scotland* was, or would be set on fire from so antichristian a quarter, and yet I think it cannot be denied, but that those of the kirk were the chief, if not the sole actors in the late rebellion ; so that had *Scotch*, or *St---w---n* interest had no more sway with these unfortunate gentlemen, than *Roman* influence had, the nation had never felt the dread of the young pretender, nor *Tower-hill*, nor many other places would have been stain'd with the blood of fellow subjects. Perhaps it would be not unkind to advise here our doctor to be a little more cautious in his expressions ; for to say "*Rome* has been, and is still exerting all her power and influence against our church and state," is to reflect severely on the government for not resenting the injury, when it is so much in their power. Our fleet has long rode triumphant in the *Mediterranean* ; *Civita Vecchia*, *Ancona*, and the papal shore lie open to reprisals, yet matters are so far from this, that on the contrary a good mercantile correspondence is kept up between *Rome* and *England*. But the reverend archdeacon will likely evade this difficulty, by pretending that he meant by *Rome* not the papacy, but the *Romish* or catholic powers. But then he should have expressed his meaning, and told us even then what powers he meant. For the emperor, the queen of *Hungary*, the kings of *Portugal*, *Poland*, *Sardinia*, and *Naples*, the state of *Venice*, many sovereigns of *Germany* are all avowed sons of *Rome*, and yet it is so far from being visible that these have been or are exerting all their influence against our state, that had not these prov'd truer friends than our brother protestant allies, it is to be questioned whether at this juncture we should be able to boast of being governed by the illustrious house of *Hanover*. I may go farther, and say, that it is not visible that last *May* either *France* or *Spain*, two other *Romish* states, and our open enemies, did exert all their power against our present establishment ; and perhaps it will not be an easy task for the archdeacon to make it appear that those courts have spent as much for the pretender as we have done in *Hanov---n* allies only ; nay, it is not visible to many of our politicians that the court of *France* ever as yet intended any real service to that unhappy descendant of more unhappy ancestors. It is well known, that many ministers of that court have declared, that it is not the interest of *France* to have a *St---* on the throne of *England*. How now can the reverend doctor print, that "*Rome* is visibly exerting all her power" against us ? Can the papists, our fellow subjects, make good his charge ? Have these been visible agents in the rebellion ? I think not. Few or none of any note stirr'd, tho' the *Scots* passed where they are the most numerous. When the reverend discoverer has made his introduction to his new plot visibly true, then the publick will be dispos'd to listen to his subsequent allegations ; wherein occur some difficulties.

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For the reason, he alleges, why some "enterprising *Romanists* devis'd this new plot," seems null; if there is reason or truth in our pulpits. The reason alleged, is, because the papists saw all their former attempts ineffectual. If so, why do our parsons raise such noise and clamour against the growth of popery? Is it credible the jesuits, whom the archdeacon calls a subtle set of people, would change so successful an attack for an uncertain one? What we now lay to their charge, they refute but too often as calumny and misrepresentation; but in supposition of this plot, how could they evade the accusation of real corruptions? Or is it more credible that this subtle people would attempt "stabbing protestancy to the heart" by what gave it birth, growth, and strength? For what is protestancy in effect, but free-thinking, that is, liberty of each one's modelling his religion to his reason, or each one of a sound judgment being a competent judge of what he is to believe? On this principle Protestancy began, and is propagated. Now, how will our reverend discoverer make it credible, that the jesuits will attempt rooting out protestancy by abetting this principle, or that they do us incredible mischief by encouraging it, as he says? It is rather to be presumed, that, if this be the case, that learned body is opening their eyes to evangelical light, and liberty.

But, after all, why must the jesuits be turn'd patrons of free-thinking? Why must the using "our favourite arms of learning and criticism" lay them under this imputation? Cannot they equally with protestants censure antiquity without being accus'd of "striking hereby at the basis of our church?" Does this stand on antiquity? Or can this receive incredible mischief from the strokes of those, who, according to the reverend doctor, are not sufficiently qualified to understand the very writers of the church? Can the authority of the fathers be endangered amongst protestants by such puny proficients in learning?

But, suppose some of the fathers works should be called in question by the criticisms of the jesuits, I would willingly know by what light the archdeacon "foresees that the councils of the church are to go next;" this he clearly perceives, and that these have only been hitherto spar'd not to lay their scheme too open to view. But I had almost forgot, when I questioned, by what light he foresees this; he mentions it in his charge, *viz.* that he sees it thro' the freedom the jesuits in 1741 took with both testaments, in giving the *Vulgate* a pre-eminence above all other readings of scripture, whether *Greek* or *Hebrew*. This might add some weight to our learned discoverer's cause, had this pre-eminence been never published before 1741. But it has been well known since the council of *Trent*, not to go higher; it is the general opinion of *Roman* catholic divines, and numbers of learned protestants, as *Beza*, the second *Calvin* of the reformation, not to mention more, allow the *Vulgate*, or *Latin* reading of scripture, to be the freest from corruptions, and consequently the best extant. Our reverend doctor then must throw up his claim to the merit of a new discovery of a jesuitical scheme, or he must antedate the scheme, and tax his brother protestants as equally guilty of a plot to annul the councils.

I should not take notice of what follows, if the archdeacon did not soar above himself, and venture to prophecy, that if the jesuits can once induce the approbation of the *Vulgat* among protestants, then they will send forth a new *Latin* scripture more favourable to popish principles; whence the inspir'd man infers, that all the points of controversy between the *Romans* and us would be reduced to this one, *viz.* Who had the true scriptures? And thus the dispute becoming too immaterial to most protestants, as to withstand for it persecution, consequently "protestancy would be shaken to its very foundations." Now, in my turn, why may not I play the prophet, and say, that in the above supposition not protestancy, but catholicity, of which the jesuits are declared champions, would be shaken in its foundations; for then the argument of antiquity would visibly be on the protestant side against novelty, a sure mark of error in matters of faith; then the authority of the councils would become fallible, that of *Trent* would give place to other scriptures; consequently the papists favourite infallibility of the church being annull'd, they would no longer expose themselves to the severity of penal laws, nor would the *St—* any longer forfeit their crown for the odious name of popish pretenders. This my prophecy suspends my belief to that of the reverend doctor, or at least makes me question whether the subtle jesuits have a real drift of giving the world a new scripture.

What the discoverer writes of *Harduin* the jesuit is extraordinary, *viz.* that he led the way to a scheme long in vogue before he was born. Was not the *Vulgat* in vogue before his days? And it is as odd that a person should be accus'd of a design of discarding the authority of the fathers, councils, and scripture, because joining the taste of the times, he endeavours by coins and criticisms to rectify some historical points. And it is still more strange to make him a ringleader to a plot of destroying polite learning, who, by his deep erudition and masterly pen, was own'd to be an over-match for most of the learned of his time. If the archdeacon takes offence at my saying that *Harduin* endeavours to rectify historical facts, in justice to his fame and known probity I must beg to be indulged in the expression, till I am shewn, that learned jesuit either forges, misrepresents, or criticises without giving his reason. As for the facts quoted out of this author, supposing the quotation true, which late misrepresentations of our reverend doctors might give just cause to question, the archdeacon, perhaps, will have more difficulty than he is aware of to convince the learned, that the jesuit is so much out. Especially when he intimates that *Constantin*, at the council of *Nice*, was not a christian, meaning, that he was not then baptiz'd. Neither can I think him so much out herein, as our reverend discoverer must be in asserting that *Harduin* extended the reign of *Alexander* the great to 24 years, to support the 1st apocryphal book of the *Maccabees*. For the cunning jesuit must not have been himself, or the doctor must be out more than ever in guessing at that author's intentions. For the *Maccabees* expressly says, that *Alexander* reigned but twelve years, and the jesuit twenty four. I do not see how 24 can be the support of 12, unless it be said that *Harduin* intended to make the passage of the *Maccabees* doubly true.

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But suppose the jesuit was singular in his opinions, will our reverend archdeacon be less so, or less blameable in charging their singularity on persons that disown or oppugn them? This is the case of the better part of the jesuits themselves, as the discoverer owns, and yet he scruples not charging the body therewith, by calling them jesuitical opinions, schemes and plots. Are not the learned of that body allowed to differ among themselves in point of literature? Must the opinions of each particular be laid on the whole? Is the opinion of a doctor of *Oxford* to be charg'd on the university? I fancy not: no more than the charge of our reverend archdeacon is to be reputed that of the whole clergy of *England*.

To conclude, if *Harduin's* works are likely to do incredible mischief, according to our learned doctor, unless some protestant Literatus interpose, I fear none will rise in haste on this side the seas among our reverend doctors, that will be a match to that gentleman either in erudition, criticism, or a polite method of writing. Wiving, and its necessary concomitants, take up but too much the time and leisure of an uxorious clergy, as to make my fears groundless.

Here, Mr *Urban*, are some of the difficulties, which I have against the credibility of the jesuitical plot and contrivance of rooting out protestancy by destroying true letters, and polite learning, detected lately, and published by the archdeacon of *Sudbury*. Till these difficulties are remov'd, I presume that I do the reverend discoverer no injustice in looking on the plot, as on many others of the like nature, viz. as the products, if not of a malicious, at least of a mistrustful, misinform'd brain, that gives its fears and dreams for realities, and so by false alarms does more harm to friends than enemies.

I am yours,

B. C.



An Apology for QUACK-DOCTORS.

THERE was, some time ago, a letter in the Gentleman's Magazine, * in which the writer laments the sufferings of the *English* arising from the ignorance and blunders of Quack-doctors; on which occasion I might make (at least in my own opinion) as just remarks on the errors committed by those who are allowed to be duly qualified for practice. But letting that pass at the present, I think I may venture to say, that tho' I agree with him, that many people suffer thro' the ignorance of illiterate pretenders to physic, yet it must be acknowledged, that great numbers receive benefit from the practice of such, as are by the learned generally esteemed Quacks. I must here also add, that these men are, supposing they have learned the requisite præcognita, absolutely necessary to the well-being of society, unless legally qualified physicians were more numerous, less exorbitant in their fees, or charity more extensive among the nobility and gentry than it appears to be. For, as the greater part of the *English* are, by reason of their poverty, distance from great towns, &c. unable to procure the

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* See Vol. XIV. p. 442.

assistance of graduate doctors, they must either languish under the distempers they are seized with, or be content to accept of such helps, as those call'd Quacks can afford them, which are sometimes very considerable, and often would be much more so, if proper encouragements were given to such as are inclined to the study of physic. Whatever others may think I know not, but I myself am inclined to believe, that what one said a great while ago is still true; *i. e.* "Non titulus, non eloquentia, non linguarum peritia, nec multorum librorum lectio, etsi hæc non parum exornant, in medico considerata sunt; sed summa rerum ac mysteriorum cognitio, quæ una facile aliorum omnium vices agit." Now this *summa cognitio* I take to consist only, 1. in a tolerable knowledge of the structure and mechanism of the human body, and of its œconomy in a healthful state; and how and by what it is wont to be put out of order. 2. a knowledge of the ailments or diseases usually complained of, the disorders they arise from, or the immediate causes which produce them, the times of their usual duration, and the quickest methods, and properest medicines, for alleviating and curing the same. 3dly, and lastly, a tolerable knowledge of the most useful part of the *materia medica*, and the chief ways of compounding ingredients into medicines, of several forms and consistences, as circumstances may require.

Now, the diseases which afflict the vulgar are, at least in my opinion, fewer in number, and, generally speaking, easier to be removed than those which afflict the more refined part of mankind; and, therefore, the præcognita abovenamed may, I think, be reduced to a narrow compass, and learned by such as have a sufficient capacity, by reading a few well-composed books, and without a collegial education. I say, therefore, that if the rich and learned would lend, or recommend to those who are inclined to the study of physic, a few proper and well-composed pieces, the vulgar might receive much more help from Quacks than they have yet done, especially in villages remote from great towns, where better qualified physicians are very rarely to be had by them, for either love or money.

I have insinuated in the beginning of this letter, that remarks might justly be made on the errors of such as are counted well-qualified physicians; and that it may appear I have, at least in my own opinion, some reason for that insinuation, I shall produce what I look upon to be instances of their errors. The first that I shall take notice of is this: *i. e.* That they all, as far as I can apprehend, consider and describe the purples, only as a symptom of the malignancy of a fever, and as such prescribe for them; whereas, from some cases which have lately occurred to my observation, it appears to me that the purples is a distinct disease, of no malignancy, and in country villages very rarely fatal to the persons seized with it. The first of these cases is this: A country gentlewoman in a village a few miles distant from that in which I dwell, being one day, some time ago, making pies with her maid, observed several spots of a dark purple colour appear on her arms; these in a little time not only encreased larger, but more were perceived to appear on other parts of her body, till their number and size were very remarkable, and attended with a bleeding at the mouth

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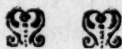
and nose, a pain in the loins, sickness, faintness, &c. but no fever. Upon this an eminent physician was sent for, who, after considering the case, declared to her and her husband, that it was an epidemic disease of a dangerous kind, and that it would be necessary for them to keep this secret from their servants, otherwise no-body would be willing to wait on her. The gentlewoman, terrified with this sentence, burst out, upon the doctor's departure, into a flood of tears, which, join'd to her cries, brought her maid into her room, who, being informed of the cause of her grief, bid her be cheerful, for nothing should be wanting that she could do for her. But to return to the doctor; tho' he durst come no more to her, yet, after his departure, he prescrib'd her remedies of several kinds, which she took without finding the least advantage by them, tho' their price, together with the doctor's fees, amounted to several guineas. However, in about a fortnight's time the patient entirely recovered, and tho' all that while she suckled a young child, yet the disease was neither communicated to it, her husband, her maid, or any other person in the family. The next that I shall mention is this: a servant maid, one of my neighbours, was, on the 5th of May last, seized with this disease; the spots in two or three days became very numerous, and many of them pretty large, her bleeding, however, was very moderate, and confined to her mouth. At the same time she was seized with a pain in her loins, sickness and faintness, but not the least appearance of a fever. In this state she continued till the 13th of May, when she was let blood, after which her pain very much abated, her sickness, &c. disappeared, and her health returned without the help of any medicine. It is true, that by the advice of an apothecary, she took three small doses of the *pulvis purpureus*, but without perceiving any advantage to accrue to her thereby. The third and last case of this kind which I shall mention, is of a boy in an adjacent village, who was seized, held, and recovered after the same manner. Now, from these cases it is evident to me, 1st. That the purples is a distinct disease, and as such ought to be described and treated. 2dly, That bleeding avails more towards the cure thereof, than medicines internally exhibited. 3dly, That the cause of the purples is some particular disorder of the blood, but what that disorder is, and what is the cause thereof, is to me uncertain. 4thly, That it is not evident there is a plethora, as will appear by considering the state of the two first persons mentioned in this case; for the gentlewoman gave suck, and such persons are very rarely troubled with a plethora; and the servant maid all the spring had her menses in a regular order, and not only so, but, more of curiosity than any necessity, was let blood the day before the purples came out; what therefore was the disorder of the blood, and what the cause thereof, must be left to the determination of the learned. But letting that pass, I must next take notice of another general error of our qualified physicians, and that is this; they are frequently guilty of prescribing too numerous, and too costly medicines to their patients. I remember that some years ago I was in an apothecary's shop when the gentleman was about to prepare a medicine prescribed, by the eminent physician before mentioned, for a poor labourer. In the recipe I observed, that
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amongst other ingredients, *margarit ppt* was ordered to be one; on which occasion I took notice to him, that the price of that ingredient would illy agree with the poor man's circumstances. To this case I will add another of the same kind; a neighbour of mine, about a year and a half ago, by an extraordinary attendance to business in a way to which he had not been accustomed, got a very severe cold, or, to speak in the language of the doctors, a great obstruction of perspiration, which, in a few days, was succeeded by a fever, an oppression at his breast, a cough, &c. Upon this he sent for a person to bleed him, who took what I may call an inconsiderable quantity of blood from him, *i. e.* about 10 or 12 ounces. The same, or the next day, an officious neighbour came to visit him, and told him that he was seized with an inflammation of the lungs, which probably would be attended with very fatal consequences, and therefore begg'd of him that he would send for Mr ———, an apothecary who was eminent for his practice in physic, and who lived about three miles off. This request was complied with, Mr ——— was sent for, who, upon his arrival, ordered the patient to eat little but water-gruel, and to drink nothing but sage or mint tea, bran-water, &c. and upon his return home sent him juleps, linctus's, oleaginous draughts, &c. which he took according to directions, without finding the least advantage by them. About the 6th or 7th day after he was taken ill, I went to see him myself, and found him very weak, his spirits greatly exhausted, and his cough extremely troublesome. I then asked him what regimen he had observed during his illness, upon which he told me what sort of medicines he had taken, and to what sort of food and liquors he had been and then was confined. As I conjectured that his fever was at, or past the crisis, and that his blood was greatly depauperated, and afforded few or no spirits, I told him, if he continued that regimen any longer, he would, in my opinion, sink under the burden of his distemper, and therefore advised him a nourishing diet, and if he could get it, to take now and then a glass of generous wine in panada, and to drink as much wine by itself as he found his head would bear, for that would be a sufficient rule for him to go by. He immediately followed my advice, and recovered his health and strength very fast, and afterwards declared he thought I had saved his life. Some time after, as we were in discourse about his case, I told him I thought he was a pint of ale in my debt for my advice, upon which he very smartly answered, without a moment's hesitation, that he had better have given me a quart to have let him die, that he might have saved charges, for the apothecary had brought him in a bill of eleven shillings and three pence, which was more than he should earn in twelve days. This case leads me to consider what I look upon as another error in our qualified physicians, *i. e.* that they trust too much to medicines, and too little to phlebotomy in acute diseases, especially in those fevers which arise from a great obstruction of perspiration, and which are often of the worst kind, and very fatal, if a great quantity of blood be not immediately taken from the persons seized with them. What is the cause of this neglect I know not, unless it is that they imagine a

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man cannot safely lose so much blood, as from some cases that have occurred to my observation, I am certain he may; but as I have already drawn out this letter to a much greater length than I at first designed it, I shall now wholly pass them by, and leave these to the consideration of all such persons whom they may concern, to make such observations of them as they shall think proper, and subscribe myself, what I really am, a sincere well-wisher to all mankind.

RUSTICUS.



Mr URBAN,

The original of the following piece being in Latin, by the learned Theophilus Sigefridus Bayer, and not to be had in England, I doubt not but an English translation will be agreeable to several of your readers, as it shews the situation of Scythia in Herodotus's days; if you think this worthy publication, it will lay a further obligation on

Your humble Servant,

G. R.

THE first of all the Greeks, whose works are now extant, that wrote any thing of the Scythians after the arrival of Anacharsis the Scythian in Greece, are Onomacritus and Æschylus. This Anacharsis, as Herodotus testifies, was the son of Gnurus, and brother to Saulius, king of the Scythians; Gnurus was the son of Lycus; Lycus the son of Spargassithis; tho' Lucian (in Scythia) calls his father Daucetus, and not Gnurus, but from what authority I know not: and D. Laertius calls his brother Caduides. He came to Athens, according to Socrates, the Rhodian, and the ἀναγραφή Ὀλυμπιάδων, in the first year of XLVIII Olympiad, when Eucrates was Archon, (who after one year succeeded Solon) 17 years after the Scythians lost their sovereignty in Asia, and were engaged in the servile war at home; from which, I think, it happen'd, that none of the affairs of the Scythians were so famous in Greek story, as what they had heard from Anacharsis of their late civil war. Anacharsis had a Greek for his mother, whence we may credit D. Laertius, that he spoke Greek, rather than Lucian, and the fictitious epistles of Anacharsis, that he only understood the Scythian language. Yet it seems that the situation of the places in Scythia could not hitherto be very clearly known, and Anaximander, the Milesian, being about 20 years of age, could have known Anacharsis in Athens, or some other city in Greece. He is reckon'd by Agathemarus among the first who made geographical maps, and probably from him Onomacritus borrowed his accounts, when in the LXV Olympiad he published his *Argonautics* at Athens under Orpheus's name. Pindar has, indeed, mentioned, that Abaris, whom some suppose to have been a Scythian, others an Hyperborean, came to Athens about the time of Cræsus, but he seems to have had Anacharsis in his view, who was at Athens much about that time; and, I doubt not, but that Eusebius and St Jerom were

were misled by his authority, when they affirm, that *Abaris* came from *Scythia* to *Greece* in the second year of the LIV Olympiad, and in the beginning of *Cræsus's* reign. *Hippostratus* affirms, that he came thither in the III Olympiad, others in *Harpocraton*, in the XXI Olympiad; nay, *Firmicus Maternus*, as *Joseph Scaliger* and *Manssacus* have corrected him, make him cotemporary with the *Trojan* war; but in those days the *Scythians* could not be known; so that with *Herodotus*, *Harpocraton*, and the *Scholiast* on *Aristophanes's* Ἰππῶν, I should rather think that *Abaris* the *Hyperborean* was meant, and therefore trace him from the *Greek* colonies sent to *Pontus*, which *Hyperboreans*, I suppose, sent sacrifices and ambassadors to *Delos* and *Athens*, as I shall hereafter shew, unless *Herodotus* in his *Melpomene* is rather to be credited, who says that this *Abaris* is a groundless fable. No *Scythian*, however, seems to have accompanied *Anacharsis* into *Greece*, but his brother, who, out of his hatred to a foreign religion, slew him with a dart, as he was assisting at the sacred rites among the *Greeks*; tho' I am not ignorant, that there are other authors who make *Anacharsis* to have lived to 100 years of age. There are many trifling and silly things in *Onomacritus*, whether he borrowed them from *Anaximander*, or any other author, which relate to countries and nations that were still unknown; yet some things are more certain, as coming nearer to *Herodotus's* account; for, as to *Onomacritus's* heroes, they direct their course along the south shores of the *Pontus*, and the names of these places are well known and true; but when they direct their course to the west and east, then neither do the *Amazons* nor *Tauri* inhabit their own country; and the springs of the *Thermodon*, *Phasis*, and *Tanais*, are deriv'd from the river *Araxes*, which is tolerable in so great a length of time, and at so great a distance, the courses of rivers admitting of fictitious accounts; but to the north *Onomacritus* confounds every thing, and places here and there, at random, people whom he ever happened to hear mentioned. But his greatest blunder is, that he joins the *Palus Maeotis* in one continued channel with the northern sea; there he places the *Paëti*, the *Aræti*, the *Laelii*, and the *Scythians*; and he makes the *Argonauts* travel thro' the *Tauri*, the *Hyperborei*, the *Nomades*, the *Caspîi*, the *Riphei* to the *Hyperborean* ocean, as far as the *Macrobii*, and to the *Cimmerii* living in darkness between the *Riphaean* and *Caspian* mountains, and afterwards to *Ireland*, and thro' the streights of *Gibraltar* to *Hercules's* pillars; and this, to make the story the more ridiculous, in the space of a few days. This clumsy manner, wherein *Onomacritus* frames his story, discovers his ignorance, as he scarce knew any thing more than the name of the *Scythians*, and of some neighbouring nations; we are, therefore, carefully to guard against quoting this man (who would entertain his readers with things he knows nothing about, and with idle tales) as a good and accurate author on these countries, as some learned men have done before us. Such as after him wrote *Argonautics*, gave an account of nations visited by the *Argonautae*, not such as really dwelt there in the most ancient times, but such as they had heard lived there in their own days, or at some other time. As to these, we are, therefore, to be more upon our guard than those learned men above-mentioned have

MUSK (par. 4] *Other sorts* are also taken-notice-of, by writers, as prepar'd, in a different manner—*of the Blood*. An account of this preparation we have, on the credit of some English merchants, in Mandeville (itiner. 1. 19) and Highmore (de pass. hyst. 6.) which is as follows: When they have hunted the beast off his legs, while his blood is hot, they bastinado him all over, till the extravasated blood becomes grumous, under the skin; which they immediatly raise, and tie-up in little bags, all over the body, with the blood in them; and cut-off, while the beast is yet alive; and, so keep for use.—*of the whole Body*. The process, as we have it from an eye-witness (Bolivar, ap. Fabr. not. in Ruch. hist. nat. mexic. p. 557) is this: (1) For the better sort, the beast is bled to death, and the blood taken in clean porcelain: this (with the heart, liver, and muscous part of the shoulders, hips, &c) they pound in a stone-mortar into an uniform mass; parcels of which they tie-up in little bags, made of the skin; and hang them up, in the shade, to dry. (2) Another, less valuable sort, he tells us, is made with the flesh, bones, and intestines, with part of the skin, pounded into a pap; which they hang a-while in a bog-house; and, afterwards, dry in the shade. V. Musky. 5

The Criteria of the Genuineness of musk have not yet been well settled. It is therefore to be wisht, that some gentleman, who has skill, and leisure enough, would oblige the world with an accurate analysis of it; and settle the characteristics of that which is genuin, discovering (at the same time) the frauds and artifices, by which it is adulterated, and counterfeited; and a certain method of detecting them. For, if the musk is not genuin (notwithstanding all the great things that are sayd of it (V. paragr. 7) 'twill prove of little service either to the patient, or to the physician. — Schrockius (histor. mosch. 1. 5) tells us (p. 46) from Hofel, that They, who deal therein, have the art of imitating it so well; that the cheat cannot easily be discovered, either by the tast, color, weight, solidity, or friability. (1) The smell, therefore, he says, is generally allowed to be the surest test; for the better examination whereof, Donzelli proposes the following experiment: Thrust the point of a needle into garlick; and, afterwards, into musk: if it smell of the musk only, the musk is good. (2) The burning of it (on a red-hot iron) is offerd by Dr James (dispens. 3. 2) after Quincy (pharm. p. 90) and Alleyne (dispens. p. 151) as an easy means of discovering a fraud: for, says he, (p. 521) That musk, which (when burnt) evaporates, is thought to be genuin: but, if (when burnt) there remains something like a coal, it is adulterated. But, this Mr Lewis (pharm. edin. p. 77) observes, is no certain criterion; if it be adulterated with animal matters. (3) He rather recommends (p. 76) that, which is dry, with a kind of unctuousity; of a dark colour, a strong smell; containing as few hard and black clots as possible; and which (if chewd, and rubd with a knife on paper) looks smooth, bright, yellowish, and free from grittiness. (4) Mr Boyle (ess. on the mechan. product. of tastes and odors; edit. Shaw, vol. 1. p. 548) as a further test, takes notice of an essence of musk, to the following effect: If on a quantity of good musk be pourd about a finger's breadth of pure spirit of wine; and it be set (in a glass closely stoppt, and a quiet place) to digest, without the help of any furnace; after some days, or a few weeks, the spirit will (in the cold) have made a solution of the finest parts of the musk; and be thereby much tinged, but not of a red color. This being decanted-off, fresh spirit (pourd on the remaining musk) extracts another tincture; but more slowly, and much fainter than the former. The first of these tinctures, he tells us, was of a faint and no very pleasing odor; almost as if there was no musk in it. Nevertheless, a single drop of it communicates (to a pint, or even a quart of sack) a rich musky scent. 6

For the Uses of this drug — *As a Perfume*: The scent (we are told) may be improv'd, and recoverd; when less active, or greatly diminish'd. The instructions relating to this head we have from Mr Boyle (edit. Shaw, vol. 1. p. 146) as follows: (1) I am inform'd by a scholar, who liv'd in China, that (to fetch-out, and heighten its less-active scent) they hang it up in a necessary-house, but not low enough to touch the filth; that so it may receive the fetid exhalations of the place for some days. (2) An eminent physician of Rome, also, tells it as a secret practis'd among the perfumers of that city; that (to recover the scent of decay'd musk) they kept it wrapt-up in linen, well moistend with rank urine. (3) The fragrantcy of perfumes, he also informs us (p. 548) is heightend by the skilful mixture of them. The best proportion for their mixture seems to be, eight parts of ambergrease, two of musk, and one of civet: which quantity of ingredients (if skilfully and exactly mixt) will, he says, afford a good composition, wherewith to enoble other materials, as benzoin, storax, &c. As to its uses — *In Medicin* (1) I dare not quote Dr James; who appears to be full as luxuriant, in detailing the virtues of the materia medica (in its largest extent) as even Culpeper, and Salmon. (2) What may be depended-on, with

proper satisfaction, agreeable to the conjectures of Mr Garcin^a (ap. Savar. dict. de comm.) we have on the authority of Dr Wall, and Esq^r Reid^b in the philosophical transactions (n. 474) on whose report it appears to be an excellent antispasmodic, and opiate; and of great use in hydrophobies, gaol-fevers, small-pox, and other distempers, attended with deliriums, convulsions, hickups, &c. V. Antispasmodics, &c. 7

^a That gentleman observes, that (if suitably managd) it would probably prove a remedy of great service, even against those very disorders, which it has been suppos'd to occasion. For, says he, in Spain and Portugal, and the East-Indies (where the use of musk seems pretty-well establish'd) these disorders occur infinitely more seldom than with us. 8

^b These gentlemen having communicated, to their friends, the experiments made by them with this drug, has (probably) given occasion to the liberal use of it, of late years, in practise among us. Wilmot, phil. trans. n. 474. p. 212.

ANTISPASMODICS, remedies against spasms. — from *αντι*, against; and *σπασμα*, a spasm. 1

Of this Nature are 2

Musk. Dr Wall (ap. Phil. trans. n. 474) has so great an assurance of its uncommon efficacy in convulsive disorders, that, he tells us (p. 222) he can boldly affirm, that, when given in its due dose (V. Dose) it has never once fail'd his expectations. I have (sometimes, indeed) been oblig'd, says he, to repeat the doses three or four times: but it has always answer'd at last, in all cases, where I had reason to expect it should^a. I cannot deny, adds he (p. 224) but I have once or twice prescrib'd musk; and not found the usual success, after repeated doses: but this (upon a more exact scrutiny) I found was owing only to some sophistication of that which had been used: for (after having tried three or four doses from one shop, without success) upon sending for the same, as had been before order'd, from another person, whose musk I had before experimented; I found the very first dose answer as usual. — It is not, however, says he, to be imagin'd, that (where the spasms proceed from any stimulus fixt in a certain part) this, or any other medicin, can absolutely cure the convulsion, if the cause be not remov'd: (V. Specific) yet, I think, it appears from the cases in which it has prov'd serviceable (V. n. 3.) that, even without that, it may greatly alleviate them, and gain time for other remedies. 3

^a The cases he mentions are so extraordinary, that a specimen of them will be necessary to give an idea of the great efficacy of the drug, and the manner of exhibiting it. (I) Being call'd to a patient at Bewdley, I was desir'd, by Mr Malpas (apothecary of that place) to visit a poor man there, who had lain (some time) ill. I found him afflicted with a terrible hickup, which had continued on him four or five days, without a minute's intermission; so that he had had no sleep all this time. His pulse was exceeding quick, small, and unequal: the blood, which had been (several times, and in large quantities) taken from him before I saw him, was cover'd with a prodigiously thick buff-coat; his urin limpid; his face of a leaden hue, and ghastly; his extremities cold, and cover'd with a clammy sweat; and, whenever the hickup return'd (which it did at almost every inspiration) the hypochondria were strongly convuls'd, and drawn upwards. Recollecting that Fuller (pharm. extemp.) recommends his julapium moschatum in the like cases; but thinking the quantity of musk (therein prescrib'd) too small to be depended-on, in one so desperate (more especially having before seen the surprising success of a large dose) I order'd him a bolus*, compos'd of musk, nitre, crab's eyes, of each, twelve grains†; camphor, one grain; mithridate, a sufficient quantity: to be taken immediatly, and repeated in eight hours; taking a spoonful or two of Fuller's julapium, occasionally, once in two or three hours. He had no sooner swallow'd the bolus (which I stay'd to see him take) than his hickup stoppt. In less than an hour he broke-out into a general breathing-sweat; and fell into a quiet sleep, which lasted six or seven hours; when he awak'd much refresh'd. The hickup never return'd again: but the man soon recover'd. (II) The next person, to whom I gave this medicin, was a gentleman, who had been ill eleven or twelve days of a petechial fever. I found him delirious, with convulsive catchings in the tendons; and a hickup very frequent, and so loud, that I very plainly heard it at the bottom of the stairs, before I went into the chamber. His pulse was (at the same time) very weak, but exceedingly quick. I immediatly order'd him a bolus, with ten grains of musk, mixt with camphor‡, as in the former case; and stay'd an hour by him, to see the effects of it. In less than two minutes the hickup left him: in about half an hour his skin grew moist; and, soon after, he fell into a sound sleep. The hickup, as I was inform'd, return'd again the next morning, with less violence; but both that, and the subfultus tendinum went-off intirely, upon a repetition of the bolus; and never return'd again: so that, in a few

a few days he was able to go out of his chamber. (NB) In these persons, the hiccup was the symptom, that induc'd me to give the musk; but, observing that this convulsion (which every-one knows is but a melancholy prognostic) was so speedily remov'd by it; and that, in the last-mention'd, the subfultus tendinum also gave way to it: I have order'd it in many other convulsive cases with success. (III) Afterwards I was call'd to a daughter of one Mr Carter, haberdasher of small wares in Bewdley. She was about seven years of age, and had been ill of a fever (proceeding, as it was imagin'd, from worms) for about four weeks. At the time I saw her, she had continued senseless for several days (as I remember) not less than ten or twelve: A great part of this time, she had strong convulsions; and could scarce swallow any thing at all: so that, every hour they expected her death. Mr Malpas, the apothecary, told me that (the day before I saw her) she had a general tetanus, her joints being quite inflexible. When I saw her, every muscle was (by turns) convuls'd: her head, in particular, was so forcibly drawn backwards, as (at different times) to raise her body off the bed. As she swallow'd with so much difficulty, there was little hope of giving her any medicin by the mouth: I therefore order'd twelve grains of musk, ground with oil and sugar, to be mixt with some thin broth, and thrown-up by way of clyster; and this to be repeated at two or three hours distance. In an hour's time after the first clyster, the convulsions (as I was inform'd) manifestly abated; and the second intirely remov'd them. After this, the child gradually recover'd its understanding, and speech; and is now perfectly well. (IV) Another case the Dr gives us, on the authority of Dr Mackenzie; which is as follows (p. 221) A young lady, reduc'd to an extreme degree of weakness, by a low fever, attended with a great disorder, and lowness of spirits, had (when I first saw her) the most frequent hiccup I ever heard; it returning with every inspiration. I order'd her a bolus with six grains of musk, and the apothecary stay'd to give it: The moment she had swallow'd it, she scream'd out so violently, that she alarm'd the whole house, and rais'd such an out-cry, that Mr Hollyoake (of Henly in Warwickshire, the apothecary) with all his good sense, found it difficult to compose the tumult. From screaming she fell into a laughing-fit: soon after she grew calm; and fell into a sleep, which lasted several hours. The hiccup ceas'd from the moment she took the bolus: it return'd some weeks after, from taking cold; but was quickly remov'd by the same medicin. 4

* I always choose to give it in a *bolus*, if that form be not disagreeable to the patient: because the perfume, in that way, is not near so strong as in any other. Indeed, when given in a large quantity, it is rather fetid, than fragrant: and I never yet met with any hysterical person (how averse soever to perfumes) but could take it in that form, without inconvenience. Wall, p. 224. 5

† And, accordingly, — In the London-pharmacopoeia (p. 103) the *julepum e moscho* is directed in the same quantity, as follows: 'Take of damask-rose-water, the measure of six ounces; of musk, *twelve* grains; of double-refin'd sugar, one dram. Grind the musk and sugar together; and (gradually) add the rose-water.' — In the Edinburgh-dispensatory, for the use of the poor in the royal hospital there, it is order'd in a still greater quantity, thus (p. 357, edit. Lewis) 'Take of rose-water, six ounces; of saline aromatic spirit, one dram and a half; of musk, *fifteen* grains; of white sugar, half an ounce. First, grind the musk with the sugar; and, afterwards, mix the whole well together.' — Even *twenty* grains of musk were given, by Mr Reid's direction, to a friend of his, who went mad by too intense thinking: which, he observes (Phil. transf. n. 274. p. 232) had no bad effect upon him, though it had not so good a one as was expected. And the same he observes (p. 233) of a like quantity given (by Mr Louttit) to a gentlewoman, whose brain had long been turn'd by religious terrors. — He adds, that, when the case requir'd it, he has given as far as *twenty-four* grains of musk, to convicts under his care; and never found any ill effects from it; though, on some occasions, it disappointed his hopes. 6

‡ I added the camphor mixt with nitre, on account of the character given of it by Hoffman: but, upon further experience, I found the musk succeed as well without it. Wall, p. 218. 7

OPIATE (ult.) Among opiates of this kind, may be reckond 13

Musk. Under the quantity of six grains, Dr Wall (ap. Phil. transf. n. 474) tells us (p. 223) he never found much effect from it (V. Dose) but observes, it succeeds best when it is given to ten, or upwards. In the larger quantities, he adds, it never fails to produce a mild diaphoresis, without (at-all) heating, or giving any uneasiness to the patient; how much soever it has been decried by some writers, on these

accounts: on the contrary, it raises his spirits, and eases his pains: after the sweat breaks-out, he commonly falls into a sweet refreshing sleep. When taken in the quantities and manner order'd in the tonquinese medicin (V. Tonquinese) the sweat it procures is very copious, and seldom goes-off under thirty or forty hours: yet, though it continues so long, it does not give much fatigue to the patient, on account of the easy sleep and spirits, which the medicin gives at the same time. In these respects, the operation of musk much resembles that of opium: but is, in this, much more preferable; that it leaves not behind it any stupor or languidness, which opium often does; so that it seems rather to approach what is said of *oleum animale*. Musk, therefore, the Doctor concludes, is likely to answer in those low cases, where sleep is wanted, and opiates are improper. 14

TONQUINESE *Medicin*, the name of a preparation, of great esteem in China for the bite of a mad dog, &c.

The *Receipt* of it was first communicated, by Mr Hart, to Esq^r Reid in 1722; and is as follows (ap. Phil. transf. n. 274. p. 226) They take, says he, of the best musk, about sixteen grains; of the purest native cinnabar, and finest vermilion, each, about twenty-four grains; and, having reduc'd them (separately) to an impalpable powder, mix, and administer them in about a gill of arrack. 1

The *Use* of it — We are told that 2

In *Hydrophobies*, thus administer'd, in two or three hours, it (generally) throws the patient into a sound sleep, and perspiration; if not; they repeat the dose, and think the cure certain. — Nor is there wanting authority, among us, for the value of this prescription. Dr Wall (ap. Phil. transf. n. 474) tells us (p. 215) that, to his own knowledge, it has been given to several persons, with great success: two, in particular, he takes notice of; the one, an acquaintance of his, a student at Oxford; the other, a servant-maid to Mr Rogers, an inn-keeper in Worcester. In both these, the symptoms of the bite, he tells us, were come-on; to wit, an ichorous gleeing from the wound, with extreme pain in the part; frequent convulsions, and subfultus tendinum; extreme anxiety, horror, and want of sleep. After the second dose of the powders, each of them fell into a gentle sleep; and broke-out into an universal breathing-sweat; both which continued for near eight-and-forty hours (except only while they were taking some refreshment) after which time they awoke, perfectly well; their sores being heal'd, and they chearful, and free from all complaints. He adds (p. 216) that in all the persons (which were several) to whom I gave these powders, I found them to have the same effects; procuring ease, quiet sleep, and a copious diaphoresis. 3

In *Gaol-distempers*, it has also been tried with success. Mr Reid, in the year 1739, having contracted with the government for the transportation of convicts, made successful experiments on several of them, when reduc'd to extremity. — In december, 1739, two convicts (in Newgate) were, at the same time, very ill of the gaol-distemper. All the usual methods of practise having been tried in vain, their condition appear'd to be quite desperate. One of them died in the evening: and the other was not expected to survive till morning; being covered with flat petechial spots, and delirious. Mr Ross, therefore (a surgeon, whom I employ'd to take care of their healths) administer'd to him the tonquinese medicin (with factitious cinnabar, instead of vermilion) about nine or ten o'clock at night; and next morning, to his great surprize, found him quite free from the fever, eating water-gruel, and crying-out for meat; after having slept well, and perspir'd plentifully. The spots (on his skin) rose; and, the next day, scal'd off. — Soon after this, a convict, who had liv'd in good credit, lay'd his condition so much to heart, and drank so freely of spiritous liquors, to drown his care, that he fell into a violent fever. He was on the master's side, where his relations lookt after him: so that I heard nothing of his case, till it was very desperate. He was delirious to a high degree; and had catchings in his hands, and face. He took the above medicin, at night; slept, and perspir'd well; and, next morning, wak'd intirely free from his distemper; excepting that he had such a tremor left in his hands, that he could not carry a glass to his head: on which account I order'd him a second dose, and he was perfectly cured. — Encourag'd by these successes, we administer'd the medicin to a great many other transports, who had the gaol-distemper; and (generally) found it to have the same salutary effects; more especially where the patients were delirious, or convuls'd: as can be attested by Mr Louttit, apothecary, who made-up the medicins for my surgeons; and was (himself) a witness of several surprizing cures perform'd by it: nor did I ever hear of any bad effects from it. — Even Mr Ross (the surgeon abovemention'd) having caught the gaol-distemper (by attending those who were sick of it on board) came a-shore at Gravesend; and desir'd me to provide another surgeon: for that he was so ill, he could not go the voyage. He was blooded, took sixteen grains of musk in a glass of rum, without the cinnabar; went and slept, perspir'd, and next morning pursu'd his voyage. 4

have been, who, by comparing the inconsistencies in *Onomacritus* and the other *Argonautic* writers, have thereby caused universal confusion.

Æschylus in his *Prometheus Vinculus* agrees with *Onomacritus*, that the *Scythians* dwelt above the *Mæotis*; he also places their country among deserts, and makes it extend to the ocean, with which the *Mæotis* may possibly mingle: he also knew the *Chalybes*, the *Amazons*, and the streights of the *Mæotis*.

The ignorance of the country of the *Scythians* continued till *Darius's* expedition; for, at that time it was, that by means of the *Ionians*, and other *Greeks* who were in his army, was discovered, what was unknown till that day. From among them *Scylax Caryandensis* was sent by *Darius* to survey the coast, and his *Periplus* is still extant. He has describ'd the coast of the *Pontus* more accurately than *Onomacritus*, and some other places of those tracts, to better purpose than *Herodotus*. *Herodotus* had known, that *Scylax* was sent by *Darius Hyllaspes* to survey the coast of *Asia*, but he did not know that he also surveyed the coast of *Europe* and *Scythia*. *Dionysius of Halicarnassus*, in his first book of *Alexandria* relates, that *Scylax* dedicated to *Darius* his *Periplus* of *Europe* and *Scythia*, as an uncertain author has it in his *Elogium* on *Scylax*, first published by *Hoeschelius*. Whether he survey'd these coasts by *Darius's* orders, or of his own head, or whether he only wrote down the relations of other sailors, (for *Caryanda*, his country, was adjoining to *Caria*, and the voyages of the *Carians* are very well known) nothing is more certain than that his *Periplus* should be refer'd to this time. I am not ignorant, that Mr *Dodwell*, for whom I have always had a very great regard, makes this *Scylax* much later than *Herodotus's* days; but he seems to have entirely lost himself in that whole dispute; for, says he, there are some things in *Scylax's Periplus* which refer to later times; I own that it is so; but some of these, according to Mr *Dodwell* himself, are to be referred to the CXI Olympiad, others to the CXVI Olympiad, and some again to the CXXXV Olympiad, which is an interval of 96 years. On the contrary, you may find in *Scylax* certain marks of greater antiquity; and this Mr *Dodwell* has also acknowledged in several instances, and particularly in one, namely, that *Scylax* calls *Tyre* an island, which after *Alexander's* expedition to *Persia* was a *Peninsula*; he, therefore, lived before that war; besides, *Scylax* must have wrote at a time when the coast of *Afric* and *Asia* was more known than that of *Italy*, *Gaul*, and *Spain*; he, therefore, only takes notice of the *Volsi*, the *Campani*, and the *Samnites*, but makes no mention of *Rome*, whose fame had not hitherto reached *Greece*; whence it appears to me, as a thing beyond dispute, that the other things in this author agreeing to other times, were added to him by his transcribers, and afterwards taken into the text, as was the case with many other authors, especially those of this class. After this time the *Athenians* were so eager in knowing these countries, that their great men spent whole days in the Forum with such as sail'd from the *Phasis* or *Borysthenes*, to learn strange stories from them, as *Aristotle* in *Athenacus* has it. But such strange accounts produc'd those wild stories about the *Scythians*, to

which *Maussacus* seems not without reason to have referred the *Abaris* of *Teracledes*.

But *Herodotus* was a man of another stamp, who so behaved himself among the *Olbitae* and other inhabitants of *Pontus*, as not entirely to reject their fables, being aware, that sometimes some truth is concealed under them, yet he enquired with sagacity what, in every relation, seemed to be the truest. I shall therefore shew, as we have it from *Herodotus*, in what parts the *Scythians* dwelt about the time of *Darius's* expedition; for, they possessed the country between the *Borysthenes* and *Tanais*. They had the *Tanais* to the south; as our author says, but there were no *Scythians* on its farther bank, excepting the rebels, or such as were banished from the rest of the body, and driven from the banks of the *Tanais* farther to the east. Now *Herodotus* writes, that there is ten days journey from the *Danube* to the *Borysthenes*, and as many from the *Borysthenes* to the *Palus Maeotis*. From the east of *Scythia* to the west he reckons 20 days journey, and as many from the *Pontus* to the *Melanchlaeni* over-against *Scythia* to the north. He reckons 200 *Stadia* to a day, and this (namely, as to the *Stadia*) causes the greatest difficulty: but I think I have hit on a way, whereby we may come to the truth as near as may be. *Eratosthenes*, as *Strabo* relates, assigned 700 *Stadia* to 1 degree of the equator; but *Ptolomy*, from careful observation, as he says, only 500 *Stadia*, whom a great many of the ancients follow. *Herodotus's* *Stadia* agree with those of *Ptolomy*, as appears plainly, upon comparing *Herodotus's* measures, which I here subjoin with *De L'Isle's* very accurate tables, which we have followed in settling these tracts of the earth.

<i>Herodotus</i> says, that the <i>Pontus Euxinus</i> , where broadest, is	Stadia.
in breadth	3200
The mouth of the <i>Pontus</i> , or <i>Bosphorus</i>	0004
From the mouth of the <i>Pontus</i> , as far as the <i>Propontis</i> , is in	0120
length	
That the <i>Propontis</i> is in breadth	0500
And in length	1400

According to these numbers, therefore, of *Herodotus*, as to the countries in question, to one degree of longitude, there will be reckoned 347 *Stadia*, each of 600 feet, as *Herodotus* expressly requires, or 208200 feet. Now we shall reduce to a *Calculus* the dimensions of *Scythia*.

	Days.	Stadia.	Deg.	Feet.
From the <i>Danube</i> to the <i>Borysthenes</i>	10	2000	05	159000
From the <i>Borysthenes</i> to the <i>Maeotis</i>	10	2000	05	159000
From the east to the west of <i>Scythia</i>	20	4000	11	109800
From the <i>Pontus</i> to the <i>Melanchlaeni</i> , or	20	4000	11	109800
to the north				

The two first measures of *Herodotus* are not very wide of the truth, if you travel from the *Danube* to the *Borysthenes* along the coast; and this is the reason that the *Maeotis* is also at the same distance from the *Borysthenes*; for, either way the course is interrupted by the running in

in of the coast. But in *Scythia*, an open and champaign country, which is neither interrupted by woods, nor ridges of mountains, there is a direct course. There is one difficulty, namely, *Herodotus* writes, that from the west to the east is 20 days journey. But he excellently well explains his meaning, when he includes *Scythia* between the *Agathyrsi*, *Neuri*, *Androphagi*, and the *Melanchlaeni*; and this we must always carry in our eye, to make every thing hang well together. And thus having connected and compared every thing well together, I hope it shall be found, either that this was the situation of the *Scythians*, or, because there can be no such great certainty in these matters, that I have not been very wide of the truth. *Scythia*, therefore, is situated nearly between 45 and 57 degrees of longitude, and between 47 and 55 degrees of latitude; colonies from which crossing the *Borysphenes*, possess'd some extent of land as far as *Tiras*.

[To be continued.]



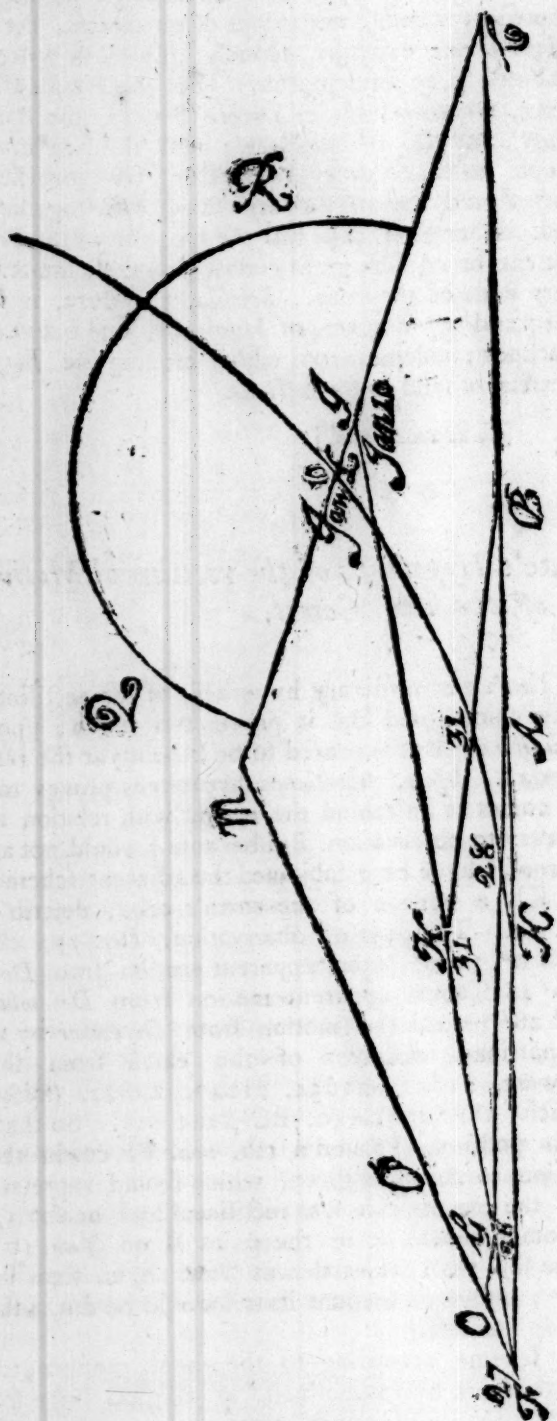
Objection to Mr Yate's Hypothesis of the rectilineal Motion of the late Comet.

S I R,

I Have considered Mr Yate's extraordinary hypothesis of the rectilineal motion of the late comet, and find it proves too much; upon supposition that it was *uniform*, as it appeared to be; being at the rate of half a degree in one day. I say, Mr Yate's hypothesis proves too much, for it makes the comet to be behind the earth, with relation to the sun, which was contrary to observation. But because I would not assert any thing without proof, I have here subjoined the adjacent scheme, wherein (S) is the sun, KL a portion of the earth's orbit, describ'd from Dec. 27, to Jan. 10. The days of observation, Dec. 27, 28, 31, and Jan. 10. KAG $0^{\circ} 30' 0''$ (equal apparent motion from Dec. 27, to 28.) KBH $1^{\circ} 56' 48''$ (equal apparent motion from December 27 to 31) KCI $6^{\circ} 21' 28''$ (equal the motion from December 27 to Jan. 10.) The proportional distances of the earth from the sun on the given days were, 21632, 21634, 21640, 21662, (taken from the *French* almanack) AB 2535.846. BC 8293.834. So that, having 4 lines given in position, I found a 5th. *viz.* FI cut in the points G, H, in proportion to the times given, which should represent the rectilineal motion of the comet (if it was rectilineal and uniform;) by which means the comet would be in the point I on Jan. 10; which is farther from the sun than the earth was Jan. 10, or than itself was Dec. 27, 28, 31; on which account its tail would be diminished, whereas it was greatly increased.

I could not draw the scheme according to the above proportions, without making it either obscure by its smallness, or else too large for your book. I have only, therefore, given a rough sketch, which may be drawn exactly by the aforesaid data, if Mr Yate is dispos'd to give himself the trouble of constructing.

As



As to Mr Yate's objection, drawn from the length of the tail on Mar. 3, I would observe, that the angle which the tail makes with a line joining the comet and the earth on Feb. 9. seems as much acute as that on Mar. 3. is obtuse; and therefore the tail in both places would (*cæteris paribus*) appear equally long.* But, by the extreme heat the comet received in its perihelion, and just after it, the tail being necessarily much increased, must appear considerably longer, notwithstanding the suppos'd greater distance on Mar. 3, than Dec. 23. For the extreme heat received in the comet may more than compensate for the suppos'd increase of distance, which Mr Yate cannot prove it could not.—Besides, Mr Yate's own scheme destroys the very objection he brings it to support; for his tail (Mar. 3.) makes a much more acute angle than that in Mr Wright's construction, and therefore ought to appear shorter.

I am
yours, &c.
Stalbrigienfis.

* Vide Gentleman's Magazine for April 1745, p. 201.

Mr URBAN,

ENOUGH! — I am satisfied. — *There are none so blind as those who will not see*; — yet, methinks, it is very surprizing that we should meet with these wilful buzzards among the greatest pretenders to vision. The great genius of Sir Isaac Newton* can never be sufficiently admired, but among his followers I have found as great bigots, as any the schools could, of old, produce in favour of *Aristotle*: I have found men among his followers, who, when they have dispatch'd a comet into the remotest regions, will needs have it that its *Nucleus* must appear bigger at a vastly greater distance, merely because it may be more heated: I have found men among his followers, who will lay the greatest stress upon their constructions, when not one of their constructions agrees with another; and will insist upon all their schemes to be right, tho' I have plainly proved, that the comet did, in the space of twenty four hours, run one degree and ten minutes nearer *Venus*, which is absolutely inconsistent with them all. In fine, I here find a man among his followers, who will have the tail of a comet still encreasing after its *perihelion*, tho' its distance from the earth be continually encreasing, and its angle continually lessening; that is, in plain *English*, he will needs have it to be hottest in its *perihelion*, and yet, that it *increases in heat* as it goes further and further from it.

Stalbrigienfis, indeed, thinks it an easier matter to overthrow my theory than to defend his master's, so he chuses that task, which, how well he performs, is my business to examine. — He says, "My extraordinary hypothesis of rectilineal motion proves too much, upon a supposition that it were uniform." — Here then, certainly, he ought to prove, either that a uniform motion is absolutely necessary, or, at least, that I hold it to be so; else he begs the question. Now, I am so far from holding the necessity of this uniform motion, that I think it never happens but where the motion is perpetual; and it is very unlikely, that I should think the comets a kind of meteors, and yet endowed with perpetual motion: Indeed, I think the forced motion of all projectiles, is either accelerated or diminished, according as it is promoted or retarded, by its own gravity, and aided or resisted by the medium it passes thro'. I don't know but it may shortly appear, from electrical experiments, that the motion of a comet is, for a time, accelerated, and afterwards gradually diminishes; but with this I don't meddle at present.

It is plain, then, your friend must prove that the motion of the late comet was uniform, but how does he do this? — Why, he says, "It appeared to be so, being at the rate of half a degree in one day." — But are then equal angles always subtended by equal sides? If not, how did it appear to be so? — I will convince him, if possible, by his own scheme. † Extend the line *CI* thro' *L* to *M*, and from

* I don't at all doubt but your ingenious friend *W. L.* (after he has done with *Milton*) will prove that Sir *I. N.* stole his discoveries from *Des Cartes* and *Leibnitz*. — They wrote before him, and he may give five hundred instances of their writing upon the same heads. — No wonder that those should pursue the memory of *Milton* that could destroy his monument.

† See the scheme of *Stalbrigienfis*.

from the point F draw the line F O P M, then continue the lines B H and A G to P and O; I say then, the line F O P M, and its several divisions, subtend the same angles as the line F G H I and its divisions; so that it is plain, that the comet might move in the line F O P M, and yet make the same angles daily; how then does its making those angles daily, prove that it did not move in that line? All the gentleman can say, is, *because then it would not move uniformly*, and yet he has before asserted, *that the motion appears to be uniform, because it made those angles in the times mentioned.*——Tho' Mr Urban may not be a mathematician, surely it must appear to him, that *Stalbrigienſis* argues in a circle. I beg that people would not strive, so egregiously, to impose on the weakness of my understanding.

Nor does the gentleman only argue in a circle, but his scheme is absurd; for, by not drawing the line C I thro' the point L, where one of the observations is supposed to be taken, the apparent angle which the comet must make, instead of $6^{\circ} 21' 28''$, would be $186^{\circ} 21' 28''$; this is evident from the curve Q R, struck upon the point L, which is plainly a semicircle, or 180° ; so then before the comet could come to K, it must make the tour of half the heavens in a very little time.

Give me leave to add, that the numbers 21632, 21634, 21640, and 21662, (taken from the *French almanack*) are all precarious. I insist upon it, that none of our *Astronomers* know any thing of the true distance of the sun and planets; and he that knows not this, knows nothing; so then, if these numbers are precarious, the numbers 2536 and 8294, being founded upon them, must be as precarious; and if all the numbers, by which four lines are drawn in position, are precarious, the fifth line infer'd from them must be as uncertain; not to mention that, the point F, from whence they are drawn, is also as doubtful: so that for any thing your friend has said, the matter is left just where it was; and the comet might move with a uniform motion in the direction F O P M, as soon as in any other, for ought he knows to the contrary. Seeing then there is so little in what the gentleman has advanced, I hope he will excuse me, if I don't give myself the trouble of constructing upon his principles; however, had he not owned his draught imperfect, I would have set him along with his fellows, (of whom you have a specimen in *Misc. Cor.* No. VI) that the world might see how finely they agree together.——But this is a needless trouble, the appearance of the comet on *March* the 3d (if not long after) has quite overturned their theory, and is a difficulty that none of the constructors can possibly get over.

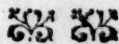
In answer to an objection I had made, from the length of the comet's tail on *March* the 3d, the gentleman observes,——“That by the extreme heat the comet received in its *perihelion*, and just after it, the tail being necessarily much increased, must appear considerably longer, notwithstanding the supposed greater distance.”——But after a comet has been in its *perihelion*, and has acquired all the heat that such a situation can possibly give it, does it, all the while it is going off into the remotest regions, still increase in heat, so as to make its tail appear longer and longer, tho' its distance be greater and greater,

er, and the angle from the earth more and more obtuse? — I hope the gentleman will not assert that it does, and yet this was really the case. — “When I saw the comet (says Mr Thomas) its tail “was about 10° in length, but in a fortnight's time afterwards it increased to 40° ” — Awake, O reason, and dispel the clouds of prejudice!

The gentleman concludes with saying, that “my own scheme destroys the very objection I bring it to support; for the tail, as I represent it, (*March* the 3d) makes a much more acute angle than that “in Mr Wright's construction, and therefore ought to appear shorter.” — I was just going to charge him of having asserted a downright falsehood, but on a review I see he has mistaken Mr Davies's construction for Mr Wright's. You, Sir, can inform him that the scheme in *Misc. Cor.* No. VI. was drawn up by Mr Davies; I only added Mr Wright's in a prick'd line, to shew their inconsistency. Would he therefore know where the comet must be on *March* the 3d, according to Mr Wright, he will find the place mark'd (M); and, if he draws its tail opposite to the sun, he will soon see his great mistake; tho' if his assertion had been right, his conclusion is so far from being just, that I will undertake to demonstrate that the comet's tail, where Mr Wright has placed it, must be near a hundred times as long as it was where I have placed it, to make the same angle (or appear of the same length) to the earth.

I am, SIR,
Your humble Servant,

RICHARD YATE.



*Observations on the controversy betwixt the Rev. Mr White
and a Dissenting Gentleman.*

SIR,

December 15th, 1747.

WHEN I read the controversy now subsisting betwixt the Rev. Mr White and a Dissenting Gentleman, who hath thought proper to conceal his name, I was much pleas'd at the lively parts and ingenuity of the writers; but should have been better pleas'd had they never enter'd at all into a dispute, which may give occasion for further heat and contention, at a time when contentions should wholly cease at home, in order to our better success against our common enemy abroad; for if instead of love and union we bite and devour one another, we shall be devoured one of another: or, which is as bad, we shall both be devoured by the common enemy.

Notwithstanding the good sense and ingenuity apparent in the writings of our Dissenters, particularly in the cause of Christianity against its modern opposers, they yet appear to be as much under the government of unreasonable prejudices, in regard to the publick performance of Christian duties,

duties, as the most illiterate amongst them, otherwise they would not have been so tenacious of their old opinions about the few ceremonies retained in our Church, after the most convincing arguments have been offered in vindication of them. If Ceremonies were made a real and necessary part of our religion, there might be some reason for objections against them; but they are only human institutions, necessary for a decent and orderly performance of the duties of it, and which the true successors of *Christ and his Apostles*, who have a power to *set in order things that are wanting*, according to the most antient authority and example, may wholly abolish, or ordain others, as the necessities of the Church shall appear to require them.

Ceremonies of one sort or another must be used in religious assemblies, otherwise there can be no publick preaching or worship; and if there was no publick preaching or worship, the generality of our people, who have neither opportunity nor capacity of forming a scheme of Religion for themselves, must live and die in ignorance of the holy precepts of it, which are calculated for our greatest benefit here as well as hereafter.

Now as the civil magistrate (whom our Dissenters would have nothing to do in the government of *Christ's Church*) is a minister of God for the good of his subjects, in what can he promote their real good more than by obliging them to the observance of those rules and orders, which their spiritual governours first enjoined as subservient to the great ends of their ministry, which could not be so well obtained without them? Can any reasonable man think that his doing this is an invasion of the prerogative of *Christ our King*, when it is in truth no other than an advancing of his kingdom, and doing what is agreeable to his design of coming into the world?

What our governours have done in this case has been done by the wise governours of all other Christian nations, who agree with us in the necessity of promoting the knowledge and practice of Religion, by established forms of worship. Whatever idolatrous rights or usages our Dissenters may truly think to be sinful in some churches abroad, and therefore not to be complied with, there is nothing of that, or of any sinful, or even burdensom nature, to be found fault with in ours; for which reason their separation from, and violent opposition to our Church government for so little reason, seems to be owing to some other cause than that of conviction and conscience, most likely to an affectation to be thought wiser than all the rest of the Christian world: agreeably to the judgment of a judicious writer, who ascribes "all the various corruptions of the Christian Faith, all those uncharitable separations and unchristian divisions that ever have prevailed, and are at this time so rife among us, and do so sadly threaten the ruin both of Church and state, to that original.

But they are not only the ceremonies of our Church, such as kneeling at our prayers and at the sacrament, the cross in baptism, bowing at the name of *Jesus*, the use of the surplice, &c. which are the great stumbling blocks that lie in the way betwixt us and our Dissenters; but even our Liturgy itself gives them as great offence, as being, according to their judgment, formed not agreeably to the word of God.

Our Liturgy is a human composition, and liable to exceptions, and
would

would still be so, if altered according to their own minds; if there appear to them any inconsistencies in any particular parts of it, it would be but fair to consider the design of the whole, in order to find out the true sense and meaning of any particular passage, and not to charge the compilers of it with intentions of laying a foundation of a wicked life, contrary to the true design of it, as the author of the last letter to Mr *White* has done in his remarks upon our most excellent office for the burial of the dead, where, tho' we are taught charitably to hope well concerning our deceased friend or neighbour, we can never surely be thought really to mean, that every deceased Christian is to go to rest and happiness, without being qualified for it, according to the terms of the gospel. Our ecclesiastical governours can have no bye ends to serve in being so untrue to their trust, nor to flatter men with assurance of salvation upon any other terms, than a good life; they are the separate teachers only that are most likely to *sow pillows under armholes*, or to adapt their instructions, as some evidently do (who are for a bare faith without works) to the humour of their audience, because *their* whole dependance is upon voluntary contributions.

There is another Objection which our Dissenters make against our established Church, which they think abundantly sufficient to justify their separation, had they nothing else to alledge against it; and that is, the profane and immoral lives of many of our people, notwithstanding the decent and orderly worship we boast of in our own way. Supposing this to be true, and that there appears not such open profaneness and immorality among any of our Dissenting parties, as amongst those of our communion; can they think this owing to better instructions and better discipline in use among their several parties, than in our Church? No. If this be really matter of fact, it may be much better accounted for from another cause, and that is, the countenance our Church receives from civil authority; for men of loose principles, and seared consciences, and who matter not what Religion they profess, or whether any at all (and such there always were and ever will be) will be sure to adhere to that party which is uppermost, or that is favoured by publick laws, and countenanced by the government; but if the tide should ever turn, and the Presbyterian, or any other party get the upperhand, they would be sure to have the company of those men also, unless some worldly interest did interfere and hinder them.

So that upon the whole, it appears that a change of our Church government for the Presbyterian, would be of no advantage towards the amendment of the manners of our present age; and supposing the supreme powers should condescend to humour them by such a change, can it be even then imagined that there will be no schisms and divisions in our Christian country, and that no sect or party will arise in opposition to a Church, which, according to the Dissenting gentleman's objections against ours, admits of no visible authority, but leaves every Christian at his liberty to think and do as he will?

Mr URBAN,

March 19th, 1747-8.

THE Rev. Mr *White*, who has wrote so excellently in defence of our establish'd Church, has yet, in the opinion of good judges, drop'd some things, whereby he has render'd himself obnoxious to censure. I will take notice of one only, upon which his Answerer, the *Dissenting Gentleman*, has made no particular remark. 'Tis in the 27th page of his *defence of the three letters*, &c. where he affirms that a *secession from a sound part of the Catholick Church in unity with the rest puts a man into an EVIL STATE*. By this assertion, I lately heard one of the Dissenters say, *he has sent 'em all to the Devil*. I find they think 'tis impossible for a *good man*, who is in a state of favour with God, to be in an EVIL STATE at the same time; and that, according to Mr *White*, the Christian covenant gives no Dissenter from the establish'd Church, either in England or Scotland, any more hope of salvation, than whore-mongers, drunkards, &c. who (as the Apostle declares) *shall not inherit the kingdom of God*. I would not be thought to favour or encourage schism, but I own I am so far of their mind, that I cannot think the affection to our excellent liturgy and episcopacy, which the Dissenters in North-Britain discover by their separation, puts them into an EVIL STATE, or endangers their salvation, much less renders it certain without repentance, or a conviction of the guilt of their schism, and a sincere sorrow for it, which Mr *White's* words seem to imply.

As I am inform'd that that worthy gentleman is about to appear again in his own defence, your inserting this in your next will be not only an addition to the past innumerable instances of your impartiality, but, as it may induce him to explain himself for the satisfaction of his friends, will be an obligation both on him and them, particularly

Your constant Reader,

CHRISTIANUS.

N. B. *The next Number will be published in May or June, and will have an Index for completing a Volume.*

The END of Number VIII.

In the Press, and speedily will be published,

A TREATISE on the ATTACK of FORTRESSES; Or the METHOD of SIEGES: Containing an Explication of the Military Terms, with general Rules for carrying on a Siege, the Method of investing a Place, drawing the Lines of Circumvallation, Trenches and Parallels of the Sap, Batteries and Sallies, of the Attack of the cover'd Way, Outworks and Bastions; of the Siege of Places irregularly situated, in a Morass, or by a River, of Maritime Places, how to prevent Succours, the Manner of raising a Siege, of surprizing large Cities, Escalades, &c.

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